'The development of, and opposition to, Healing Ministries in the Anglican Diocese of Sydney, with special reference to the Healing Ministry at St Andrew's Cathedral 1960-2010'

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ABSTRACT

The objectives of this thesis are summed up in its multi-layered main question, 'What has been the fate of healing ministries in the Anglican Diocese of Sydney, and regarding the Healing Ministry at St Andrew's Cathedral Sydney 1960-2010, what happened, why did it happen, how did the Diocese react, and why'? To answer this question, special attention has been given to oral history through interviews and email enquiries as well as the use of archival records, correspondence and minutes of healing ministry related entities.

Two hypotheses are analysed throughout, these are 1) 'That the charisma, initiative and leadership skills of Canon Jim Glennon were the driving forces behind the foundation and growth of the Healing Ministry at St Andrew's Cathedral', and 2) 'That the uncompromising theological position of the Diocese of Sydney has led to the non-support of healing ministries, especially the dismissal of the Charismatic/renewal element of the Healing Ministry at St Andrew's Cathedral'. These two hypotheses are analysed here in terms of classic Revitalization Theory: Glennon was a 'prophet' who challenged the prevailing diocesan mindset; the new paradigm he created was eroded and eventually eliminated by 'prophets' of an even more anti-charismatic mindset than the one he initially challenged.

It is here argued, consistent with diocesan opposition to Charismatic beliefs and practices, that there has been a diminution of the Charismatic ethos in the Healing Ministry at St Andrew's Cathedral as successive leaders have been appointed. Glennon (Founder and leader 1960-1988), exercised a challenging, low-key Charismatic ministry, well calculated to give it an international reputation. His successor, Canon Jim Holbeck (leader 1988-2006), heeding directives from the Diocese, was more restrained in the practice of distinctively Charismatic elements in his ministry, and Canon Christopher Allan (leader from 2008), has excised all Charismatic expression from the Healing Ministry.

Candidate's Statement.

I certify that this thesis entitled

'The development of, and opposition to, Healing Ministries in the Anglican Diocese of Sydney with special reference to the Healing Ministry at St Andrew's Cathedral 1960-2010'

and submitted for the degree of Doctor of Philosophy is the result of my own research, except where otherwise acknowledged, and that this thesis (or any part of the same) has not been submitted for a higher degree at any other institution.

Ethics Committee approval has been granted for this research project, Reference number HE26OCT2007-D05501.

No of words 81,270

Signed_____

Date 25 May 2012

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Many people have helped in the creation of this thesis; too many to mention here, although all have been thanked personally. I must, however, single out two; my Supervisor, Associate Professor Stuart Piggin, who has tolerated my grumblings and always been a source of encouragement and assistance, and my wife Joan, whose patience has reached new heights in recent months.

Abbreviations.

CSAC	Centre for the Study of Australian Christianity
C of E	Church of England
CMS	Church Missionary Society
CCSL	Christ Church Saint Laurence
MCL	Moore College Library
MTC	Moore Theological College
OSL	Order of St Luke
REPA	Reformed Evangelical Protestant Association
RC	Roman Catholic
SJPM	St James' Parish Messenger
THN	The Healing News

Introduction

I.1 Context and overview.

This thesis identifies a number of healing ministries which have existed in the Diocese of Sydney and examines in detail that of the Healing Ministry at St Andrew's Cathedral 1960 to 2010. The advent of a healing ministry in the cathedral church, with a Charismatic element,[1] was contrary to the diocesan culture, yet it functioned, as such, for over forty years. Its successful emergence and longevity require an explanation. The opposition it provoked requires less explanation, but deserves to be traced as yet another manifestation of the prevailing diocesan ethos.

From its earliest days, until the present, the Anglican Diocese of Sydney has had evangelical leanings. From the influence of the eighteenth-century English revival on the colonial Chaplains, the long episcopate of Frederic Barker (1808-1882, Bishop of Sydney 1854-1882), and activities during successive decades, these leanings have been strengthened and are reckoned to be 'set in concrete'.[2] Aspects of the Anglican Diocese of Sydney are worthy subjects for historical research. Not only does the Diocese have the distinction of being the oldest, largest (in the number of adherents) and wealthiest Anglican Diocese in Australia,[3] it is the only one with consistent numerical growth, in a time when overall church attendance is falling. The theological training college for most of its clergy, Moore Theological College (MTC), has record enrolments, when other Anglican colleges in Australia are

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[1] A Background to the Charismatic Movement is given in Appendix 'A'.

[2] Stuart Piggin, 'The Properties of Concrete: Sydney Anglicanism and its recent critics',*Meanjin*, Vol. 65, Number 4, 2006, 184-211.

[3] 'A decline of just 2% in Anglican attendance [between 1991 and 2001] masks different experiences in each diocese. Significant falls in attendance in most rural dioceses have been counterbalanced by a significant increase in attendance in the Sydney diocese. Other metropolitan dioceses tended to be static in attendance'.
John Bellamy & Keith Castle, *2001 Church Attendance Estimates*, (NCSL Occasional Paper 3, February 2004), 7. (Confidentiality constraints prevent more recent statistics being available).

closing or have falling enrolments. A record number of MTC graduates were ordained deacons in 2010[4] and plans for a significant expansion of the MTC campus are in hand.[5] Sydney Diocese is an interesting case study precisely because it is exceptional, and has been the subject of a number of academic and critical analyses. *Sydney Anglicans* by Cable & Judd is probably the most comprehensive overall study of the Diocese, covering the conservative nature of the Diocese, and a considerable number of studies have been made, dealing with particular time spans, people or incidents.[6]

No comprehensive historical study of the Healing Ministry at St Andrew's Cathedral has been written, and this thesis is an attempt to address that

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[4] John Woodhouse, 'The Greatest Story Ever Told', *Moore Matters*, Autumn, 2010.

[5] LAUNCH OF THE ENDOWMENT FUND. The Vision for the College over the next 10 to 15 years is to- Equip 2,000 men and women with a solid foundation for a lifetime of Christian ministry through a world-class theological education at Diploma, Bachelor, Masters and Doctoral level.
Have 10,000 students undertaking certificate level study through online and correspondence courses.
Construct a Research Centre to house Australia's largest collection of books and other resources for the study of Christian theology, world religions and associated disciplines.
This vision needs to be underpinned financially. An Endowment Fund has been launched to raise the substantial amount of money required. $75 million over the next 10 years.
Moore Matters, Autumn 2009.

[6] Stephen Judd, and Kenneth Cable, *Sydney Anglicans*, (Sydney, Anglican Information Office, 2000). Donald G Anderson, 'Defending an Evangelical Society and an Evangelical Diocese; Sydney James Kirby, 1870-1935', M.A. Thesis, University of Wollongong, 1990. James Bonwick, *Australia's First Preacher: The Rev Richard Johnson, first Chaplain of New South Wales,* (London, 1898). William M Cowper, *Autobiography & Reminiscence*, (Sydney, Angus & Robinson, 1902), Kenneth Cable, 'Bishop Barker and His Clergy', 1st Moore College Library Lecture, 17 April 1975. Kenneth Cable, 'Mrs Barker and her Diary', *JRAHS*, Vol 54, P 1, 1963, 67-105, E D Daw, 'Electing a Primate: Alfred Barry and the Diocese of Sydney 1882-1883, *JRAHS*, Vol. 66, Pt. 4, March 1981, 238, Brian H Fletcher, 'The Diocese of Sydney and the Shaping of Australian Anglicanism 1900-1982', in Geoffrey T Treloar, and Robert D Linder, *Making History for God; Essays on Evangelicalism, Revival and Mission in Honour of Stuart Piggin*, (Sydney, Robert Menzies College, 2004), 111-132. Stephen E I Judd, 'Defenders of Their Faith: Power & Party in the Anglican Diocese of Sydney, 1909-1938', Ph.D. Thesis, Uni of Sydney, 1984. E Digges La Touche, *The Need for an Evangelical Revival*, Sydney, 1914. William J Lawton, 'The Better Time to Be: The Kingdom of God and Social Reform. Anglicans and the Diocese of Sydney, 1885-1914', Ph.D. Thesis, University of NSW, 1985. and *The Better Times to Be; Utopian Attitudes to Society Among Sydney Anglicans, 1885 to 1914*, (Kensington, UNSW Press, 1990). Marcus L Loane, *A Centenary History of Moore Theological College*, Sydney, 1955, and *Archbishop Mowll; The Biography of H.W.K. Mowll*, (London, Hodder and Stoughton, 1960), and *These Happy Warriors: Friends and Contemporaries*, (Blackwood S.A, New Creation Publications Inc, 1988), and *Hewn From the Rock*, (Sydney, 1976). Marcus L Loane, and Peter F Jensen, *Broughton Knox, Principal of Moore College, 1959-1985,* (Newtown, Moore Theological College, 1984), D W B Robinson, 'The Origins of the Anglican Church League', 2nd Moore College Library Lecture, 9 April 1976. Ruth Teale, 'Partry or Principal? The Election to the Anglican See of Sydney in 1889-1890', *JRAHS*, Vol. 55, June 1969. 141-158.

situation. Sid Eavis has written a biography/recollection of Canon Alfred James (Jim) Glennon (1920 to 2005), founder and leader of the Healing Ministry for 27 years,[7] and Zillah Williams has edited a series of studies based on Glennon's sermons.[8] Glennon's books, *Your Healing is Within You* and *How Can I Find Healing*, are both descriptions of the ministry and its healing achievements, methods and theology, rather than its history.[9] This dissertation is, primarily, concerned with the political machinations linked to the Charismatic ethos of the Healing Ministry as it developed, rather than with the efficacy of its function as a 'healing' ministry. I am aware of the difficulties of writing contemporary history, not the least because many of the participants are still active and some of the issues raised have not yet been resolved. These deficiencies, however, may be offset by much of the data being in the form of oral history, which may be lost, if not recorded.

A study of the Healing Ministry at St Andrew's Cathedral 1960-2010 is of interest in itself, to understand and record how it was born and grew with its distinctive theology and how it became something of a 'Camelot Experience' for many of its followers. The thesis will show how the Ministry grew in the cathedral heart of Sydney Diocese, and outshone other healing ministries which had previously existed in the Diocese, largely as a result of the charisma and efforts of its founder and leader, Canon Jim Glennon (1920-2005). It will show that the Charismatic conviction, which Glennon espoused and claimed, was largely the inspiration for his efforts. This was not welcomed by the Diocese, which spent many years containing the Charismatic element within the Healing Ministry, eventually eliminating it. This thesis may be described as, primarily, a case study of how Sydney Diocese reacted to a perceived deviation from its focused theological position. It is significant to

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[7] Sid Eavis, *A Healing Ministry: My Recollections of Canon Jim Glennon,* (Sid Eavis, 2007).

[8] Zillah Williams (Ed), *Healing is a Way of Life: Practical Steps to Healing; Talks by Canon Jim Glennnon, (*Zillah Williams, 2009).

[9] A J (Jim) Glennon, *Your Healing is Within You,* (Gainsville, Fl, Bridge-Logos, 1978), and *How Can I Find Healing: Guidelines for Sick and Worried People,* (Bridge Publishing Inc, S Plainfield, NJ, 1984).

have this spelt out for both adherents and opponents of the Diocese, as they grapple with the theological/political realities it presents.

The main question addressed by this thesis is a multi-layered one, 'What has been the fate of Healing Ministries in the Anglican Diocese of Sydney, and regarding the Healing Ministry at St Andrew's Cathedral, Sydney 1960 – 2010, what happened, why did it happen, how did the Diocese respond, and why?'

The testing of two hypotheses will be employed to answer this question. These are -

1. That the charisma, initiative and leadership skills of Canon Jim Glennon were the driving forces behind the foundation and growth of the Healing Ministry at St Andrew's Cathedral 1960-2010.

2. That the uncompromising theological position of the Diocese of Sydney has led to its non-support of healing ministries, and especially the dismissal of the Charismatic renewal nature of the Healing Ministry at St Andrew's Cathedral 1960-2010.

In this dissertation the capital 'C', in the word 'Charismatic', is used when it refers to a spiritual dimension, as mentioned in Appendix 'A', whether it is used as a noun or an adjective. A small 'c' is used when word refers to personal qualities which give a person influence or authority over significant numbers of people. Capitalisation is used for some nouns when referring to significant persons or things, for example Dean or Principal.

To assist with the analysis of how the Diocese evolved and responded to challenges to its prevailing theological position, this thesis utilises Revitalization Theory. This may be described as a deliberate, organised process of cultural change by members of a society or group to produce a more satisfying state, which is likely to attract opposition from those satisfied with the prevailing culture. The classic Revitalization Theory is described, in some detail, in Appendix 'B'.

I.2 Application of Revitalization Model in the Diocese of Sydney.

In the history of the Anglican Diocese of Sydney, during the past century, three instances have been identified where the Revitalization Theory might be applied. The first two of these focus on the periods immediately prior to 1933 and 2001, culminating in the appointment of new diocesan Archbishops, Mowll and Jensen respectively, who represent the Prophets in the applications of the model. A significant departure from the classic theory, in these two applications, is that the Prophets did not originally visualise the revisions, but were chosen to lead the revision envisaged by others. These instances will be referred to as the Mowll Challenge and the Jensen Challenge. These two movements were supported by the mainstream of diocesan life when a minority appeared to be exerting an unwelcome influence in the Diocese. These Challenges were primarily restorations, or progressions, of the once-prevailing religious culture rather than revised paradigms. Their proponents enjoyed the support of the majority of the diocesan legislators.

Roots of the Mowll Challenge were evident for two decades before Mowll's election in 1933, when stress to the conservatives in the Diocese was heralded and fostered by some policies and appointments of Archbishop Wright, elected in 1909. This stress prompted moves to 'set the concrete' more firmly with a determination to elect a more pro-active and conservative leader/Prophet/Archbishop. After the diocesan controllers had chosen their course of action, they selected a Prophet (Mowll) who was willing to lead them where they wanted to be led.

The Jensen Challenge was similar, when the episcopate of Archbishop Goodhew 1993 to 2001, did not meet the expectations of many conservative

Evangelicals in the Diocese.[10] The Ordination of Women was one of several issues at the time, about which Goodhew seemed to be 'soft', and the conservatives chose a more resolute candidate for the upcoming archbishop's election, in the person of Canon Peter Jensen. Jensen fulfilled the role of Prophet, was elected Archbishop in 2001 and re-rallied the Diocese.

The third, and more orthodox illustration of the Revitalization Movement, is the Charismatic renewal exemplified by the Healing Ministry, which will be called the Glennon Challenge. This related to both the Mowll and Jensen Challenges. It was a reaction to what was perceived as a deficiency by the charismatic adherents, of the Steady State following the Mowll Challenge, and it was a casualty of the Jensen Challenge, as it (Jensen Challenge) gathered momentum, dominated the Diocese and opposed the Charismatic Movement, particularly after 2001.

The Steady State period following Mowll was disrupted when a period of increased stress developed, as some people discovered and embraced aspects of the Charismatic Renewal Movement in the 1950s and 60s. It was a growing awareness that there appeared to exist a more satisfying experience of God, for these people, which was not accepted by the Diocese, which induced the stress. This 'stress relief' was facilitated by individual clergy in the Diocese who adopted Charismatic beliefs in varying degrees. Canon Jim Glennon, as leader of the Healing Ministry at St Andrew's Cathedral, was recognised by some as a Prophet of this movement in the Diocese. He had promoted a revised Mazeway for many people.[11] It is the Period of Revitalization which is of major interest in this thesis and especially the sub-section Adaptation with which much of this thesis will be concerned, as the Charismatic ethos of the Glennon Challenge was resisted by its opponents for

[10] See further details in Chapter Seven.
[11] John Reid, *Marcus Loane; A biography*, (Brunswick East, Victoria, Acorn Press Ltd, 2004), 120.

nearly 50 years. This resistance achieved a decisive victory after the Jensen Challenge became operative.

I.3. Thesis Chapters.

Following this introduction, are seven core chapters of the thesis, which cover the subject matter approximately chronologically, with some variation where appropriate. They will demonstrate how the hypotheses are addressed, and how the episodes of the chapter support the Revitalization Model under review.

One. 'Oxford to St Andrew's: The background and advent of Healing Ministries in the Diocese of Sydney'. This chapter will set the context and background of the Healing Ministry at St Andrew's Cathedral by briefly examining the lives and influences of Bishop Charles Gore and James Moore Hickson, and their effect on, and links with, the healing world. Canon Jim Glennon is introduced as a link to Gore and Hickson. This will be followed by accounts of several healing ministries which have existed in the Diocese, illustrating different emphases and reactions by the diocesan hierarchy.

Two. 'The Most Encouraging Aspect of Cathedral Life', tells of Glennon's early life, how the Healing Ministry was founded, its early years, its Charismatic/renewal propensity, and the problems (opposition) this brought from the Diocese. The chapter also suggests reasons for this opposition to Charismatic theology.

Three. 'A Mature Ministry – The continued growth of the Healing Ministry at St Andrew's Cathedral in the 1970s and 1980s'. This chapter will relate the involvement of many people, who contributed to the development of the ministry, including the Postal Congregation and the genesis of the Healing Home concept. A dispute with the Cathedral Chapter over finance is reviewed, as well as Glennon's retirement.

Four. '*Your Healing Is Within You* – The world-wide reach of the Healing Ministry'. The publication of this book by Glennon was a major achievement which gave the Healing Ministry a wider audience and again showed Glennon's awareness of the Diocese's hostility towards him, and his efforts to be conciliatory. Other publications of Glennon's are also referred to.

Five. 'A 'Miraculous' Achievement - The Acquisition of the Healing Ministry Centre'. The purchase of the Healing Ministry Centre primarily shows the growth, development and success of the Healing Ministry. Again the opposition of the Diocese is evident, as is the resolve of Glennon and the support of the Healing Ministry congregation, to take this step. Other ministries inspired by Glennon are touched upon.

Six. 'A Period of Consolidation: Canon Jim Holbeck, the second leader of the Healing Ministry'. After two decades of dynamic growth and challenge, the second leader of the Healing Ministry (from 1987-2004), Canon James Evans Holbeck (1935-), was under strict instructions as to what his limits were regarding Charismatic expression and teaching in the Cathedral. A major achievement of Holbeck was to promote and develop the Healing Ministry Centre. He still attracted criticism from outsiders for the position he held in the Healing Ministry, but less than Glennon, as he did not overtly wear the Charismatic badge.

Seven. 'The Final Decade – The End of an Era'. The first section of this chapter notes the developments in the Diocese of Sydney, especially in the decade prior to 2001, leading to a more conservative Diocese after that year, with a hierarchy being more anti-Charismatic than previously. The second section will profile the next leader of the Healing Ministry, Canon Christopher Allan (1975-), and explain how the new regime at the Cathedral, under Dean Jensen, finally excised the Charismatic nature of the Healing Ministry, and how the Healing Ministry continues without the Charismatic tag!

Precisely because the healing ministry was inconsistent with the prevailing culture of the Diocese of Sydney, it illuminates that culture by contrast with it

and by provoking it to react in ways which revealed its character as a culture intolerant of deviance. Precisely also because the healing ministry was counter-Sydney, there has been some reluctance on the part of its adherents and opponents to talk about it, and its important history is in some danger of being lost. In view of its strong support by a minority, its apparently genuinely spiritual character, and its capacity to meet genuine need, it would be a tragedy if its history were never told and thus was lost to future generations.

Chapter One

Oxford to Sydney; The background and advent of healing ministries in the Diocese of Sydney

This chapter surveys a revival of healing ministries in the Anglican Church in the twentieth century. It may be traced to the re-discovery of truths of the Incarnation by Bishop Charles Gore in the late nineteenth century. A network of links, spread significantly through the activities of Australian-born healer and missioner James Moore Hickson (1868-1933), assured that this phenomenon would spread world-wide. St Andrew's Cathedral, at the heart of Sydney Anglicanism was affected primarily through the influence of Hickson on Mrs Agnes Sanford (1897-1982) who in turn influenced Canon Jim Glennon. The first section of the chapter refers to the Gore/Hickson collaboration and its links to St Andrew's Cathedral. It relates to the first hypothesis of this thesis, that of Glennon's role in the Healing Ministry at St Andrew's Cathedral. He is introduced and his boldness is noted in promoting a non-orthodox ministry.

The second section examines a sample of healing ministries which existed in the Diocese, showing how they differed and how the Diocese reacted, and how each had some, at times tenuous, link with Hickson/Gore. Most of them fell foul of the Diocese because they did not conform to the 'uncompromising theological attitude of Sydney's Anglican Diocese', consistent with the second hypothesis of this thesis.

1.1. Gore and Hickson on healing.

Two people stand out as instruments through whom the modern healing movement in the Anglican Church commenced and spread, one being James Moore Hickson and the other Bishop Charles Gore. Hickson was born the sixth of 13 children to Robert Onslow Bellarophen Hickson and Emily Villeneuve (nee Watton) on 13th August 1868 at Broken River in Western

Victoria. 'Both Hickson parents had Anglo-Irish connections, and had brought their Tory High Anglicanism from the Church of Ireland with them across the globe'.[12] Hickson's first act of healing had come when he was about 14 years of age, when he prayed for the healing of two cousins.[13] Later he healed many people while, at the same time, working as an accountant and as a non-professional healer in Melbourne. In 1899, Hickson and his wife transferred to London, where he continued his part-time healing ministry. In 1900 a London doctor, his wife's uncle, asked him to minister to a young British army officer, who had been wounded in the Boer War. The soldier made a rapid recovery from a painful nervous condition. The doctor said to Hickson that he had no right to do anything else with such a gift of the Spirit, and from that time he did nothing else. At the suggestion of this doctor he went to a Harley Street physician to study anatomy and psychology.[14]

Charles Gore, (in 1894 canon of Westminster; in 1898 one of the court chaplains; 1902 Bishop of Worcester; 1905 Bishop of Birmingham; 1911 Bishop of Oxford), through his writing, person and connections, was to have a significant influence in the Church. Gore was a scion of the English aristocracy through both parents.[15] In his earlier years he was an enthusiastic Tractarian and academic at Oxford University. After publishing several books on orthodox traditional Tractarian topics, Gore had a change of direction[16] and in 1890 he edited, and contributed to *Lux Mundi,* a series of essays by leading theologians, 'which represented a creative interaction between patristic theology, Anglo-Catholicism and broad-church liberalism'.[17] Whereas the Tractarians had seen secular thought as a threat, the *Lux Mundi* essays

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[12] Mark Hutchinson, 'The Worcester Circle: An Anglo-Catholic Attempt at Renewal in the 1920s', Seminar at St Paul's College, University of Sydney, 20 March 2008, 3f.
[13] James Moore Hickson, *Heal the Sick*, (New York, E P Dutton and Company, 1924), 6.
[14] *Ibid*, 7f.
[15] Gore's father was the Hon. Charles Alexander Gore, a younger brother of the fourth Earl of Arran; his mother, Lady Augusta Lavinia Priscilla, daughter of J. W. Ponsonby, fourth Earl of Bessborough, and widow of W. T. Petty-Fitzmaurice, Earl of Kerry.
Charles Mosley, *Burke's Peerage and Baronetage*, 106th edition, 2 volumes (Crans, Switzerland; Burke's Peerage (Genealogical Books) Ltd, 1999), Vol. 1, 112.
[16] *Oxford Dictionary of National Biography*, 2004, Charles Gore, Vol. 22, 1973, 974f.
[17] *Ibid*, 976.

celebrated God at work in evolution, art, science, other faiths, and socialism.[18] The book, which ran to 12 editions in about a year, caused great concern in Christian circles because of its views on the Incarnation of Christ, and its seeming to question the divinity of Jesus.[19]

Gore's 'Incarnational Theology' was further developed in his book *The Holy Spirit and the Church*, in which he argues for a more rational, reasoned and historical approach to faith.[20] The Incarnation of God in Jesus, and its implications, propounded by Gore were somewhat revolutionary for the time.

Gore says 'In recent times a vast deal of language has been used which presents the position of tradition, as opposed to the position of reason and criticism, as if we had to choose between authority and reason'. While conceding that there is a risk of thinking freely, Gore says that since God is good, He will, if a person is sincere and faithful, ultimately lead that person in 'the way of the light'.[21] He says the church has been asking for an irrational submission' and leading people astray.[22] Gore argues for a freer expression of Christianity through the practice of ecstatic gifts, including the gifts of healing, and a disapproval of the wholesale official quashing of the public use of the gifts.[23] A further quotation (suggestion) from this book-'...we are left with believing the New Testament record that Jesus Christ did intend to perpetuate his work for a period which he refused to define ... and did really inspire into it His own and the Father's Spirit.[24] Ramsay says that 'Gore in the last resort treated the incarnation as the righting of a world gone astray'.[25]

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[18] *Ibid.*
[19] Gordon Crosse, *Charles Gore: A biography*, (Milwaukee, Morehouse, 1932), ch. 3.
[20] Charles Gore, *The Holy Spirit and the Church*, (New York, Scribner, 1924), vi.
[21] Charles Gore, *The Holy Spirit and the Church,* p. vi.
[22] Ib*id,* p. vii.
[23] *Ibid,* p. 123f.
[24] *Ibid,* p. 110.
[25] Arthur Michael Ramsay, *Gore to Temple: The development of Anglican theology between Lux Mundi and the second World War 1889 – 1939*, (London, Longmans Green & Coy Ltd, 1960), 214

A more contemporary reference to Gore and Hickson is given by A. Fay Farley,[26] who writes that, Anglican spiritual healer James Moore Hickson's world tour, finished in New Zealand. It was a time of heightened interest in the phenomenon of spiritual healing, and Hickson attracted large crowds and considerable media attention. The mission did not result in the number of permanent cures at first hoped for, and it did not herald an increased participation in church activities. The event, however, became a significant part of the history of All Souls' Anglican Church in the provincial city of Palmerston North. As in other places, some people were deeply affected, and many claimed to have experienced new depths in their spiritual lives.[27]

Many of the young men who had returned home from the war maimed and in continual pain, medical treatment could not help. Epidemics of poliomyelitis in 1916 and in 1921 had left children paralysed for life. In 1918 an influenza pandemic had resulted in sixty funerals at All Souls' in twenty days. The effects of the pandemic remained and exerted its influence on the death rates of the next two years.[28] Where science was ineffective, alternative sources of healing were sought.[29]

Farley continues:

> The Incarnation of God in Jesus Christ [as propounded by Gore] was seen as central, shaping all aspects of Christian thinking and life…Christ came as the supernatural restorer of humanity. A central role of the church was to bring about that restoration of society, made possible by the Incarnation. This role had dimensions beyond traditional Protestantism individualism that regarded personal faith and conversion

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[26] Farley is a teacher at the Manawatu Branch of the Bible College of New Zealand, at present (2008) studying at All Nations Christian College, Ware, UK.
A. Fay Farley, 'A Spiritual Mission Remembered; James Moore Hickson's Christian Healing Mission at Palmerston North, New Zealand 1923', in *Journal of Religious History*. Vol. 34, No, 1, March 2010.

[27] *Ibid,* p, 2.
[28] *New Zealand Year Book*, Wellington, Government Printer, 1923, p. 114, Cited in Farley p. 2.

[29] *Ibid, Farley, p. 5.*

> as the only essentials of the gospel and led to a focus on social issues and physical health.[30]

A further exposition of Incarnational theology, as revealed by Gore, was expressed by another to be involved in the healing ministry, the Rev Philip Arthur Micklem (1876-1965) when he delivered the Moorhouse Lectures in Melbourne in 1931 with the title 'Values of the Incarnation'. 'For the Incarnation carries with it, by implication, the hallowing of human nature and life and all that is proper to it, by contact with the divine'.[31] Hickson was to say, 'The truth of the Incarnation is the rock on which our Lord's ministry of healing is founded'.[32]

If Charles Gore developed the ideas which led to a healing revival in the Anglican Church through his re-discovery of the truths of the incarnation, then it could be argued that James Moore Hickson was the vehicle through whom such theories, or insights, were implemented. Hickson was introduced to the elite, influential circle of Gore and associates, primarily by Louis George Mylne (1843-1921). A former Bishop of Bombay, Mylne returned to England in 1898 to work as Rector of Marlborough St Mary's Wiltshire, before becoming Rector of the significant parish of Alvechurch in the Diocese of Worcester in 1904 at the invitation of the new Bishop (Gore). Mylne was active in High Church mission life and was influential in establishing the Oxford Mission to Calcutta.[33] Mylne had experienced healing at first hand when he met Hickson at a time of great personal need:

> The late Bishop of Bombay [Mylne], told me in my own vicarage at Kenilworth nearly twenty years ago how his own son, an Oxford 'blue', had been healed of tetanus (a quite unmistakable complaint, by the way), after the doctor in attendance had given him up and after Mr.

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[30] Ramsay, Gore to Temple, vii, 4 and 14-18. Cited in Farley p. 5.
[31] Philip A Micklem, *Values of the Incarnation, Moorhouse Lectures 1931*, (London, Society for the Promoting of Christian Knowledge, 1932), 155.
[32] James M Hickson, *The Healing of Christ in the Church*, (Sydney, Church Stores, 1923), 12.
[33] Hutchinson seminar, p. 8.

> Hickson had laid his hands upon him. It was a revelation to the Bishop, who told me with reverent gratitude'.[34]

With this meeting and revelation, Mylne became Hickson's prime patron and linkage into this world of socially prominent and active Anglo-Catholics.

Hickson continued with this work and, with his connections, he moved in influential ecclesiastical circles and became a significant player in the divine healing scene in England. He spoke at the Pan-Anglican Congress in London in 1908. This 'great' Congress was held just prior to the Lambeth Conference and brought together some 250 bishops and lay delegates, from every Diocese in the Communion. Hickson conferred with the Bishop of London and in 1908 published a small book *The Healing of Christ in His Church*. The manuscript had been approved by the Archbishop of Canterbury and the Bishop of Winchester and 250 copies were sent to Lambeth Palace at the Archbishop's request to be distributed amongst the bishops assembled at the Lambeth Conference that year.[35]

Hickson was kept busy with his healing work 'from morning until late at night, day after day and year after year'.[36] It was in 1917, while ministering in Scotland, that Hickson was 'impressed in no uncertain way' that he was to go around the world healing the sick and preaching the love of God.[37] The mission took two years to prepare, and in 1919 he set off on his five year round the world mission which would take him to all five continents, bringing blessing as well as forging links which would lead to St Andrew's Cathedral in Sydney

A healing mission led by Hickson in Frizinghall, a district near the city of Bradford in 1924 provides a broader picture of him and the Anglican Church in the 1920s. The emergence of James Moore Hickson as a significant figure within the Anglican Communion in the 1920s contrasted with his pre-war role

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[34] Told by H C Lees in 'The Acid Test', *The Church Record*, 13 April 1923.
[35] Hickson, *Heal the Sick*, 3f.
[36] *Ibid*, 11.
[37] *Ibid*, 12f.

as a minor figure in the protestant underworld, as explained by Stuart Mews.[38] As well as Hickson's efforts during the war, this can be ascribed to a social demand for better conditions of life and work; what the Bishop of London, A F Winnington described as 'the miserable gospel of comfort that is, the curse of the present day'.[39] Wartime experiences made many young ministers and clergy take an interest in the practical and spiritual potential of psychology. Hickson saw the situation in 1915 and described a visit to wounded soldiers suffering from 'shell-shock', which he called 'soul-shock'.

His mission attracted both supporters and detractors with the Bishop of Durham, Hensley Henson, amongst the opposition when he says of the whole Hickson campaign, 'The most serious thing in it is the evidence it provides of the general surrender of the Anglican hierarchy to this wave of thaumaturgic literalism'.[40]

Spiritual healing was on the agenda at the Lambeth Conference in 1920, where a committee was appointed to consider and report on aspects of spiritual healing. The committee, consisting of doctors and psychologists as well as theologians, faced many obstacles from a range of views on the topic; from the appeal to history which was 'anti', to what was termed the Hereford cult, which was 'pro', and favoured speaking in tongues and the practice of other 'gifts'. A report of the committee was presented in 1928, but was never published. It is suggested the committee's role was to re-establish diplomatic relations with the medical profession. Dean Inge commented, after the first meeting, 'the chief business was the desirability of exposing quacks'.[41]

Mews' paper continues with the ongoing controversy over healing, whether large meetings or smaller gatherings were the more appropriate. in 1925

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[38] Paper read at the twentieth Summer Meeting and the Twenty First Winter Meeting of the Ecclesiastical History Society in 1981, by Stuart Mews, entitled 'The revival of Spiritual healing in the Church of England 1920-1926', and published in *The Church and Healing*, W. J. Sheils (Ed), (Oxford, Basil Blackwell, 1982), 307.
[39] *Ibid,* 307.
[40] Ib*id,* 307.
[41] *Ibid*, p. 330.

Hickson was still popular and being pursued by crowds. In 1928 Howard Cobb, Rector of Crowhurst, who had been restored to health under Hickson's ministry, took patients into his rectory. Today Crowhurst remains a healing community. Hickson died in 1933.

A most significant link in the chain to the Healing Ministry was Mrs Agnes Sanford (nee White). She was from a comfortable Presbyterian family in Virginia, USA. Her paternal grandfather had been Chaplain to Stonewall Jackson, and her parents were missionaries in China. In 1923 she married episcopalian Minister Edwin Sanford, and they spent the next 40 years ministering, mainly in the USA. During this time, while living at Moorestown near Philadelphia, New Jersey, Sanford became aware of, and developed, her healing ministry. Her appearance and demeanour are described as being more maternal than mystical. *Sealed Orders*, her autobiography, is described as being hardly a conventional spiritual memoir, any more than the author herself fits a conventional Christian healer's mould.[42]

Multiple links associate Sanford with Hickson. One is through a well-known healer in the early 1900s, Henry B Wilson (1870-1923), who became rector of the Episcopal Church in Boonton in the Diocese of New Jersey. He had been strongly influenced by Hickson, and had founded the 'Society of the Nazarene' in America. Its 'aim was to deepen spiritual life and to impart strength and health to the body and soul by prayer, the laying on of hands, or anointing'.[43] This Society eventually had chapters (guilds) worldwide. It is said that Wilson's work prepared the Episcopal Church in the USA for the visit of Hickson in 1919,[44] and that 'Sanford was the recipient of the residue of a major move of God in the US in the 1910s and early 1920s in the Episcopalian Church led by James Moore Hickson and Henry B Wilson'.[45]

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[42] Agnes Sanford, *Sealed Orders*, (Plainfield, NJ, Logos International, 1972), Foreword.
[43] Website WWW.healingandrevival.com, 'Biographies', 'V to Z', 'Henry B Wilson (1870-1923)'. (I have not found any books containing these biographical notes).
[44] *Ibid.*
[45] *Ibid*, 'Biographies', 'S to U', 'Agnes Sanford (1897-1982)'.

In the Diocese of New Jersey, where Hickson conducted his mission in Philadelphia in 1919, the bishop, Rhinelander, called together about 150 of his clergy to be addressed by Hickson in the Church House.[46] It was into this Diocese, which had been influenced by Hickson's message that the young Episcopalian minister, Hollis Wesley Colwell (1898-?), about whom little is known, but from whom much has sprung, came to work after his ordination in 1926.[47] It was he through whom the minister's wife from the neighbouring parish, Agnes Sanford, experienced prayer so effectively for her son and later for herself that she, initially very tentatively, started her prayer ministry of healing. Colwell counselled Sanford that she should write to meet her own emotional need, and for a time he was her mentor. Sanford started praying for others with some positive results. She says she previously had prayed 'with fear and not with faith'. She says she learnt to pray in her mind what she wanted the situation to be and thanking God for what was becoming. She says it is not enough to pray; one must believe prayers are being answered.[48]

Sanford's book *The Healing Light* was written about 1945 at the suggestion of Harper's publishing company and sat in her drawer for years because no one would publish it – including Harpers - all thinking it too radical. Eventually a house guest of hers, Dr John Gaynor Banks (?-1955), saw the manuscript and offered to publish excerpts of it in *Sharing*, the publication of the Order of St Luke the Physician (OSL), (a conglomerate of Christian, world-wide healing bodies). Dr Banks had founded OSL in 1947, with his wife Ethel, the purpose being to promote the understanding and practice of the healing ministry according to New Testament teaching, and to help restore this ministry to the

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[46]Hickson, *Heal the Sick*, p. 18.

[47] No direct, conclusive link between Colwell and Hickson has been found, however, Colwell would have been in his 21st year when Hickson visited USA in 1919. Colwell was a student at Harvard and Clark Universities studying for his B.A, both in the state of Massachusetts, and a student at General Theological Seminary in New York, prior to his ordination in 1925. Hickson visited and held healing meetings in Boston (Massachusetts) and neighbouring towns on two occasions of three weeks each, and in New York for three weeks, and it is possible that Colwell had some contact with him.
Stowe's Clerical Directory of the American Church - 1926, (Minneapolis, Minn , A D Stowe, 1926), 81.

[48] Sanford, *Sealed Orders*, 104.

normal stream of Church life. In the twentieth century there was an awakening around the world to the resources of God's healing power that is available to all people, not only through scientific medicine but also through healing prayer. In the early 1930s Banks and his wife organised many involved in healing ministries to form a healing fellowship. People of all faiths (including non-Christians) from around the world were invited to join. The Fellowship of St Luke was formed in 1931 at St Luke's Church, San Diego, California. The International Order of St Luke the Physician, incorporated in the state of California in 1935, is the outgrowth of that Fellowship of St Luke. The original two page newsletter grew to become the *Sharing* magazine in 1937 and has been in print ever since.[49]

Dr Glenn Clark (1882-1956) read these excerpts from Sanford's unpublished manuscript in *Sharing* and sent for the manuscript. Clark was a Christian businessman from Virginia who was interested in spreading the word of God and healing. To realise the first, he established 'Camps Farthest Out' a programme of week-long camps where people could rejuvenate themselves physically, emotionally and spiritually. Clark was excited by the manuscript, saying it should be published. He wrote a foreword to it, believing this may influence his publisher, Harpers, to accept it, but it didn't, so he published it himself. Over the next half century it became something of a text book on divine healing.[50] Sometime later Sanford had an encounter with the Holy Spirit as the Charismatic Movement was making inroads and she was baptized in the Holy Spirit and spoke in tongues.[51] This significantly introduced the Charismatic link into the chain leading to the Healing Ministry in Sydney's Cathedral.

An observation by Fr. Austin Day (1926-2001, rector of Christ Church St Laurence 1964-1996) (CCSL) reveals something of the character and churchmanship of Agnes Sanford:

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[49] Website, WWW.orderofstluke.org, 'About OSL', 'History of OSL'.
(I have found no books on OSL history which provides this information).
[50] Sanford, *Sealed Orders*, 121.
[51] *Ibid*, 221.

> Agnes Sanford is in Australia at present having missions in Adelaide, Tasmania and Melbourne and is having just one meeting this Saturday night at the [Sydney] Cathedral which I hoped to attend. She had been in the Baptist Citadel in Adelaide laying it down the line as a true Episcopalian about the necessity of confession and the sacramental ministry in any healing work! On Michaelmas night she brought a number of her enthusiastic protestant followers to the SSM [Society of the Sacred Mission] Seminary twelve miles away on Mt Lofty where I was staying for my holidays and had been in retreat there under Mother Faith CHN [Community of the Holy Name]. I had a word with Agnes who of course remembered CCSL and Fr Hope (my predecessor) and seemed very glad to be in that kind of joyful Anglican atmosphere, where wine had been served at dinner for their visit in honour of all the Holy Angels. [52]

1.2. An introduction to Canon Alfred James (Jim) Glennon.[53]

In September 1960, the Rev Alfred James (Jim) Glennon was spending a few quiet days at Gilbulla - a large house and property owned by the Anglican Diocese of Sydney. This had a semi-rural setting and was used for church conferences, retreats and a place where individuals could escape to for a quiet holiday. Glennon took several books with him to read during his 'break', including *The Healing Light* by Agnes Sanford.[54] He says he has no idea how he came by the book or why he chose to take it to Gilbulla with him for those days. However, what he read was to not only re-focus his life, but also lead to the development of a ministry in the Sydney Diocese during the next 50 years which was to impact the lives of thousands of people worldwide.

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[52] Letter from Fr Austin Day to Rev Roy Parsons, Kent, England, 24 October 1974, 'Rev P A Day, Overseas Correspondence - June 1974-Dec 1974', CCSL Archives.

[53] The biographical and other information in these chapters on Canon Jim Glennon, unless otherwise stated, come from interviews with him by Paul Egan conducted during 2003-2005, and are largely verified by Ms Dorothy Bird, Honorary Secretary to Glennon after his retirement, and/or Mr Sid Eavis biographer and long-time friend of the Healing Ministry and Glennon and executor of his will.

[54] Agnes Sanford, *The Healing Light*, (The Drift, Evesham, Arthur James, 1949).

Glennon went to Gilbulla whenever he could get away during his earlier years while working at Sydney's St Andrew's Cathedral, and this day in September 1960 he was sitting in the sun on the lawn near the dining room, when, after reading a few chapters the realization flooded in on him that healing was for today. It was not that he had never thought or read about the possibility of healing being available in a special way today, but the surprise was that it seemed so obvious and apparent that he should be involved. Glennon claimed he felt like quoting Congregationalist preacher R W Dale 'All my people shall know it. I shall preach it again and again until they believe it as I do'.[55]

Amongst the words, by Agnes Sanford, read by Jim Glennon on that morning at Gilbulla were the following:

> In the middle-ages, many a child died of smallpox because science had not yet discovered the smallpox vaccine. Yet the vaccine was there, all the time, awaiting discovery. And many a person dies because humanity has not discovered His healing power as it operates through the being of men. Yet that power is here, awaiting our adjustment to it.[56]
>
> ... but He has made a world that runs by law, and He does not like to break those laws. Few of us in the north would ask God to produce a full-blown rose out of doors in January. Yet He can do this very thing, if we adapt our greenhouses to His laws of heat and light, so as to provide the necessities of the rose. And He can produce a full-blown answer to prayer if we adapt our earthly tabernacles to His laws of love and faith so as to provide the necessities of answered prayer.[57]

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[55] R W Dale (1829-1895) was an English Congregationalist church leader who ministered at Carr's Lane Church, Birmingham from 1854 until 1895. Glennon quoted this to me.
See A.W.W. Dale, *Life of R.W. Dale*, (New York, 1889), 642,643.
[56] Sanford, *The Healing Light*, 25.
[57] *Ibid*, 16.

> The first step in seeking to produce results by any power is to contact that power. The first step then in seeking help from God is to contact God. 'Be still and know that I am God'.
>
> Let us then lay aside our worries and cares, quiet out minds and concentrate upon the reality of God. We may not know who God is or what he is, but we know there is something that sustains this universe, and that something is not ourselves. So the first step is to relax and to remind ourselves that there is a source of life outside ourselves.
>
> The second step is to turn it on, by some such prayer as this
>
> 'Heavenly Father, please increase in me at this time Your life-giving power' or ... 'Whoever you are whatever you are - come into me now!'
>
> The third step is to believe that this power is coming into us and to accept it by faith. No matter how much we ask for something it becomes ours only as we accept it and give thanks for it. 'Thank You', we can say 'that Your life is now coming into my body'.
>
> And the fourth step is to observe the operations of that light and life. In order to do so we must decide on some tangible thing that we wish to accomplish by that power, so that we can know without question whether our experiment succeeded or failed:[58]

Excited, Glennon returned to the Cathedral and asked the Dean, Eric Pitt (1912-1978), if he could hold a healing service, and permission was given. Glennon believes it was given in good faith by the Dean, whose wife had recently died[59] after being prayed for and having hands laid upon her by Father John Hope of CCSL and some other church elders.[60] Both Pitt and Glennon acted with a measure of innocence, not knowing what such permission would lead to. Next, Glennon approached a group of several women for whom he had been conducting a Bible study at 6 pm on a

[58] *Ibid*, 19.
[59] St Andrew's Cathedral Service Register 1949-1962, 8 August 1960.
[60] Healing Ministry lore.

Wednesday. Glennon, as Precentor, had inherited this group, which had been running for some years and had initially been formed to pray for the Egypt General Mission.[61] He asked these women if they would be agreeable to prayers for healing and they were. On 29 September 1960 the first 'healing service' was held, and a lady asked for prayer for some problem, and the next week she reported that she had been healed, and that is how the Healing Ministry at St Andrew's Cathedral started, in 1960.

1.3 Healing ministries in the Anglican Diocese of Sydney.

Healing ministries in the Anglican Diocese of Sydney had always been parochial enterprises, never having the involvement of the diocesan hierarchy. The Healing Ministry, however, may be regarded as special, in this regard, since it had the prestige of occupying the cathedral church and having a very determined founder, with some hierarchical connections. As we shall see, however, it did not enjoy the blessing of many of the cathedral or diocesan authorities.

This section of the chapter will examine several healing ministries which have existed in the Diocese, most with links with Gore/Hickson. Each had different genesis and experiences, although none had the blessing of the Diocese. Healing ministries in the two city high churches, CCSL and St James King Street, were tolerated, as were they with their distinctive churchmanship.

1.4. Rev Dr Philip Arthur Micklem.[62]

Through the dispersion of his books around the world and the emigration of his followers to distant climes, the teachings of Charles Gore spread worldwide. One such follower was the Rev Philip Micklem (1876-1965), whose first degree was a BA (1st) from Oxford in 1899, followed by an MA, BD and DD. In 1910 at

[61] As told to Ray Cunningham of Galston, NSW, by Canon Jim Glennon at Gilbulla, in 1970. Letter from Ray Cunnningham to Paul Egan. 5 July 2005.
[62] See, John Geoffrey Beer, *The Contribution of the Reverend Philip Arthur Micklem (1876 – 1965) to Anglicanism*, (PhD Thesis, University of Sydney, 2009).

the call of Archbishop St Clair Donaldson he migrated to Brisbane to become the Principal of St Francis Theological College in that city. In 1917 he became the Rector of the city church of St James', King Street in Sydney,[63] where he promoted Anglo-Catholic practice.

Micklem's advocacy of Christian healing in Sydney became evident in 1922 in preparation for the Hickson Healing Mission which took place a full year later, in May 1923. In March, April, May and June of 1922 articles appeared in the *St James Parish Messenger* explaining spiritual healing under the headings 'Why Believe in it?", 'Its Nature', 'Its Method' and 'Its Purpose'. These were followed by the organisation of prayer groups with 'silent intercession services for the sick being held every Thursday afternoon' as 'nothing can exceed in importance this task of preliminary intercession'. Literature and the names of the sick were given to these groups.[64] Micklem was a keen supporter of Hickson, and he acted as secretary of the committee appointed to prepare for the mission. He directed, with the help of Sydney clergyman Rev E H Lea (1869-1941), the 'organisation and spiritual preparation of the sufferers'. In January another article in the *Messenger* says the 'Mission has also a message to the whole church – a message of awakening from its spiritual apathy and of a renewed belief in a present and living Christ'. Applications from the sick and those wanting to be prayed for at the Mission had to be sent in by April 14th, and the venue for the mission had been changed from St Philip's Church Hill to St Andrew's Cathedral because of the large numbers of people expected. A meeting of 64 nurses was held at St James to discuss arrangements and help in the Mission. The preparation services were 'splendidly attended and inspirational' with some 10,500 applications to attend being received, but only 6,000 could be accommodated over the six days. Therefore additional services were planned, 'led by our own bishops

[63] *Year Book of the Diocese of Sydney*, 1937.
[64] *St James Parish Messenger,* January 1923.

and clergy' when it was believed that 'the healing gift was not monopoly of one man, but resides in the church'.[65]

When Hickson's mission tour of Australian Dioceses had finished, on the day before he sailed for New Zealand, Hickson held one final meeting at St James', where he ministered to 12 patients.[66] At this service Micklem spoke of the many who had received both physical and spiritual benefit from the mission. He went on to say that there had been a 'fresh discovery…that Christ was not only to be revered, but was a Presence in their midst, delivering human nations from the bondage of corruption'.[67] Micklem pointed out that Hickson was just the organ for Christ to work through.[68]

While Hickson came with the approval of Archbishop Wright, he did not have universal support.[69] His visit provoked a comment in *The Church Record for Australia and New Zealand* that 'The mission defended itself against someone in Melbourne who claimed Hickson had Anglo-Catholic trappings'. The editor replied that:

> Hickson does not come under the aegis of Anglo-Catholicism. He comes as a simple Christian layman whom God has given a precious gift in trust for needy men and women.[70]

Three years later, however, the enthusiasm for healing ministries seems to have waned, when a General Synod Report says 'In spite, however, of the pledge they had given to carry out the work which had been started by Mr

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[65] *St James Parish Messenger*, May 1923.
[66] *St James Parish Messenger*, October 1923.
[67] Hickson, *Heal the Sick*, 184.
[68] *St James Parish Messenger*, September, 1923.
[69] 'The Hickson mission is clearly the most striking experience since the War. The whole community has been stirred to its depth, while the church has been shaken from centre to circumference. It seems we have received a fresh baptism in the Holy Ghost, and a revival has begun … evidence of healings confound critics and dissolves doubt. The church needed waking up and the Hickson mission did that. We must not go to sleep again. The church has got into a rut. "Rutualism" is worse than ritualism. Clergy should study divine healing'.
The Church Record for Australia and New Zealand, 22 June 1923.
[70] *The Church Record for Australia and New Zealand*, 13 April 1923.

Hickson, the church's responsibility in that direction was not at present appreciated as earnestly as it should be'.[71]

Micklem's 20 year incumbency at St James was mostly during the episcopate of Archbishop Wright who, while himself an Evangelical, had no problem in welcoming Anglo-Catholics into his Diocese. Micklem was not appreciated by Sydney's conservative Evangelicals and was allowed little creative scope, except in specialized areas such as 'spiritual healing and advocating social services'.[72] On 29th March 1932, the 56 year old bachelor, Micklem, married 25 year old Evelyn Muriel Auriac at St James', and after a wedding breakfast at the Queen's Club, the couple left on 30th April on the 'Orford' for England and a year's world travel. With the election of conservative evangelical Archbishop Mowll to Sydney in 1933, Micklem believed he would remain restricted, so returned to England permanently in 1937.[73]

Dedicated healing services have been, spasmodic at St James since Micklem's time. Even towards the end of Micklem's incumbency the only mention of healing was 'Evensong and Intercessions at 6 p.m. on Thursdays'.[74] A random examination of the *St James Parish Messenger* between 1937 and until the 1970s suggest this remained the situation, until the late 1970s when a number of parishioners asked the rector, the Rev Howard Hollis, permission to establish an intercessory healing prayer group.[75] Permission was given and a group met weekly at an Evening Eucharist, until 1984, when the Rev Peter Hughes became rector and abandoned the 'private Eucharist'. At this time the intercessory prayer group was reconstituted and continued until 1997 when the Rev Richard Hurford became rector and Mrs Danks (a parishioner of St James') approached him about the possibility of introducing the Guild of St Raphael to St James', which she had learnt of while visiting England. This was agreed to, and it presently (2012) holds a monthly Healing Eucharist. The Guild

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[71] *Australian Church Record,* 12 November 1926, 12.
[72] K J Cable, Philip Arthur Micklem, *ADB 1891-1939*, Vol. 10, 496.
[73] *Ibid.*
[74] *St James Parish Messenger*, April 1935.
[75] Information provided to Paul Egan by Mrs Nanette Danks, Foundation Secretary of the Guild of St Raphael at St James', 27 July 2010.

of St Raphael was formed in 1915 in England 'with the desire that in the revival of the use of spiritual means for the healing of the sick, there should be a society for this purpose belonging distinctively to the Anglican Church'.[76] The sacrament of Holy Unction seems to be an essential feature of the work of the Guild of St Raphael.[77]

1.5. The Rev Charles Loddiges Oliver.

A tragedy occurred at St James' in August 1930, when the 28 year old curate, the Rev J D Martyn, captain of the St James football team, died a fortnight after receiving injuries while playing football.[78] This death necessitated the appointment of a successor and the Rev Charles Loddiges Oliver was the new appointee, who was to have a significant healing ministry in the Diocese. Oliver had a BA from Sydney University (1925) and did his theological training at St John's College, Morpeth. He was ordained in 1926/27 in Newcastle Diocese, and came to St James' in 1931. It may be of significance that when Micklem was overseas in 1932, and while Oliver was curate, two articles appeared in the August and September issues of the *St James Parish Messenger* on healing. The first was a positive, biblical exposition of spiritual healing, while the second included a comparison between the Christian and the Christian Science view of healing, and some parts suggest a 'Catholic' view of healing.[79] It was dismissive of Christian Science.

After finishing his curacy at St James' in 1933, Oliver went to Newcastle Diocese, and in 1938 returned to Sydney as curate of Summer Hill, then precentor at St Andrew's Cathedral (1939-1947), while there was no Dean,

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[76] Leslie Weatherhead, *Psychology, Religion and Healing*, (London, Hodder & Stoughton, 1956), 219.
[77] *Ibid*, 220.
[78] *St James Parish Messenger, October* 1929.
[79] 'The Lambeth Conference of 1930 has recommended the restoration of the Sacrament of Healing, or Holy Unction, after prayer and preparation, and where moral and intellectual difficulties exist, confession as well. Also for complete restoration it is to be followed by the Sacrament of Holy Communion, which is also a sacrament of healing, bringing the patient to everlasting life'.
St James Parish Messenger, September 1932.

largely because of financial constraints. In 1945 he took an MA from Sydney University, specialising in abnormal Psychology before becoming rector of St Mark's, Granville in 1947,[80] where he exercised a distinct Healing Ministry. He was later a foundation member of the Guild of Pastoral Psychology, London. His interests included psychology, anthropology, sociology, personal counselling, spiritual healing and religious education. His teaching stressed what he called 'the non-party teaching of the Anglican Church at its best'.[81] Nigel Hubbard, in his history of St Mark's, states that 'During his time as Precentor while there was no Dean at the Cathedral...Charles Oliver also introduced the Healing Ministry to St Andrew's that continues to this day'. No evidence, however, has been found to confirm that a healing ministry existed at the Cathedral between 1947 and 1960. It has been said that he was 'persona-non-grata' at the Cathedral, and that Archbishop Mowll was anxious to see him depart.[82]

The healing ministry at St Marks was not a dedicated ministry of Oliver's, nor was it always part of the regular church services. It was conducted in a parish context, with special healing prayer meetings and healing services. In 1951, soon after Oliver arrived in the parish, a branch of the 'Guild of Healing' was established especially to pray regularly for people needing healing. In that same year the first 'All Night Vigil' for healing was held and in 1954 a monthly Eucharist was commenced, which included the laying on of hands as well as unction.[83] A 'Healing Group' met each Wednesday where Oliver, believing that psychological awareness was a factor in people's health, exercised his psychological awareness training. A series of 'Leader's Training Leaflets' were produced at St Mark's, including 'No. 7' entitled 'The Power of Praise', which 'extols the efficacy of Praise in the healing process'.[84] Supporting this

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[80] *Year Book of the Diocese of Sydney*, 1955.
[81] Nigel Hubbard, *One Hundred Years: St Mark's Granville 1882-1982*, (Granville, Parish of St Mark's Granville, 1982), 39.
[82] Interview with Rev Dr Stuart Barton Babbage (Dean of St Andrew's Cathedral Sydney 1947-1953) by Paul Egan, 25 June 2010.
[83] Hubbard, *One Hundred Years*, 40.
[84] Guinness Papers, (Centre for the Study of Australian Christianity (CSAC)), 3/10/1/14.

psychological bent that disease is, at least partly, a state of mind, Oliver wrote to the Rev Howard Guinness that:

> Each disease, as you know, is a pointer to the underlying spiritual maladjustment. Side by side with your prayers we have our 'advice' activities, or preparedness to help the patient towards a state in which healing is more possible.
>
> As in cancer the emotional life is maladjusted. Anger, fear, jealousy, hatred, sex leading sometimes to an unconscious hatred of the body, are the roots to look out for. To suggest that these things have been actively (sic) in the life, to probe for them, is to stimulate the patient's resistance even though he may be asking for healing.[85]

And, 'The finding concerning emotional maladjustment behind carcinoma, or rather certain types of carcinoma, is a laboratory and clinical finding of the Jungian School'.[86] A regular 'Psychology and Religion Study Group' met on a Saturday and he began in-depth counselling before it became commonplace. St Mark's C of E Granville became known as 'The Healing Church'.[87]

1.6. Father John Hope of CCSL, his predecessor and successors.

While Fr John Hope (1891-1971) has generally held the distinction of being first to establish a healing ministry at CCSL, the real credit, however, should go to Fr Clive Meillon Statham (1880-1970, CCSL 1911-1925), who was Rector at CCSL when Hickson visited Sydney in 1923, and who warmly embraced Hickson's message.[88] Statham wrote:

> Members of His Church must remember afresh the fact that the gift of healing was much in evidence in the early days of the Church, and

[85] Letter from Rev Charles Oliver to the Rev Howard Guinness, CSAC Guinness Papers, 3/10/1/20.
[86] *Ibid*.
[87] *Cumberland Argus*, 3 October 1951.
[88] John Spooner, *The Archbishops of Railway Square*, (Sydney, Halstead Press, 2002). 138.

> subsequently through all the centuries of Christian history many individuals have possessed this beautiful gift. They must remember too, that because the Church has been negligent of the gift of Spiritual Healing, such movements as that of 'Christian Science', so-called, have been allowed to do much in this direction to call the Church of God to remembrance of that which she has neglected in her wonderful heritage.[89]

Spooner reports that 'Statham was pleased to use the revived Sacrament of Anointing and of Unction for the Sick and he established a Prayer Circle of Intercession, especially, but not exclusively, for the sick'.[90]

Hickson's world tour took him to Brisbane in June 1923 where he conducted a four day mission in St John's Cathedral. It was at this time and place that the young John Hope was encountered. It was probably through the writings of Charles Gore that his teachings initially impressed Hope, rather than probable personal contact as in the case of Micklem. Hope was a descendant of colonial preacher and pastoralist Samuel Marsden and his daughter who married Thomas Hassall, the first Australian candidate for ordination, and uncle of historian C Manning Hope Clark.[91] As a young man he was not comfortable with Sydney's evangelical Moore College (MTC), nor with the more liberal St Paul's College in Sydney University. Instead he chose to study for the Anglican ministry at the small St John's College in East St Kilda, Melbourne.[92] This college had opened in 1908 and was 'unceremoniously' closed in 1919 when it was thought it was producing 'militant Anglo-Catholic graduates'.[93] There Hope came under the influence of the Warden, Reginald Stephen (1860-1956), later Bishop of Tasmania and still later Bishop of Newcastle, and John Stephen Hart (1866-1952), later Dean of Melbourne and still later Bishop of Wangaratta. Both of these men taught and practiced

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[89] *Ibid*, 137.
[90] *Ibid*.
[91] Lewis Charles Rodd, *John Hope of CCSL,* (Sydney, Alpha Books, 1972), 25.
[92] *Ibid*.
[93] B H Reddrop, John Stephen Hart, *ADB 1891-1939*, Vol. 9, 220.

Anglo-Catholic theology as set out in *Lux Mundi* and were devotees of Charles Gore. Ceremonial and the social gospel were Hope's hallmarks. He was ordained deacon by Archbishop Wright in 1914 and priest in 1915. (Wright is alleged to have said of Hope's ordination 'It was the most unfortunate thing I ever did').[94] Hope spent time as a curate in Sydney, including a period at CCSL, and became rector at Clifton, a parish 130 miles from Brisbane.

It was from this Queensland parish in 1923 that a group, including Hope, travelled to Brisbane to attend the Hickson Healing Mission in St John's Cathedral. Some of the group were healed of their ailments, including Hope of nephritis, and others were 'converted'.[95] Despite his own experience, Hope approached the subject of divine healing with caution for years, but in 1938 began healing services after he found the means of giving renewed strength to the sick and ease to the dying during his daily visiting in the hospitals and homes of his parish. Spiritualism was also a life-long interest of Hope's. He claimed that while he was a curate he had had communication with a person, dear to him, who was already dead.[96]

John Hope became rector of CCSL in 1926 and remained there for some 38 years. In Lent of 1929 he inaugurated special intercessions connected with Spiritual Healing.[97] He had recently returned from a visit to England, where he had seen something of a revival of this ministry and had met a Dr Pringle and a Mrs Horace Porter,[98] who were connected with the divine healing movement there.[99] On Wednesdays special services were held and later a Mass was offered on Fridays all the year round. These were private ministrations and it was not until 1938 that public services of healing took place in the church.[100] The services became well known and 'sufferers of all sorts and conditions came from far and near and testified to the satisfying

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[94] Rodd, *John Hope,* 24.
[95] *Ibid*, 114f.
[96] *Ibid*, 114f.
[97] Laura Mary Allen, *A History of Christ Church St Laurence*, (Firm Bros Ltd, Sydney, 1939), 147.
[98] Mrs Horace Porter authored a book, *Thought, Faith and Healing*, (H R Allenson, 1924).
[99] Allen, *History of CCSL*. 147.
[100] *Ibid*.

results of this truly Christian work'. After due preparation and instruction those seeking this blessing from God were anointed and then received the laying on of hands. A band of volunteers met weekly to intercede by name for those who desired special prayers. Hope developed some very broad views on healing in his later life. He was comfortable with Yoga healing, spoke of 'becoming a channel' and was happy with Shingon Buddhist healing, saying 'power comes from heaven ... whatever we call it and whatever form of worship'.[101] In the latter years of his incumbency, spiritual healing became the most prominent feature of his ministry.[102]

Both Micklem and Hope were products of the influence of Gore and Hickson and had some bearing on Glennon, one indirectly and the other directly. It is highly probable that Micklem and Hope had communication, especially during the period of their Sydney incumbency overlap between 1926 and 1937,[103] when they were priests at the two High-Church, inner city parishes and when both had some interest in divine healing. It may be further supposed that the older, academic Micklem would have encouraged the younger Hope in his healing ministry. Hope certainly had direct links with Glennon, both before the St Andrew's ministry started and afterwards when Father Hope was invited to speak at a Healing Ministry service.[104] It was a case of Gore's teaching on the activity of the Holy Spirit in the life of the church that started the reactions that propelled Hope and Glennon to experiment with the healing claims of the Bible. It would seem that Hope needed personal experience or encounter before becoming an enthusiastic promoter of divine healing. Fr Patrick Austin Day, on the other hand, inherited the ministry when he came to CCSL and kept the pattern of the healing

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[101] Rodd, *John Hope*, 222.
[102] *Ibid*, 204.
[103] According to the CCSL honorary archivist, Mr Joseph Waugh, Hope destroyed much, or most, of his correspondence towards the end of his ministry at CCSL. (Much of Glennon's personal correspondence has not been found, in spite of rigorous enquiries, and probably met the same fate as Hope's).
Email from Joseph Waugh, to Paul Egan, 1 March 2010.
[104] Lore has it that Hope addressed the Healing Service at the Cathedral, but an examination of the incomplete Service Registers at St Andrew's Cathedral has failed to confirm this.

ministry, much as it had been and was anxious not to diverge from the Hope model,[105] and called on the tradition of the Church to validate his actions.[106]

Day appears to have taken the Healing Ministry at CCSL seriously and visited the New York headquarters of the OSL in 1970,[107] and attended the Triennial Conference of the OSL in Toowoomba in 1996.[108] He, unsuccessfully, applied for a Churchill Fellowship in 1968 to 'study the Church's Healing Ministry, the work of inner-city parishes and changes in the Religious Life for men and women'.[109] Day commented 'Our Healing Ministry goes on quietly in a pastoral way', he continues 'we haven't the same spiritual expressions that Canon Jim Glennon has at St Andrew's Cathedral, with its Pentecostal emphasis and wider experience as a full time expert in this field'.[110] Glennon preached at the CCSL healing service on 14 June 1967.[111]

The healing ministry at CCSL continues today (2012), over 80 years after Hope commenced services in the church. It has been regarded by some people as being pivotal to the spiritual life of CCSL, with a strong fellowship existing amongst its members. This was especially so in Hope's time and continues with some variation.[112] The short incumbency of Fr Michael Nicholas Roderick Bowie (1959- , CCSL 1996-2000) seems to have had less enthusiasm for the healing ministry than other eras. The most recent priest in charge, Fr Adrian Maxwell Stephens (1950 -, CCSL 2001-2012), enthusiastically promotes the

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[105] Letter from Fr Austin Day to Mr W Southey Wilson, OSL, Neutral Bay, Sydney, 28.10.1965, 'Rev P A Day, Correspondence - July 1965-Dec 1965', CCSL Archives.

[106] 'The healing ministry in the Anglican Church has taught insistently…that Holy Unction is a sacramental healing and can be administered a all times, and can be repeated when a person is sick in body or mind'.
Letter from Fr Austin Day to Miss M Carleton of Elizabeth Bay, 30 August 1965, 'Rev P A Day Correspondence - July 1965 - Dec 1965', CCSL Archives.

[107] Letter from Fr Austin Day to Mr Rory Price, Manus Island, TPNG, 20 April 1970, 'Rev P A Day General Correspondence – Jan 1970-June 1970', CCSL Archives.

[108] Letter from Fr Austin Day to Fr David Garnsey, Sydney, 28 October 1996, 'Rev P S Day General Correspondence - July 1996-Dec 1996'. CCSL Archives.

[109] Letter from Fr Austin Day to Mrs Grace Hugil Hamilton, South Australia, 'Rev P A Day General Correspondence – Jan 1970-June 1970', CCSL Archives.

[110] Letter from Fr Austin Day to Rev Roy Parsons, 24 October 1974, 'Rev P A Day Overseas Correspondence – July 1974-Dec 1974', CCSL Archives.

[111] CCSL Register of Services, 1953 – 1971, CCSL Archives.

[112] Conversation between Dawson/Carr and Egan.

healing service and says if he had not inherited such a service at CCSL, he would have commenced one 'because it is part of our tradition'.[113]

1.7. The Rev Dr Howard Wyndham Guinness.

The Rev Howard Guinnness (1903-1979) was a Sydney anglican Rector who exercised a 'healing ministry' in the Diocese. Born into a family with a heritage of prominent Christian evangelists and lay persons,[114] (and brewers), probably his most notable achievement was his association with the Inter-Varsity Fellowship (IVF). An enthusiastic evangelist from an early age,[115] including his student days, Guinness shared in the formation of the London Inter-Faculty Christian Union (LIFCU) in 1923, and was its President from 1926 until 1928. He was involved in the formation of the IVF in April 1928, the year he graduated in medicine, and accepted the invitation to travel to Canada for six months,[116] which extended into a three year world tour including Australia.[117] His 'qualities of leadership, infectious enthusiasm and radiant optimism'[118] contributed to his being invited to, and accepting, the position of Travelling Representative of the IVF, encouraging the organizing of Christian groups on campuses across the world. For the next seven years, he promoted the work of the IVF which still continues, and resulted in a realization that his life's work was evangelism, not medicine.[119]

It was in 1950 that Guinness first noticed a problem with his voice, which was said to be the result of overstrain, and which continued to deteriorate until his death in 1979, by which time he was barely audible.[120] It was also about this

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[113] Conversation between Fr. Adrian Stephens and Paul Egan at CCSL, 28 June 2010.
[114] Howard Guinness, *Journey Among Students*, (Sydney, Anglican Information Office, 1976), 17f.
[115] Marcus L Loane, *Mark These Men,* (Canberra, Acorn Press Ltd, 1985), 105.
[116] Guinness, *Journey*, 64.
[117] *Ibid,* 63ff, 82ff.
[118] Loane, *Mark These Men*, 106.
[119] *Ibid*, 106.
[120] Loane, *Mark These Men*, 109.

time (1950) that he developed an interest in divine healing,[121] possibly because of his own predicament and/or his medical background. The CSAC papers on Guinness' Healing Ministry are interleaved with sermon notes on healing topics,[122] including one entitled 'Christianity and Breakdowns', preached at the Chapter House on 8 November 1952.[123] Two letters from the Rev Charles Oliver of St Mark's Granville in 1952, speak of his (Oliver's) happiness to learn of 'yet another Prayer Circle for Health' and an offer to pray for 'your group'.[124] Oliver also sent Guinness copies of Healing Training Leaflets prepared by St Mark's Guild of Health.[125]

Both his medical and theological training, however, came to the fore with the Valdez Healing Campaign in Sydney in November 1952.[126] Guinness preached a sermon at St Barnabas's Broadway entitled 'Is God Healing People Through Valdez?', and he took a particular interest in the healings claimed at these meetings and was given details of such claims.[127] Guinness contacted some of these people and their doctors. A variety of replies were received. The parents of one girl insisting she was healed of deafness, in spite of their doctor thinking otherwise. Another doctor insisted a girl was 'highly strung' (and probably not healed), and another case which had 'not been checked yet'.[128] Guinness believed that some people had been healed through Valdez,[129] but he was unhappy with the theological aspects of the meeting. He said there is a false emphasis on the Doctrine of the Holy Spirit, an emotional atmosphere at meetings, 'a lack of dealing with sickness and

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[121] CSAC Guinness Papers, (Centre for the Study of Australian Christianity), 3/10/1/20, Letters from the Rev Charles Oliver to the Rev Howard Guinness.
[122] CSAC Guinness papers, 3/10/1.
[123] CSAC Guinness Papers, 3/10/1/17.
[124] CSAC Guinness Papers, 3/10/1/20.
[125] CSAC Guinness Papers, 3/10/1/14.
[126] The Rev Albert C Valdez Jnr was an American Pentecostal Missioner,
CSAC Guinness Papers, 3/10/1/18
[127] CASC Guinness Papers, 3/10/1/26-27, Letters between the Rev Philip Duncan and the Rev Howard Guinness.
[128] CSAC Guinness Papers, 3/10/1/30-33.
[129] CSAC Guinness Papers, 3/10/1/24/8.

an unscriptural exhibition of cases healed – these are bad for neurotic cases'.[130]

Guinness's views on Divine Healing are spelt out clearly in an undated typed note found amongst his papers, headed 'Healing' and ending with 'Howard Guinness'. It says:

> I believe that –
>
> 1. God sometimes heals people to-day without the help of medicine.
>
> 2. God often uses medicine to heal people.
>
> 3. Those healed without medicine sometimes are Christians and sometimes not; sometimes have faith and sometimes not.
>
> 4. *The spiritual element in physical healing is very important, (and the psychosomatic element in disease equally so).*
>
> 5. God's healing activity to-day cannot helpfully be likened to Jesus' healing miracles in the New Testament, because these were unlike to-day's miracles (healings) in the following ways:
>
> They were
>
> a. Instantaneous *always*
>
> b. Complete *immediately*
>
> c. *Dependent on faith either in the patient or the patient's friends, i.e. where such faith was present (a) and (b) followed.*
>
> 6. It is important to come to God with sickness asking first to be taught through that sickness what God wants to teach us through it, rather than simply to get rid of it because it hurts.

[130] CSAC Guinness Papers, 3/10/1/24, Sermon notes for St Barnabas' Church, 23 November 1952.

7. It is essential, when an illness may be fatal, not to claim healing but to say, 'I delight in Thy will O God whether in life or in death'. Or, when asking for healing, to add, 'Thy will be done'.

8. It is important to ask for that quality of faith that can live triumphantly with a disability and thus turn it into an asset.

9. The only factor common to every case is the Sovereign will of God.(sic)

Howard Guinness.[131]

(The words/sections which are shown in italics are crossed out in the original).

The Guinness papers suggest only two indirect links with Hickson. One is via a two page hand-written paper, probably sermon notes, which commenced:

> What is the scriptural basis for belief in God's will to heal all Christians now in this life either slowly or quickly. The answer is not found in indicated texts, but from the whole tenor of scripture ... the fullness of faith did not survive the medieval period, a minority of healing survived
>
> [and ended with]
>
> Bishop Packenham Walsh, Mailland, Hickson.[132]

Second, a small booklet by Hickson was among the CSAC papers entitled The *Revival of the Gifts of Healing*. This is 'An address given by Mr J M Hickson at the conference held at Kensington Town Hall, on July 4th 1910'.[133] These two references indicate that Guinness was aware of Hickson, and probably had some appreciation of him.

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[131] CSAC Guinness Papers, 3/10/1/6.
[132] CSAC Guinness Papers, 3/10/1/9.
[133] James M Hickson, *The Revival of the gifts of Healing*, (Church Stores Ltd, Daking House, Rawson Place, Sydney). (No date indicated).

1.8. The Rev Leonard John Harris.

The Rev Leonard Harris (1911-1988) was a MTC graduate who was deaconed in 1937 and priested in 1938. After serving curacies at Berrima with Moss Vale and at Manly, he went with CMS to work in the Diocese of Carpentaria between 1939 and 1945, where he translated St Mark's gospel into the Nunggubuyu dialect. He was Chaplain with the RAAF 1948-52, Acting and Assistant General Secretary to the British and Foreign Bible Society 1950-52, Chaplain to Royal Prince Alfred Hospital, and Prince Alfred Children's, Hospitals 1960-63, Chaplain to Lidcombe Hospital 1971-73, retiring from the full time ministry in 1973.[134]

Harris came back from the his missionary service with his mind opened to the awful suffering endured by many Aboriginal people in those years – leprosy, yaws, syphilis and other disabling untreated injuries. He came to see that to preach a gospel without reference to healing and wholeness, and without doing something about suffering, was to preach an empty gospel.[135] Two people whose writings had a significant influence on the young Harris were Mrs Agnes Sanford and Dr Glenn Clark. He attended a 'Camps Farthest Out' retreat to understand more of Clark's ideas, including the reality of Christ's Healing Power and Ministry for today,[136] and he was greatly encouraged by Sanford's emphasis on faith and healing and believing God's promises. In latter years he was embarrassed by her drift from orthodoxy towards a kind of acceptance of spirituality of any kind.[137]

Harris took his chaplaincy work very seriously, even before he became fulltime chaplain at the Royal Price Alfred Hospital complex, and he spent much of his

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[134] *The Year Book of the Diocese of Sydney*, 1986, 174.
[135] Email from Rev John Harris (the Rev Len Harris' son) to Paul Egan, 26 March 2008.
[136] *Wholeness* (Magazine of the New Zealand OSL), No. 89, May 1980, 3.
[137] Email from Harris to Egan, 26 March 2008.

pastoral time hospital visiting.[138] It was while Rector of Liverpool (1956-1959) that Harris began preaching systematically on healing.[139] He saw healing as part of a holistic ministry in which spiritual healing led to physical and psychological healing. He believed that God can take away fear and guilt and anxiety which the scriptures link with well-being. 'Perfect love casteth out fear' and 'Cast all your cares upon Him for He cares for you' were texts on which he often preached.[140] He was one of the founding members and first Chairman of the Order of St Luke in Australia in 1960, and was its Warden from 1972 until 1975.[141] Harris made regular visits to New Zealand where he was OSL (New Zealand) Chaplain prior to its becoming autonomous in 1973.[142] He was always interested in, and often active in, organisations which tried to combine spiritual or faith healing with medical healing. He began a Hospital Orientation Course for Theological students,[143] served on a committee of Australian Nurses Christian Movement and was a member of the World Council of Churches Clergy-Doctor Commission. He always saw prayer as part of the healing process, in conjunction with the medical profession. He had come to believe that the biblical healings were meant for today and were intrinsically part of the Anglican tradition as evidenced by two quotations found written in front of one of his diaries:

> Lambeth Conference of Bishops 1920 -
>
> Health is God's primary will for all his children, and disease is not only to be combated, but to be combated in God's name as a way of carrying out His will. However disease may be brought about, and in whatever way it may be ruled for good, it is in itself an evil.

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138 *Ibid*.
139 Email from Harris to Egan, 14 August 2007.
140 *Ibid*.
141 *Wholeness*, No 89, May 1980, 3.
142 *Ibid*.
143 Email from Harris to Egan, 14 August 2007

A quote from John Stott -

> The Gospel lacks visibility if we merely preach it, and it lacks credibility if we who preach it are interested only in souls and have no concern about the welfare of people's bodies, situations and communities.[144]

Harris was a founding member of the Healing Ministry and assisted Glennon from the beginning of that ministry (in 1960) for seven years, and experienced a degree of ostracism which being associated with the Healing Ministry brought. He produced a series of leaflets on healing topics which show his commitment to prayer, faith and the medical profession as part of God's healing plan.[145] Harris was hurt that his belief in healing marginalised him in Sydney Diocese. He was part of the Healing Ministry from the start, and was quietly proud that it grew to become the largest mid-week healing service in the Anglican Communion, although it was acknowledged far more outside the Diocese of Sydney than it was within. He believed not only that healing was biblical and an integral part of a whole gospel, but that healing was intrinsically Anglican. He was nominated for a bishopric in an overseas Diocese because of his position on healing, but was not elected. He was ignored in Sydney for the same reason.[146]

1.9. The Rev Dr Geoffrey Cecil Bingham.

The Rev Geoffrey Bingham (1919-2009) was another Anglican Priest who advocated 'divine healing' and who was not in favour with the Diocese of

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[144] Email from Harris to Egan, 26 March 2008.

[145] 'You have faith in your family Doctor and have willingly on his recommendation come to this hospital. You have faith in the wonderful advancements in medical science put into practice here. When this same faith is exercised on the spiritual plane, you can have a complete faith and confidence in God…'
From, *Leaflet No.2, Threefold Healing Leaflet*, C.M.S. Bookshop, Sydney.
'Giver of health and Healer of the sick, bless the staff of this hospital, that through them Your good purposes of health may be set forward in all who suffer and are heavy laden'.
From, *Leaflet No.3, Threefold Healing Leaflet*, C.M.S. Bookshop, Sydney.

[146] Email from Harris to Egan, 26 March 2008.

Sydney, but whose ideas contrasted with Glennon's.[147] Bingham's healing ministry was generally in the context of revival, either in the local church or broader spheres. It was never a service devoted to 'healing'. Geoffrey Bingham left his family to vigorously study theology at MTC, being senior student there in 1939. The War intervened, and he enlisted and saw service in Malaya before being taken prisoner and spending three and a half years as a prisoner of war in Changi and Kranji prison camps. After the war he continued his study at MTC.

The Rev Marcus Loane, a lecturer of Bingham's at MTC and later Archbishop of Sydney, returned to Sydney in 1950 after, and recounted, some experiences of the East African Revival. While Loane dismissed the Revival as being 'too African' to gain acceptance in Australia, Bingham was attracted to it and tried to replicate it.[148] A teaching of this movement was the possibility of having 'victory' over the desire to sin.[149] This smacked at teaching 'sinless perfection', a charge he vehemently denied,[150] although the 'mud stuck' for much of Bingham's life.

The only Sydney Parish church in which Bingham served was the Garrison Church at Millers Point where a revival did occur,[151] and where '... his critics feared he might lead his considerable following down perfectionist paths'.[152] Later, Bingham and his family served in Pakistan with the Church Missionary Society, as Principal of the Bible Training Institute in Hyderabad, from 1957 to 1967[153], and again experienced revival, including healings. Bingham wrote about these Pakistan revivals in one of the over 250 books and hymns he

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[147] Bingham did not include Glennon's book *Your Healing is Within You* in the bibliography of recommended reading in his book *The Healing and the Wounding,*
Noted in *Wholeness*, No. 96, February 1982, 3.
[148] Colin Reed, *Walking in the Light; Reflections on the East African Revival and its link to Australia*, (Acorn Press, Brunswick East, Victoria, 2007), 154.
[149] *Ibid*, 153.
[150] *Ibid*, 155.
[151] Geoffrey Bingham, Tape of talk given at New Creations Summer School, Victor Harbor S A, January 1982. (In possession of Mr John Dunn of Chatswood, Sydney).
[152] Stuart Piggin, *Evangelical Christianity in Australia*, (Melbourne, Oxford University Press), 1996. 122.
[153] *The Australian Anglican Directory 2001*, (Malvern, Vic, Angela Grutzner & Associates), 128.

authored.[154] He returned to Australia to become Principal of the Adelaide Bible Institute from 1967 to 1973, after which he formed and headed the Bible teaching ministry, New Creations Publications, re-named New Creations Teaching Ministries from 1974 until his retirement, and which still exists (2010).

Bingham thought enough about divine healing to write a book on the subject entitled *The Wounding & the Healing* in 1982, with a new edition in 1990 and a reprint in 1998. The book is largely a biblical apologia for divine healing, and concludes that God can and does heal today, but Bingham was 'not convinced that wholesale healings are advocated in scripture'.[155] Other comments of Bingham's on healing are that God visits persons with sickness and death, that God allows Satan to bring sickness and death. He argues that if people had not sinned, God would not punish, and that in sinning people have left themselves open to the evil elements of Satan – guilt, shame, a bad conscience, disease and demonic possession.[156] He goes on to say that people are out of fellowship with their Father-Creator, the world, themselves and others. People lay the blame at the doors of God, parents, heredity, circumstances, environment and others. His misery is compounded and he opens himself to all kinds of mind-body problems, which today are called psychosomatic or psychogenic.[157] Bingham asks 'Is all sickness from Sin?' 'No' comes the answer, 'some is for the Glory of God – often there is Glory in the healing'.[158] He warns against 'triumphantism' – the belief that in every circumstance the believer will be wholly triumphant. This is a form of hubris (a type of pride) which the Bible warns against.[159]

Bingham concludes by saying that for reasons known only to God, some prayers offered up in sincerity and the eagerness of faith are – as yet -

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[154] Geoffrey Bingham, *Twice Conquering Love*, (Blackwood, S A, New Creation Publications Inc, 1993).
[155] Geoffrey Bingham, *The Wounded & The Healing*, (Coromandel East, New Creations Publications Inc, S.A, 1998). xvii.
[156] *Ibid*, 33.
[157] *Ibid*, 132.
[158] *Ibid*, 106/107.
[159] *Ibid*, 108.

unanswered. What we lack, he says, is knowledge and wisdom.[160] A review of this book in *Wholeness* Magazine[161] says 'Bingham is strong on the importance of the cross and the place of healing in the atonement' and 'more than once in the book, Bingham's Protestant conscience makes him critical of Pentecostal confidence'. A conclusion in the book is somewhat less certain than some healers would have been:

> We dare not say God cannot heal, nor be dogmatic that he will not. All acknowledge He can heal. That He does not always heal may not be because of lack of faith or lack of prayer, but because in the mystery of His will, His purpose may be worked out in ways which do not fit our theological models.[162]

Bingham said little about the reaction of Sydney people to his revival beliefs, except that his thoughts went down like a 'lead balloon'.[163] His treatment by some people in the Diocese of Sydney however, is contained in one of his 'fictional' short stories 'The Descent of Stephen Stylites', which is recognised as being autobiographical, with a frontispiece insisting on the authenticity of the story.[164] The story tells of the hurt which the main character, Stephen, felt when what he believed to be insights of God which he had gained, were rejected. Bingham's wife tells of his dedication to God during his life,[165] and Bingham says 'once one has experienced revival, nothing less can satisfy',

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[160] *Ibid*, 151.
[161] *Wholeness*, No 96, February 1982, 3.
[162] Cited in *Wholeness*, No. 96, February 1982, p. 3, from '*The Healing & the Wounding*', 163.
[163] Bingham Tape, 1982.
[164] 'The reader will be intrigued to know whether there is such a person as Stephen of this book. The answer is "Yes".
He will also want to know whether all that is said to happen to him was true, and a gain the answer is "Yes".
When he wants to know the purpose of the story, the answer is, "This can happen to you. It may have happened to you".
Geoffrey Bingham, The Descent of Stephen Stylites, in *3 Special Stories*, (Blackwood, S.A.New Creation Publications Inc, 1983), p.29.
[165] 'No one can ever say my Geoff has any other mind but that of doing the Lord's work and will. He lives and dreams it ... I don't mean to say he hasn't gardened or had birds everywhere we have gone, but it is all unconsciously to the glory of God the Creator'.
Laurel Bingham, *Laurel's Story*, Privately published and distributed, autobiography of Mrs. Laurel Bingham (wife of the Rev Geoffrey Bingham, 2000), 132.

and he described many in Sydney Diocese as 'stultified'.[166] A rather tenuous connection between Bingham and the links mentioned in this chapter occurs when he (Bingham) mentions that he read, and was impressed by, Bishop Gore's *Belief in God,* while a prisoner of war.[167]

1.10. Conclusion.

This chapter provides a basis for some healing ministries widely experienced in the modern world and particularly in the Anglican Diocese of Sydney, as well as describing some of the ministries which have existed in the Diocese prior to, and apart from, the Healing Ministry, which is the main focus of this work. Many healing ministries in Sydney Anglicanism have their roots in the teachings of Bishop Charles Gore. Gore was from the Tractarian tradition of Anglicanism with a commitment to Incarnational theology. This, as we have seen, included the teaching that Jesus is amongst us, caring for mankind's everyday needs, including healings of different kinds. Gore's wide circle of influential associates meant his ideas would be widespread.

Into this circle came James Moore Hickson, another Anglo-Catholic whose healing ministry developed to the point where he embarked on his five year world healing mission to preach the healing message. In the U.S.A. in 1919, he was encouraged by, and encouraged, healing ministries and in 1923 he reached Sydney. He was welcomed by Archbishop Wright of Sydney, who had a more tolerant view of Anglo-Catholicism than the mainstream of Sydney Anglicans. Hickson's visit confirmed healing ministries as part of the ministries at the two city Anglo-Catholic/High Churches in the Diocese, St James' King Street and CCSL.

It was the Anglo-Catholic/Incarnational heritage of the Gore/Hickson teachings, I contend, which made the concept of healing ministries more suspect to their conservative, reformed, Calvinist, evangelical colleagues. As

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[166] Bingham Tape, 1982.
[167] Geoffrey Bingham, *Love is the Spur*, (Eyrie Books, North Parramatta, 2004), 47.

was noted in Appendix 'B', miracles were more associated with the RC Church, and therefore were not accepted after Reformation times in the reformed churches. Both Gore and Hickson recommended the employment of sacraments in the exercise of healing ministries, which was anathema to conservative Sydney, but not for the two Anglo-Catholic/High Church parishes in Sydney's City, CCSL and St James'. Both directly embraced the Gore/Hickson models of healing ministries, and have retained a healing element in their practice, because it is 'part of their tradition', and which has been tolerated and largely ignored, in the Diocese of Sydney.

Oliver's healing practices can be described as being something of a hangover from the Gore/Hickson model, while separated by time and geography from these influences. His interest in 'healing' came through his study in psychology, which was extensive, and which was fostered by his time at St James' King Street as Micklem's assistant. He adhered largely to the practices of the broader C of E. His academic achievements and its application in his ministry, and a more tolerant hierarchy (the residue of Wright's acceptance of other than the evangelical tradition) enabled his ministry to continue, although he was not supported by Mowll or, probably, most of the prevailing hierarchy.

The above three examples of healing ministries each had Anglo-Catholic roots, and therefore may be expected to be 'suspect'. The last three individuals considered in this chapter, Harris, Guinness and Bingham were recognised Evangelicals. But the first and last did not escape the ire of the Diocese.

Leonard Harris was one who earned the disapproval of some members of the Diocese. Harris' association with the Healing Ministry from its beginning would have tarred him with the same brush that tainted Glennon, which is the subject of later chapters of this work.

Dr Howard Guinness developed a healing ministry, largely fostered by his medical background. Guinness was never out of favour with the Diocese. His reputation with the IVF was so great, it made him 'invincible'.

Geoffrey Bingham was another who experienced the disapproval of the Diocese. Bingham seems to have been as passionate and enthusiastic for the Gospel as the keenest Evangelical. So much so that he took every word of the Bible seriously, including the practice of divine healing. He believed it was for today, with some limitations. None of these three embraced either Catholic or Charismatic beliefs, but Harris and Bingham were suspected anyway. Not surprisingly, then, Glennon, who did embrace Charismatic beliefs, was destined to face opposition.

Chapter Two

‘The Most Encouraging Aspect of Cathedral Life’: The foundation of the Healing Ministry at St Andrew’s Cathedral

For the first half of its 50 years the Healing Ministry at Sydney’s St Andrew’s Cathedral was Jim Glennon’s ‘baby’. He founded it from virtually nothing and guided its growth into a renowned ministry recognised world-wide in healing circles, and as the Healing Ministry grew, so did Glennon’s stature as an authority and author on divine healing. This chapter will explore Glennon’s pre-Healing Ministry life, including a brief history of aspects of the Sydney Diocese of which he was a part. It will cover Glennon’s life and ministry from the commencement of the Healing Ministry, his Charismatic experience and show how he had the patience and diplomatic skills, to manage the criticism and disapproval from the Diocese of this Charismatic emphasis, while at the same time growing the Healing Ministry. The 1960s were very much the formative years of the Healing Ministry. Parameters were set during these years which established the pattern for future decades.

This chapter will confirm both hypotheses of this thesis, that is, the place of the person of Jim Glennon in developing the ministry, and the opposition by the conservative Diocese to the Charismatic ethos of the ministry. It will also illustrate aspects of the Revitalization Theory; how the Healing Ministry satisfied a Stress felt by some people in the Diocese, and how Glennon became the Prophet to some of these people, providing an alternative to the conservatism of Diocese. This application of the Model, which is called the Glennon Challenge, will be ‘worked out’ in the remaining chapters of this dissertation.

2.1. The Mowll Challenge.

The election of Archbishop John Charles Wright (1861-1933, Archbishop of Sydney 1909-1933), was a welcomed, forgone conclusion for the Evangelicals,

but not necessarily for the conservative Evangelicals. Wright had been the Chairman of the 'Group Brotherhood', an organisation of younger and broader-minded Evangelicals in England who were dissatisfied with the condition of Evangelicals in the C of E. Far from withdrawing from contemporary life and thought, they sought to 'confront the perplexing social, moral and theological issues of their time'.[168] While Wright was a convinced Evangelical, he also encouraged non-Evangelicals. 'I should regard it as lamentable' he said 'if a Diocese found room for none but Evangelicals'[169] He was in the forefront of the movement aiming to provide the stimulus for renewal within evangelicalism. He was also a constitutionalist[170] who followed what he believed to be a unifying role, rather than being a spiritual 'field-marshal'.[171] This did not sit well with many of Sydney's conservative Evangelicals who wanted an initiating father-in-God, not a moderator.[172]

The death, in 1911, of conservative evangelical Principal of MTC, Nathanial Jones was an opportunity for Wright to invite his liberal Evangelical friend David John Davies (1879-1935) to fill the position, and as early as 1913 there was a group of Sydney clergy concerned about Davies' view of scripture.[173] While Davies was Christ centred in his belief and was anti-Anglo-, and Roman, Catholic, he was one who welcomed biblical criticism, arguing that 'criticism was what led to the Reformation'.[174] An example of opposition to Wright's leadership was that led by the Rev Dr Everard Digges La Touche (1886-1915),

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[168] Judd & Cable, *Sydney Anglicans*, p. 160.
[169] *Acts and Proceedings of the Archbishop of Sydney,* 1909, p. 39, cited by Judd & Cable, p. 160.
[170] Wright made a visit to St James' in June 1910 to explain why he had refused to appoint Dean Kite of Hobart, nominated by the St James' nominators to the parish, after he (Kite) had refused not to wear the chasuble. Wright said he was not acting on the behest of any Evangelical counsellors; he wanted to preserve St James' as a High Church; he rejected the use of vestments because they had been swept away by the Act of 1559 and until the Act was amended or repealed, the wearing of vestments was illegal.
S.M.H, 6 June 1910, 7.
[171] Judd & Cable, *Sydney Anglicans,* 171.
[172] *Ibid*, 226.
[173] *Sydney Diocesan Magazine,* 1 September 1913, 19.
[174] John Mc Intosh, 'David John Davies; His thoughts and influences', Draft working papers, placed in MTC Library at the request of Archbishop Peter Jensen, 25 July.2009. 138f.

the diocesan missioner, and lecturer at MTC, who was 'a Quixotic Irishman with a sharp intellectual mind and an uncompromising Protestant outlook and a hair-trigger temper'.[175] Digges La Touche organised diocesan conferences protesting about Davies' teaching,[176] and resigned his lectureship at MTC over Davies' view of scripture.[177] Another who shared Wright's and Davies' liberal evangelical convictions was Albert Edward Talbot (1877-1936) who was appointed to the position of Dean of Sydney by Wright in 1912. He had been a member of the Group Brotherhood with Wright.[178] The more liberal views of Wright, supported by these two high profile men were influential in the diocese for the next two decades. Aspects of the Revitalization Theory may be noted in this situation. The dissatisfaction of the Archbishop being at odds with the more conservative elements in the Diocese created, in Revitalization Theory terms, a Period of Increased Stress for these conservatives, which prevailed during twenty years leading to 1933 and which precipitated the Mowll Challenge.

Wright's death in 1933 precipitated an unprecedented clash between conservative and liberal Evangelicals over the election of the new Archbishop.[179] The conservative Evangelicals promptly nominated Howard West Kilvinton Mowll (1890-1958, Archbishop of Sydney 1933-1958), the 43 year old missionary Bishop of Western China, as their candidate. He was known to Sydney synodsmen for his evangelical zeal, having visited Sydney in 1931, and he won the election. The conservatives now had their 'father-in-God', who would identify with their viewpoint and would formulate policy and take more

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[175] Judd & Cable, *Sydney Anglicans*, 174.
[176] Mc Intosh, David, 138.
[177] *Ibid*, 115.
Two subjective comments are quoted by McIntosh in his papers-
1. Alan Cole (the Rev. Dr. 1923-2003), an Irish-born clergyman, missionary from Sydney diocese] told Mc Intosh that his impressions of Evangelicals who studied under Davies, was that 'their Evangelicalism had its sharp clarity dulled, lacked clear definition' – or words to that effect.
2. 'A former Bishop of this diocese who studied at MTC under Davies, I once heard preach on Gal,2:20 and also Cornelius, and his theology was definitely compromised'.
Ibid, 500.
[178] *Ibid*, 115.
[179] Judd & Cable, *Sydney Anglicans,* 225ff.

initiative in decision making. Talbot and Davies, the most prominent liberal evangelical supporters of Wright, resigned their positions as President and vice-President of the ACL,[180] after the ACL had distributed how-to-vote tickets, for the first time, at the 1933 Election Synod, in favour of Mowll.[181] These resignations indicate that they did not have a strong influence over the ACL membership, which was more conservative in outlook. They died in 1936 and 1935 respectively, leaving the Diocese without a strong high-profile, counter-influence to the conservative evangelical faction. Mowll's appointment of Thomas Chatterton Hammond (1877-1961) as principal of MTC to succeed Davies in 1936 further consolidated the conservative position and anti-Catholic sentiment. Hammond, a high profile scholar from the University of Dublin, had visited Sydney in 1926 under the auspices of the ACL.[182] He became a close friend, confidant and advisor to Archbishop Mowll during the next 17 years.

The antagonism which had existed between liberal evangelical Principal Davies and the more conservative evangelical Committees evaporated and was replaced by an Archbishop and Principal who shared a vision for a revitalised college and who won active support from the Diocese.[183] The appointment of Mowll to be the Prophet of the refocused Challenge, after the movement was well underway was a divergence from the classic Revitalization Model, but nevertheless, his leadership won the day and a more conservative Steady State was established. The theological position of the Diocese was firmly 'set in concrete' for the remainder of Mowll's episcopate, while he, with his high energy, vigorously promoted MTC and travelled widely in the diocese, state and nation with his unswerving evangelical

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[180] In 1906 the National Church League (NCL) had been formed in England to promote the Evangelical cause, and in 1908 the Anglican Church League (ACL) was established in Sydney with the same objective, and adopted the constitution of the NCL. With a membership of about 100, and a pro-active committee acting like a cabinet, this well-oiled group was able to exercise a strong influence in the Diocese. The ACL's use of pre-selection transformed the political landscape of the Diocese.
Ibid, 169.
[181] *Ibid,* 225.
[182] *Ibid*, 233.
[183] *Ibid*, 234.

convictions.[184] The position regarding Roman Catholics remained strained.[185] In 1970, Loane confirmed his and the Diocese's anti-catholic position by declining an invitation to attend a service in the presence of visiting Pope Paul VI.[186]

Anglo-Catholicism made advances in most Dioceses in Australia, but not in Sydney.[187] The Rev Dr Bill Lawton (1934-) notes a more extreme position in Sydney Diocese, evident prior to 1914, when he details a stricter observation of what is meant by Evangelical.[188] This division, between Sydney conservative Evangelicals and others, has prevailed and is referred to by Tom Frame when he says of the Billy Graham Crusade of 1959 that some Anglicans embraced it with enthusiasm while others shunned it. He continues 'It seemed to some that there were two churches, each claiming an Anglican heritage but having little in common'.[189] Brian Fletcher details in his book the differing churchmanship in Australia. He notes how the 1963 Constitution of the Anglican Church was a compromise of different groups safeguarding their interests.[190] It was summarised in a comment by Bishop Howell Witt, Bishop of

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[184] *Ibid*, 230.

[185] '... the atmosphere remained chilly in Sydney when a century of hostility between Evangelical Protestants and Roman Catholics had left its mark and Anglicans were instinctively wary of any move that might imply dilution of Reformation principles'.
David Hilliard, 'Pluralism and New Alignments in Society and Church', Bruce Kaye, *Anglicans in Australia: A History,* (Carlton South, Vic, Melbourne University Press, 2002), 138.

[186] *Ibid.*

[187] Tom Frame, *Anglicans in Australia*, (Sydney, UNSW Press, 2007), 76.

[188] 'It was not enough to be "Evangelical". It was crucial to know a churchman's stance on each of the fundamentals. Evangelical churchmen polarised over their attitudes to Bible infallibility, substitutionary atonement, justification by faith, sacrament as sign of a heavenly reality and church as an invisible, heavenly gathering. Evangelicals began to fragment into "conservative" and "liberal" factions. Each agreed that the authority of the Bible was the standard of faith and worship and each, with varying intensity affirmed the Protestant character of the Church of England, but there the similarities ended'.
William James Lawton, *The Better Time To Be; Utopian attitudes to society among Sydney Anglicans 1885-1914, (*Kensington, New South Wales University Press, 1990), 18.

[189] Tom Frame, 'Local Differences, Social and Theological Identity 1930-1966', Bruce Kaye (Gen Ed), *Anglicans in Australia: A history*, (Melbourne: University Press, 2002), 119f.

[190] Brian Fletcher, *The Place of Anglicanism in Australia: Church, Society and Nation,* (Mulgrave, Vic, Broughton Publishing Pty Ltd, 2008).

NW Australia and later of Bathurst, that it was 'an unfortunate creature bred by mistrust out of suspicion'.[191]

2.2. The pre-1960 Glennon.

Jim Glennon grew up in the Sydney seaside suburb of Clovelly and had a comfortable childhood and youth. He was born at a private house in Knox Street, Double Bay (a Sydney suburb) on 2 December 1920, the first of three sons born to John and Marguerite (Madge) Glennon. Theirs was a mixed marriage, that is, John was a Roman Catholic and Marguerite an Anglican. They first met in South Africa, when John was serving in the Boer War, and they married some 20 years later when Madge came to Sydney.[192] John was an electrician who worked for the British Australian Tobacco Company. The family lived at several addresses in the eastern suburbs of Sydney before settling into a house they bought in Boundary Street, Clovelly in the mid-1920s. This was to be Glennon's home base for the next 80 years. He attended Clovelly Primary School in Arden Street where he was Dux of the school in his final year, and qualified to attend any state high school in NSW. Because neither he nor his parents, however, appreciated the value of attending a more academically prestigious school, Glennon attended the local Randwick Boys High School before starting work at the age of 17 with a tea and coffee importing firm. He began as a junior and over the next five years worked his way into the customs department. During his youth, cricket and swimming were his favourite sports, and he was a member of the Clovelly cub/scouts groups. He joined the cub pack and progressed through the cub and scout rankings to become a scout master by the time he was in his latter teens.

As a young person Glennon suffered from a high anxiety state, was fearful, had generally poor self-esteem and a timid personality, and had been blind

[191] *Ibid*, 190.
[192] From a tribute given at Canon Glennon's 'Service of Thanksgiving' by his cousin Paul Glennon, 22 June 2005.

in his left eye since birth.[193] About the time he left school he began attending church services at St Luke's Anglican Church, Clovelly, very near his home, although members of his family were not regular church-goers. He was inspired to keep attending church because of the singing, which he enjoyed. His response to a challenge, at a mission conducted by Canon H M (Bert) Arrowsmith (1902-1982), to 'accept Christ', led to the teenager Glennon commencing his Christian life.

Glennon's early adult life began when he volunteered to join the military service in 1940. Because of the blindness in his left eye, he was declared 'unfit for military service', so he joined the Citizens Military Forces, a part time citizen force.[194] Then in July 1942, when the medical requirements had been relaxed, he joined the regular Australian Infantry Forces, where he worked in a military district finance office in Sydney for the duration of the war, where he rose to the rank of Staff Sergeant. His military record shows that he had his left eye removed in September 1942, but no reason is given for this operation.[195]

New options were opened for him when he matriculated through the Army Education Service (a scheme whereby military personnel could upgrade their education), before his discharge from the army in 1945. He went straight away to Moore Theological College (MTC), the training college for most Sydney Anglican clergy, although not necessarily believing he was being called to the ordained ministry. The vice-principal of MTC at the time, Canon M L Loane, reminded Glennon that God often reveals His intentions a step at a time, rather than the full picture in advance. During his time at MTC, however, Glennon recognised a clear call to the ordained Anglican ministry. One thing he was taught at MTC and which he later challenged and eventually refuted was that the exercising of spiritual gifts ceased at the end of the apostolic age.[196] He completed his ThL studies in 1950 and was

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[193] Defence Service Record of Alfred James Glennon, s/n NX103213 from National Archives of Australia, Canberra, Dispatched 11 May 2009.
[194] *Ibid*.
[195] *Ibid.*
[196] Glennon/Egan interviews, 2003/2005.

deaconed and priested in 1951 while he was enjoying a year as curate at St Oswald's Haberfield.

A significant milestone occurred in the young Glennon's life when Canon Bryan Green (1901-1993), evangelist and rector from Birmingham, England, visited Australia in 1951 and so impressed Glennon that he later wrote to Green asking if he could join his staff in Birmingham. He was accepted and travelled to England, arriving in early 1953. He felt somewhat out of place, and inferior, among his highly trained and competent co-workers. He says, however, they were extremely kind and considerate to him and he learned an enormous amount during his two years in England where he was curate at St Martins-in-the-Bull Ring in the Diocese of Birmingham, and a student at St Augustine's College Canterbury for a term during 1953/54. Some of Green's evangelistic principles are spelt out in his book *The Practice of Evangelism* when he says:

> There is no limit to the way in which the Christian church can pre-evangelise, and no task more urgent ... by education, by services, by moral integrity, by worship, by community living, conscious or unconscious, she must interest the masses in the Christian gospel. But after pre-evangelism comes evangelism, this is the direct presentation of the gospel, then immediately we must remember the pastoral work that must follow.[197]

It is not difficult to see these three stages exhibited in the Healing Ministry function, especially the first. The Healing Ministry, by healing or showing a loving concern for 'sick' people is clearly a pre-evangelising function in the community, bringing people within the focus of the gospel, which they may clearly hear and then be nurtured as part of the Healing Ministry congregation. These latter functions are reckoned subordinate to remaining part of their local church. This is echoed in words attributed to Glennon in 1980. He says that he sees:

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[197] Bryan Green, *The Practice of Evangelism*, (London, Hodder and Stoughton, 1951), 19.

> ... healing as a form of pre-evangelism ... You begin where people are and you do something effective to help them in that area and because they are helped there, they are led on to faith in God ... The services are not just 'a healing shop.' People are being shown Christ through the work of the Spirit.[198]

Returning to Australia in 1955, Glennon was invited to work at St Andrew's Cathedral. He became Precentor, a position he occupied from 1956 to 1962, which entailed a significantly heavier work-load. Sydney's Archbishop at that time, Howard Mowll, encouraged Glennon to undertake a full-time course in Social Work at Sydney University,[199] as well as his work at the Cathedral. Glennon greatly appreciated the course and what it taught him about human psychology and motivation. Glennon insisted, however, that he did not have the abilities to be a student and, while he graduated in 1957, the strain of work and study proved too much, and he had a breakdown. It was a time of utter confusion for him. He was too insecure and embarrassed to talk to anyone about these problems, and received no help from the church, because he believed there was no one able to help.[200] Rather he battled on, handling a work load that was too much for him to manage, and fearful of telling anyone about his breakdown.

An interesting aside about Glennon was one of his extra-curricular activities. That is, his love of drama and acting. At one stage he took drama lessons from the actor Ruth Cracknell.[201] This probably helped him, in later years, to have such a strong voice and commanding presence in the pulpit.

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[198] Barbara Bolton, 'The Cathedral', *Southern Cross,* (Sydney Diocesan Magazine, December 1980), 9.

[199] 'The [Social Work] course taught me how to understand people, and especially to understand troubled people, and to relate to them in an informed way. In one sense, I have not practised as a Social Worker, in another sense, I use its insights every day, and thank God for the training and the discipline'.
Healing Ministry Sermon Notes, 22 June 1988.

[200] Healing Ministry Sermon Notes, 22 June 1988 & 13 May 1987.

[201] Glennon/Egan interviews, 2003/2005.

2.3. Healing Ministry in the Cathedral.

The 1960s were the years when the Healing Ministry 'took off'. Six months after Glennon inaugurated the Healing Ministry, in 1961, Agnes Sanford visited Australia and came to St Andrew's Cathedral to conduct a teaching mission.[202] After discussion with, and being ministered to by Sanford, he was baptised or filled with the Holy Spirit.[203] Glennon argues, and Sanford agrees, that some people have this experience at conversion.[204] Glennon describes his understanding of his 'Charismatic experience' when he says 'My conversion had made me feel alive in Christ; now being filled with the spirit enabled me to witness about Christ. I had always tried to witness, but now the Holy Spirit gave me the power to make it an effective reality.[205] Perceptions of Glennon's Charismatic inclinations are given in a comment by Fr. P Austin Day who wrote, 'Jim Glennon has become a great promoter of the healing ministry with missions all over Australia. Many people have Pentecostal experiences as a result, but I do not think he personally tries to induce this although he is an enthusiastic supporter of the Charismatic Movement'.[206]

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[202] Glennon, *Your Healing is Within You,* 99.

[203] 'The term 'the Baptism in the Holy Spirit' is one which is often used as a biblical term, but in fact it is not found, in this precise form, in the New Testament'.
Geoffrey C Bingham's *The Baptism in the Holy Spirit,* (Blackwood, South Australia, New Creation Publications Inc, 2003), 1.
'There is spectrum of meanings given to this term, based on different interpretations of a number of biblical passages such as Acts 2:38, where Peter tells the crowd to "Repent and be baptized ... and you shall receive the gift of the Holy Spirit", or the verses in Acts 19:1-7 when Paul asked some disciples if they had received the Holy Spirit when they believed, they answered "No", so Paul laid hands on them and they received the Holy Ghost and spoke in other tongues. The more conservative interpreters of these passages see them as a description of entering into the Christian life or "conversion"'.
John Macarther's *New Testament Commentaries, Acts 1 – 12* and *Acts 13 – 28*, (Chicago, Moody Publishers, 1994 & 1996).

'The Charismatic Christian (Introduced in Appendix A) sees it as an entry into a second blessing experience, subsequent to conversion and often accompanied by glossolalia'.
David Crawford, *Baptised with the Holy Spirit and Spiritual Gifts,* (Surry Hills, David Crawford, 1987).

[204] Glennon, *Your Healing is Within You,* 92, 99.

[205] *Ibid,* 100.

[206] Letter from Fr Austin Day to Ms Dorothy Clifton, England, 18 July 1974, 'Rev P A Day Overseas Correspondence - June 1974-Dec 1974', CCSL Archives.

In 1962, Glennon resigned as Precentor,[207] and worked as a part-time assistant minister, allowing him time to become Chaplain to the OSL, while continuing as Healing Ministry co-ordinator and with some cathedral duties. The 'Wednesday Evening Group', as the Healing Ministry was referred to in the Cathedral Chapter minutes, grew numerically and financially and in November 1962 it had contributed 400 pounds to the Chapter, 'with prospects of being able to contribute another 350 pounds'.[208] A practice was developed whereby all offertories from the Healing Ministry were given to the Chapter and 25% of it was returned to the Healing Ministry for their expenses. Balancing the Chapter's financial books was always a 'juggling act' during these years, so all extra dollars helped. In 1970/71 the Healing Ministry contribution to the Chapter was $3,925.00 out of total income of $57,000.00.[209]

It was realised early in the life of the Healing Ministry that a residential situation was preferable to one hour a week in the Cathedral. It enabled a greater concentration of teaching, prayer and learning about the divine healing process. To this end, and for the first 11 years of the ministry, residential retreats were held at Gilbulla, where Glennon had first been stirred to become involved in the Healing Ministry. These started from being for several days over the Christmas/New Year period to the whole month of January, where residents could come for a day, a few days, weeks or the full month, and they were known as the 'Gilbulla Advance'.[210] It was generally a relaxed time, with Glennon doing most of the teaching, with assistance from guest speakers for certain periods. The Gilbulla sojourns were extremely busy times for Glennon, who, as well as teaching, acted as taxi driver from the local Menangle train station, several miles distance, and, initially, had the administrative

[207] St Andrew's Cathedral Chapter Minutes, 4 October 1962.
[208] St Andrew's Cathedral Chapter Minutes, 1 November 1962.
[209] St Andrew's Cathedral Chapter Minutes, 1 April 1971.
[210] A description on the 1967 'Advance' is given in *Wholeness* (the New Zealand OSL publication), No. 38, May 1967, and includes the comment that 'The main purpose of this "Advance" is to provide Christian Community; we seek to provide fellowship whereby the Spirit is stirred up making that our first objective. Get that right and He will lead us in understanding'.

responsibility. However, as well as being of great benefit in the immediate situation, it established a pattern for ministry which was to become more of a reality some 20 years later!

Glennon's method of preaching was established, however falteringly, in these early days. He did not attempt to explain the Bible in theological or doctrinal terms; rather he presented a need that people may be experiencing and proceeded to expound how Christ, mainly through what the Bible says, could meet that need or address the situation. Glennon told of his preaching method in a sermon preached on 2 December 1987:

> ... the Healing Ministry seeks to meet people at the point of their felt need and relate to that need the relevant resource of the gospel that we draw on by faith and then watch in the same way with thanksgiving. There are at least two ways to present the Christian message. The more regular way is to begin with what the bible says and as this teaching is presented over a period of time, it will bring into focus the different aspects of what God has revealed to us. The preacher may, or may not, relate the teaching to people's needs. If he is wise, in my view, he will do that, but there are nevertheless, many eminent teachers of the Scriptures who do not do that. They are content to explain God's word and leave the Holy Spirit to make that relevant to people. The way I have already referred to is the second way to present the Christian message. It begins where people are; it seeks to understand people and their real life situations and then show that the message that is in the Bible is relevant to that need. My own experience is that this makes the Bible 'good news' when people see that it will help them in their need.[211]

The 'regular' way of preaching described here is via the expository type sermon, typically promoted at MTC and preached in most Sydney churches. The objective of preaching this type of sermon, at least in theory, includes

[211] Healing Ministry Sermon Notes, 2 December 1987.

preaching/teaching a more holistic view of the Bible, rather than concentrating on a particular theme or/and ignoring aspects of the Bible. Because Glennon was focusing on a particular aspect of biblical revelation, namely healing, he believed he was justified in preaching topical sermons. Glennon argued that divine healing was the most successful means of evangelism he knew. Conversion to, or a deeper experience of, Christianity was usually a step in the healing process expounded by Glennon.

There was also a certain 'rational' element in much of Glennon's preaching, more commonly known as the 'mind-body' relationship. I, the author, remember when I was regularly attending the healing services in the late 1960s, Glennon saying that virtually all sickness had a psychosomatic basis.[212] That is, a psychological malfunction can be identified as the root cause of illness. He argued that stress situations are a cause of many of these psychosomatic disturbances. Bereavement, financial difficulties, moving house and jealousy are examples of causes of these stresses. Glennon further argues that if such stresses could be eliminated from a person's life, illnesses would not occur and may even be reversed. However, he did not discount the inexplicable, miraculous, in healing.

One line of healing of this mind-body relationship teaching enthusiastically pursued by Glennon[213] was that proposed by oncologist, Dr O Carl Simonton (1943-2009),[214] who practiced in Pasadena California, where he operated a clinic for the treatment of cancer patients. Simonton's maintained that a stress situation some six to 18 months prior to the onset of the symptoms is the

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[212] This is quoted by Glennon in a sermon from a book, *New Horizons on Healing*, by Dr Griffith Evans M.D. F.R.C.S.
Sermon Notes, 26 April 1972.

[213] A series of three sermons, given by Glennon, expounding the teachings of Dr Simonton entitled 'Getting Well Again' and preached on 4, 11 & 18 March 1987. Frequent mention of Simonton is also made in 'An Overview of the Healing Ministry' by Glennon, which is a companion CD to the book *A Healing Ministry* by Sid Eavis, and Simonton is referred to in the Washington Sermon (see below).

[214] Dr Simonton choked to death during a meal in his home near Los Angeles on 18 June 2009. Website.

cause of cancer. Simonton's model of the relationship between stress and cancer is illustrated in this diagram.

Psychological Stress

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Depression, Despair

!

Limbic System

!

Hypothalamic Activity---------→ Pituitary Activity

! !

Immune System Endocrine System

(contains anti- ←----------(creates hormonal

cancer mechanisms) imbalances)

! !

Suppression of Increase in Abnormal

Immune Activity Cells

! !

Cancer Growth [215]

[215] O Carl Simonton, *Getting Well Again*, (New York, Bantam Books, 1978), p. 92,
The diagram suggests that psychological stress can, if reacted to in a certain way, lead to depression and despair. Stress can affect the limbic system, which is designed to record the feelings of depression and despair. A major pathway by which the limbic system influences the body is through the hypothalamus, a small area in the brain. This in turn, a) participates in controlling the immune system, and b) influences the pituitary gland which regulates the endocrine system and its vast range of hormonal control functions throughout the body, including further affecting the immune system. By now there is a chemical change which may leave the body susceptible to many illnesses, including cancer.

This teaching was given by Glennon, both as a means of healing general illnesses as well as cancer, where an awareness of, and dealing with, the initial stress situation may halt or reverse the problem. Here the work of Professor Hans Selye (1907-1982) is involved. He was a Viennese born endocrinologist who worked much of his life at the University of Montreal from 1945 to 1976. He is known as the 'Father of Stress', and Simonton acknowledges his pioneering work on stress and its effects on the body and draws on his findings in his (Simonton's) practice'.[216] A prime cause of stress is resentment, and Simonton includes several references to it,[217] including devoting a full chapter,[218] 'Overcoming Resentment' to this question. Glennon often picked up on this notion, arguing that overcoming resentment, and consequently practising forgiveness, are Christian principles, appropriate for him to preach about at the Healing Ministry. A more contemporary reference to the effects of stress comes from 2009 Nobel Prize winner Professor Elizabeth Blackburn who said 'It is well known that chronic psychological stress has a clinical impact on the wearing down of the telomerase'.[219]

The Simonton model and the effects of stress on a person were frequent topics of Glennon's sermons, including at the Fiftieth Anniversary International Conference of the Order of St Luke in Washington D C, on 18th June 1997. The invitation to Glennon to speak on this occasion was a tribute to him, as he had retired from the Healing Ministry leadership some ten years previously. He commenced his address by saying that 'The O.S.L. will always have an honoured place in the healing ministry because it has given itself to the restoration of that ministry in the mainline churches and we give thanks tonight for what has been accomplished.' In this three and a half thousand word address Glennon referred to the three basic themes which he had

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Ibid, 93f.

[216] *Ibid*, 52.

[217] *Ibid*, 107, 179-184.

[218] *Ibid*, 175-184.

[219] Interview between Fran Kelly, presenter of 'Breakfast', the ABC Radio National morning programme, and Professor Elizabeth Blackburn, a biologist, who won the Nobel Prize in 2009, for helping reveal the existence of an enzyme called telomerase, which helps to prevent the fraying of chromosomes that underlie the aging process, 16 February 2010.

regularly enunciated during his years as Healing Ministry leader. These were, first believe the promises of God to heal the sick. He called the text from James 5: 14-15, the 'blueprint of the Healing Ministry today' and says that God's promises are irrevocable. Second is to prepare oneself for healing by repenting. By this he includes forgiveness and submission to the will of God. Here he illustrates the point by referring to the work and experience of Simonton. The third theme is 'faith'. This is a wholly positive faith, which is exercised in at least two areas. One is in the belief that the atonement of Jesus bore our sicknesses and infirmities, just as many Christians believe their sins were borne by Jesus. Second, one must hold fast to the belief that they are healed by faith, regardless of what their sight might suggest. There followed, in the address, several testimonies, both personal and of cases he had dealt with.

These three subjects were regularly mentioned in Glennon's sermons, sometimes together or with other topics including comfort/encouragement/love, prayer, praise, enthusiasm, anxiety and salvation and themes such as cancer and other specific illnesses, difficulty exercising faith, possessions and faith. In his final sermon as leader of the Healing Ministry, Glennon said he had only ever preached one sermon, that was 'Learn How to Pray', and 'trust God not yourself'.[220]

Glennon believed that all people had the potential to be healed.[221] Of course all die in God's designated time, and it is not likely that a severed limb will grow back. To the extent, however, that sickness has a psychosomatic basis it should be able to be cured. Glennon did not claim that all people were healed who wanted to be healed and came to the Healing Ministry Services, but was emphatic that every person attending was helped.

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[220] Healing Ministry *Sermon Notes*, 22 June 1988.

[221] In Glennon's book *Your Healing is Within You,* there is no section/chapter/reference on people not being healed, unlike other some other books on healing. eg, John Wimber, *Power Healing*, (London, Hodder and Stoughton, 1986), 159-178.

A most significant watershed occurred with the Healing Ministry when the congregation members became more involved. Prior to 1964 Glennon did all the praying, but afterwards a core of elders was established from members of the congregation who had some standing, and whose role it was to pray with those wanting prayer. After this, the numbers attending the services mushroomed. As the Healing Ministry started to grow, a necessary feature of this growth was the exercise of different gifts by different people. While accurate numbers of people attending the Healing Ministry were not kept, estimates of 700+ regular attendees at each service in the 1970s and 1980s were made. It became necessary to appoint someone to hang notices in the Cathedral to control the crowds and avoid 'congestion in the cloister'.[222] The sacrificial efforts and loyalty of many people connected with the ministry were essential to the development and shaping of the Healing Ministry. While Glennon was at the head of the Healing Ministry, its growth, he believed, was led by the Holy Spirit working through numerous individuals who were led to volunteer and initiate their particular contribution to the wider ministry. Glennon's capacity to inspire such initiatives marks him out as a leader, and 'Prophet'.

2.4. Opposition to the Healing Ministry.

A number, probably the majority, of the members of the Cathedral Chapter were not at all favourably disposed towards the Healing Ministry's existence. That this was because of its Charismatic flavour is confirmed by a sentiment expressed in his biography of the late Archbishop, Sir Marcus Loane, by Bishop John Reid, which says:

> Within the diocese of Sydney the charismatic movement did not make a widespread impact, although there were some dioceses in the Anglican Communion where it touched every aspect of church life. One of the reasons for this was that the charismatic or pentecostal

[222] Wednesday Night Committee Minutes, 21 July 1984.

> movement in Sydney lacked a significant leader. An exception was Cannon Jim Glennon who, for twenty-five years conducted a remarkable healing service at St Andrew's Cathedral on Wednesday evenings. Glennon's service had slight pentecostal overtones but it never became a movement within the diocese. Its relationship with the Chapter of the Cathedral was sometimes strained but there was no doubt the cathedral life and ministry was strengthened immensely by that service.[223]

Chapter minutes tell something of these strained relationships, but I have found little other recorded evidence of these feelings, and ex-Chapter members say there was only ever minimal mention of the Healing Ministry at Chapter meetings.[224] It is, however, something of which Glennon, his successor Holbeck and members of the Healing Ministry were conscious.[225] Reid continues:

> While Loane encouraged every move toward people experiencing a deeper personal relationship with Christ ... he tried to keep pentecostal distinctives out of public services ... His policy was to contain the charismatic movement without giving it any encouragement.[226]

Loane wrote that we should aim at Christian charity before we try to judge clergy who pursue spiritual issues in their private lives with unconventional enthusiasm, just as they should be all the more careful to adhere strictly to the recognised forms of public worship.[227]

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[223] Bishop J R Reid, *Marcus Loane: A biography*, (Brunswick East, Vic, Acorn Press Ltd, 2004), 120.
[224] Canon John Chapman, Chapter member 1975-1995 & Canon Bruce Ballantine-Jones, Chapter
member 1995-2003.
[225] Letter from G. Barry Hall QC (long-time member and, for a time, Chairman of the Healing Ministry Centre) to Paul Egan, 16 June 2008.
[226] Reid, *Marcus Loane*, 121.
[227] *Ibid*.

Loane expressed his concern and the possibility of diocesan disquiet at increasing Charismatic influence in the Cathedral when he wrote to the Dean A W Morton in 1971:

> I am very hesitant to agree to suggestions which continue to come from Jim Glennon for various overseas visitors to take part in Cathedral Healing services. I think the Cathedral itself has to be guarded from what would be certain diocesan reaction to any suggestion that a Pentecostal foothold was being established in the Wednesday evening congregation.[228]

Each of these comments points to a 'strained relationship with the Chapter, illustrating opposition to the Healing Ministry, or at least the Charismatic element, referred to in the Revitalization Model as part of the Adaptation phase. That is, the fight-back by satisfied members of the old Steady State against the 'new movement'. In other words, the emergence of the Glennon Challenge created a conflict situation between it and the Steady State outcome of the Mowll Challenge. This conflict was to simmer for over 40 years, until a rejuvenation of elements of the Mowll Challenge, which is called the Jensen Challenge and which is described in Chapter Seven, occurred.

Some examples of perceived deviations from 'Sydney Orthodoxy' will illustrate why Sydney Diocese was anxious for 'Biblical Truth' to prevail. First is the emergence, before the Second World War of the cult known as Tinker Taylor, whose story is told in the book by David Millikan, *Imperfect Company.* This cult adopted, and preached, the doctrine of 'sinless perfection', a doctrine which is at odds with orthodox evangelical Christianity. Tinker Taylor began with people who had a higher than normal expectation of what the Christian life is about.[229] It came into being from a generation of young adults born into some of the most prominent evangelical families in Sydney, and virtually all

[228] Loane to Dean Morton, 19 March 1971, MLMSS 7118, Box 10, Folder 2.
[229] David Millikan, *Imperfect Company*, (Port Melbourne, William Heinemann Australia, 1991), 188.

were professional, university graduates.[230] At the height of its influence the cult had no more than 50 members, all of whom started out with the purest of motives, of aspiring to the highest forms of holiness, by surrendering their lives in absolute obedience, no matter what the outcome. Millikan says that:

> In Tinker Taylor it was the most complete application of the rule of law one can imagine ... The association with Sydney Evangelicalism is very close.[231]
>
> It is possible that the formation of the Sydney character was influenced by the need to protect the evangelical cause from the influence of perfectionist thinking.[232]

The sentiment in this last sentence gives some reason for Sydney Anglican's focus on biblical truth and teaching; to prevent such deviations as Tinker Taylor, or the 'Charismatic Movement', arising.[233]

It was during the 1960s that the Charismatic Movement gained some momentum in Sydney's Anglican circles. The church of the Rev J Barry Schofield (1929-) at Picton was the first regular Sydney parish church to be 'outed'. In 1966, following the visit to the church of South African evangelist, the Rev David du Plessis (1905-1987),[234] the front page of the *Church Record* announced 'Tongues Spoken at Picton Convention'.[235] Several Sydney rectors embraced the movement, experiencing the second blessing or baptism in the Spirit, during this and the next decade, including the Revs David Crawford (1928-2008) of Malabar, Bernard Gook (1919-1993) of Darlinghurst, John Davies (1938-) of Normanhurst, J H (Lindsay) Johnstone (1945-) of Waverley, John Squires (1945-) of Longueville and Peter Hobson

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[230] *Ibid*, 6.
[231] I*bid*, 189.
[232] I*bld*, 8.
[233] For a broader treatment of the 'sinless perfection' phenomena, see Stuart Piggin's writings. Stuart Piggin, *Evangelical Christianity in Australia*, (Melbourne, Oxford University Press Australia, 1996), Chapter 5.
[234] 'In 1974 David J du Plessis was recognized as one of the most influential Christians in the world'.
David E Harrell, *All Things Are Possible*, (Bloomington, Indiana University Press, 1978). 4.
[235] *Church Record*, 24 March 1966.

(1932-) of St Michael's Surry Hills. The Hobson case deserves special mention because it was probably the most extreme 'parish outbreak' of Charismatic phenomena. Hobson's ministry emphasised healing, prophesy and exorcism and it was the last that was the most notable. The film 'The Exorcist' had recently been released and the congregation numbers grew as these ministries became known and as the tabloid press made an issue of what was happening, describing Hobson as 'The City's [Sydney's] most experienced exorcist'[236] and 'Australia's top exorcist'.[237] The composition of the congregation changed, and a confrontation developed between Hobson who claimed he was obeying God, and the Archbishop (Loane) who told Hobson his activities were 'beyond the perimeters of your Ordination Service'. Loane denied Hobson permission for these services to continue.[238] Hobson then entered into correspondence over interpretations of biblical passages, to which the Archbishop responded.[239]

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[236] *Daily Mirror*, 19 July 1976.
[237] *Sunday Telegraph*, 17 August 1975.
[238] Excerpts from Loane's correspondence with Hobson -

*21st March 1975.

'It is not for me to argue that you may claim some warrant for what you are doing, but your emphasis and the extent to which you have allowed yourself to concentrate on this field of activity goes beyond the perimeters of your Ordination Service ...

I think I ought to be more explicit. I ordained you to the priesthood without the full support of the Examining Chaplains because of the way in which you replied to their questions. I did so only on the clear assurance which you gave me that you were willing to exercise your ministry within the limits of our Anglican formularies and that you would not use your ministry to promote charismatic interests ...

It is true that at the time it was glossolalia which I had especially in mind and I believe that you have remained loyal to the undertaking which you gave me. However, I can hardly be content with another form of charismatic ministry which is even more open to question than the practice of glossolalia [Exorcism] ...

I am writing to advise you that such meetings ought not be held in a licensed church building without the Archbishop's consent for which you should have applied, as the Sydney Church Ordinance requires. I regret that I cannot consent to St Michael's Church being used for this purpose and I must advise you against continuing these meetings on other church property'.

Peter Hobson, *We All Have Our Demons*, (Peter Hobson, 2001), 119f.

Glennon was called to intervene and unsuccessfully counselled temperance on Hobson's behalf. He (Glennon) later claimed Hobson was an embarrassment to the renewal movement.[240] In 1977 the Diocese starved St Michael's of funds and Hobson and his followers left the church and re-established the 'Zion Full Salvation Fellowship', the name which had been given to the deliverance arm of the ministry at St Michael's.[241]

Such activities, or the potential for such activities, raised concern in the Diocese over the Charismatic Movement, and preceded the Diocesan Synod asking the Standing Committee of the Diocese to appoint a Committee to launch an enquiry into the neo-Pentecostal movement in 1971. This probably, encouraged the Revs Paul Barnett (1935-) and Peter Jensen (1943-) to write their book on the Charismatic Movement, *The Quest for Power,* in 1973.[242]

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[239] * 30th June 1975.

'My first serious objection is simply this. When our Lord delivered a man or woman from demon possession it was by a single word of command. This was equally true in such cases as may be traced in the Acts of the Apostles. Nothing could be further removed from this than the way in which you and your counsellors deal with those who come to you'. (Anyone would think we wanted drawn out deliverance battles. [Hobson's comment]) ...

Secondly, there is nothing in the New Testament records which allows anyone to identify demons in the way in which you do. They are called unclean spirits; but even that does not necessarily mean that the person who was possessed was impure in life. No other definition of their character is given and I think it is quite fantastic to classify demons which you say you exorcise'.

*16th March 1976.

'I must repeat that I think your present emphasis on exorcism exaggerated and mistaken; that the guidelines should be strictly observed; that the "lee-way" of emergency uses should mark the exception and not become the rule; and that if this is not an acceptable way forward for you within the Church of England then you should give serious consideration to the exercise of a ministry outside the Church of England'.
Ibid. (We all Have Our Demons).

[240] Glennon/Egan Interviews, 2003/2005.

[241] Letter from the Rev Peter Hobson to Paul Egan, February 2004.

[242] Paul Barnett & Peter Jensen, *The Quest for Power*, (Sydney, Anzea Publishers, 1973).

The back cover of *The Quest for Power*, notes that 'an encouraging aspect of the contemporary world-wide interest in the Charismatic Movement is the renewed emphasis on the Holy Spirit'. The text continues that the book was written by two younger Australian ministers, who were involved in theological teaching. Barnett was Rector at St Barnabas Broadway (an inner Sydney parish), Chaplain at Sydney University and taught Early Church History, New Testament and Pastoralia at MTC. Jensen shared the ministry at St Barnabas with Barnett and taught Bible Exegesis and Greek at MTC. Both of these writers went on to have prominent careers in the Sydney church, Barnett becoming the regional bishop of North Sydney (1990-2001) and runner-up for the elected position of Archbishop in 1993, and Jensen being Principal of MTC (1985-2001), and Archbishop of Sydney from 2001. The book's introduction, entitled 'The Bewildered Believer', begins by saying that it was written for people who are 'bewildered by the issue of neo-Pentecostalism'. The book sets out the neo-Pentecostal position and then investigates some of the parts of scripture which bear on the issue. It added that *'the authors do not hold the neo-Pentecostal point of view',* though they were grateful for its insights and emphasis in certain important areas, and since they have written from convictions which repudiate the teachings of this exciting new group, they said they must often seem carping and over-critical.

The 'official' position of the Diocese was further clarified, and solidified, when in 1973, the Sydney Diocese' Standing Committee Report into neo-Pentecostalism, entitled *Both Sides of the Question* was published.[243] The sub-committee appointed, consisted of 12 persons, namely The Revs. A M Blanch (Secretary), J C Chapman, D H Crawford, G H Feltham, D T Foord and R E Lamb, Canons A J Glennon and D B Knox, Bishop J R Reid (Chairman), B B Hamilton, R B Hobart and Dr D T Treloar. Of these, only three, Crawford, Glennon and Hobart, were Charismatic sympathisers. Crawford resigned from the committee in November 1972 and subsequently put in book form what he

[243] Sydney Diocesan Standing Committee, *Both Sides of the Question*, (Sydney, Anglican Information Office, 1973).

originally prepared for the Committee,[244] and Glennon included his contribution in his book, *Your Healing is Within You* (see Chapter Four). This 60 page report was distributed in the Diocese. The document presented biblical and pastoral areas of agreement and disagreement between the neo-Pentecostal and the non neo-Pentecostal points of view. It said the most important area of disagreement was in understanding the 'baptism in the Holy Spirit'. It acknowledged that 'in a movement as diverse as the present neo-Pentecostal Movement in Australia it is not always possible to say that this is the view held by all neo-Pentecostals. However we have tried to say what seems to be true for most'.[245] For instance, 'they [the neo-Pentecostals] believe the bible is God's Word and He speaks directly to us from it. What God says to us may be obvious or it may be mystical, having little bearing on the true meaning of the words in their historical context. Whereas, the non-neo-Pentecostal believes that God speaks to us from it [the Bible] within the confines of its historical setting.'[246] Under the heading 'Pastoral Attitudes to the Charismatic Movement', the report said:

> However, *many non neo-Pentecostals ministers feel that the neo-Pentecostal understanding of the Christian faith and life is so erroneous that it is a danger for the congregation to be exposed to its teaching and testimony, and that they must take steps to protect it* (my emphasis).[247]

Glennon's recollection of his time on the Committee that produced this report is summed up in a letter of reply asking him to be involved in a workshop on healing for a NEAC (National Evangelical Anglican Congress) Conference scheduled for 1982 when he wrote:

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[244] David Crawford, *Baptised With the Holy Spirit and Spiritual Gifts.*
[245] *Both Sides of the Question,* p. 6.
[246] *Ibid*, 7.
[247] *Ibid*, 59.

> I was on the Committee that produced the report *Both Side of the Question* and can only say that it was a very disagreeable experience being involved in the arguments of that Committee over the time it met. I resolved that I would never get caught up in that kind of activity again.
>
> ... However, when he [the proposed Chairman of the NEAC workshop] said that he wanted to be as 'fair as possible', it awakened in me all the old thoughts of disagreement and argument that I experienced at the earlier time and which is the cause of my disquiet.[248]

Some further objections of the Rev John Chapman's, on the subject, are spelt out in another place:

> However, it is the Spirit who communicates directly with them [Followers of the Charismatic Movement] who is their authority. The real difficulty comes in being able to recognise the difference between the voice of the Spirit and the voice of my spirit (or my gut reaction). I think they have not taken to heart how 'the heart of man is desperately wicked'. We will talk ourselves into believing anything we like using this 'direct message' method ... I hasten to say that to speak of the charismatic movement as if it were uniform in its belief is not an accurate way to think of it. In fact by its very nature, it isn't all that doctrinally orientated so it will never be uniform in what it believes.[249]

The spread of these suggestions by the diocesan leaders further discredited the Charismatic Movement in the eyes of many in the Diocese. The stance taken by these publications, by such prominent authorities, had a significant influence in moulding the attitude of many people in the Diocese, including, and possibly especially, those in positions of influence such as the Cathedral Chapter members. These developments go a long way towards addressing

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[248] Letter from Canon A J Glennon to the Rev Alan Nichols, NEAC Office, Melbourne, 13 February 1981.
[249] Michael Orpwood, *Chappo: For the Sake of the Gospel*, (Michael Orpwood, August 1995), 208/9.

the main question of this thesis, namely 'how did the Diocese respond, and why', to the Healing Ministry at St Andrew's Cathedral.

This general denunciation of the Charismatic Movement was accompanied by specific criticisms of aspects of the Healing Ministry during the next several decades. These may be expressed as 'bricks or bouquets' between the Healing Ministry and individual members of the hierarchy. Archbishops were sometimes concerned. Archbishop Gough (1905-2000, Archbishop 1959-1966) was anxious that people were being 'led up the garden path' and wanted the Healing Ministry 'out of the Cathedral'.[250] After some discussion and their looking at some Bible passages together, Gough became more tolerant and he and Glennon became good friends with Glennon visiting him in England on several occasions after his (Gough's) retirement. When Glennon told Archbishop Loane (1911-2009, Archbishop 1966-1982) about his encounter with the Holy Spirit, Loane said he 'would have acted differently' and asked Glennon not to preach such things (the doctrine of the second blessing) in the Cathedral, so he didn't.[251] Over time Loane probably never modified this view.[252] However, he developed a trust in Glennon. In a letter from the Archbishop written to me some years later, Loane says 'I always felt it [the Healing Ministry] was safe in Jim Glennon's hands – He had to encounter (1) criticism from those who held all healing ministries in doubt, and (2) pressure from those who wanted to push it to extremes'.[253] Loane made Glennon a minor Canon of the Cathedral in 1968.

Except for Archbishop Gough, who had a change of heart about the Healing Ministry, the hierarchy of this time were, generally, only tolerant of the Healing

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[250] Glennon/Egan interviews, 2003/2005.
[251] *Ibid*.
[252] In answer to the question 'What opposition did you receive from the Diocese of Sydney?' The Rev Gregory Blaxland, after mentioning some opposition writes 'On the other hand, my dear friend & great mentor Archbishop Sir Marcus Loane, after recovering from the initial shock of my letter telling him of my renewal experience with Pentecostal overtones, gave me warm encouragement in my years as Gen/Fed Secretary of SAMS, as did also his successor, another good friend, Archbishop Donald Robinson'.
Letter from the Rev Gregory Blaxland to Paul Egan, 28 July 2007.
[253] Letter from Archbishop Sir Marcus Loane to Paul Egan, 8 February 2004.

Ministry in the Cathedral. Dean Pitt, who gave the original permission for the ministry to commence, never became involved. Successive deans, Goodwin-Hudson (1905-1980, Dean 1962-1964), Hulme-Moir (1910-1975, Dean 1965-1967), Morton (1911-1973, Dean 1967-1973), Shilton (1921-1999, Dean 1973-1989), Short (1927- , Dean 1989-1992), and Jobbins (1947- , Dean 1992-2002) permitted the Healing Ministry to continue and develop, but they took almost no part in it. Morton may have been an exception. Glennon had been his curate at Haberfield in 1951, and he had some appreciation of Charismatic renewal ministry.[254] In August 1967 a report from Dean Morton states that there were 200 or more regular worshippers at the Wednesday service each week and that Glennon conducted 1,000 counselling interviews a year. It goes on to say Glennon had lately conducted a week long mission in Surfers Paradise, that the recently held Gilbulla House-Party was well supported and that 'This Ministry of Healing is undoubtedly the most encouraging aspect of Cathedral life'.[255] At Glennon's retirement in 1989, Archbishop Robinson referred to his unique ministry in the diocese, and of the love people had for him as evidenced by the gift of $30,000.00 made to him (Glennon).[256]

An ambivalent relationship existed between Glennon and Dean Shilton. The Dean did not include regular mention of the Healing Ministry in his monthly reports on the Cathedral to the Chapter. He regarded the Healing Ministry 'like an industry in the Cathedral, but unrelated to it'.[257] Suspicion of Glennon continued when, in 1979, radio station 2CBA FM asked to broadcast a half hour a week from the healing service, permission was granted by the Dean and Chapter for a trial of four months providing 'that the Dean or an authorised person listened to each tape before it is was dispatched to the

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[254] I, the author, was a member of St John's Darlinghurst/Kings Cross, where Morton was rector between 1956 and 1967. In 1965/66 Morton, a PhD (Oxon) graduate, returned from the USA where he had been impressed by a visit to Teen Challenge, a Charismatic ministry working amongst drug-addicted people in New York. He gave me a copy of the book *The Cross and the Switchblade* by Teen Challenge founder David Wilkinson, with the words, to the effect 'This is what we need in Kings Cross'.

[255] St Andrew's Cathedral Chapter Minutes, 1 August 1967.

[256] *THN*, No. 14, February 1986.

[257] Letter from Bishop John Reid to Paul Egan, 26 July 2007.

station'.[258] This ruling was changed later, when part of the Healing Ministry service was broadcast directly on a Wednesday night. Glennon's position was further marginalised when he sought leave of absence to go to London to represent the Healing Ministry. it was noted that 'the time he spends away from the Cathedral on behalf of the Healing Ministry would be reduced accordingly next year'.[259] Shilton noted in 1975 that:

> ... the net income to the Cathedral from the Healing Ministry would not cover the cost of the expenses, if careful costing of staff, administration, and use of the building were made, but a most significant contribution is made in finance [sic], service and prayer support, far in excess of other organisations within the Cathedral.[260]

This apparent ambiguity regarding finance is explained by including, or excluding, a rental value for the use of the cathedral. Then in 1976 Shilton says 'Canon Glennon has contributed significantly to other areas of the Cathedral's ministry. His experience of many years association with the Cathedral is most valuable'.[261]

Lance Rupert Shilton was Dean of St Andrew's Cathedral for 15 years, 1973 – 1997, including the last 15 years of Glennon's leadership of the Healing Ministry. In his autobiography, Shilton writes how he leant heavily on Glennon's sharing the workload at the Cathedral, through his many hours of personal counselling to the wider Cathedral community.[262] In a section of his autobiography on the Healing Ministry,[263] Shilton expressed kinder feelings towards the Healing Ministry than his actions might have suggested. He acknowledged the decades of pastoral care Glennon and the Healing Ministry had given. He comments on opposition to the Healing Ministry arising

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[258] St Andrew's Cathedral Chapter Minutes, 11 October & 6 December 1979.
[259] This means that this London visit must be taken as part of Glennon's annual holidays. If there were not sufficient holidays accumulated, then they would be deducted from next year's.
[260] St Andrew's Cathedral Chapter Minutes, Dean's Report, May 1975.
[261] St Andrew's Cathedral Chapter Minutes, Dean's Report, March 1976.
[262] Lance Shilton, *Speaking Out: A life in urban mission*, (Macquarie Centre, The Centre for the Study of Australian Christianity, 1997), 127.
[263] *Ibid*, p. 181f.

from the theological claims of healing. He is comfortable with psychological or spiritual healing but suggests that 'questions need to be raised' if healing is limited to physical healing.[264] He proceeded to present his own ideas on God's healing work and the charges of giving false hope to sick people, and returns to the theme of pastoral care given by the Healing Ministry.

G Barry Hall QC (1931-2009), member of the Healing Ministry and its committees from 1978, made some acute observations about this Healing Ministry/Chapter/Diocese relationship. One was regarding the Shilton/Glennon connection when he says:

> Shilton had theological reservations about the Healing Ministry, but when pressed to discontinue the service, he would indicate to those pressing him that the Cathedral would need the diocese to replace the income flowing from the Healing Ministry, which the diocese was never able to do, and accordingly he, and the diocese, suffered the Healing Ministry, despite their reservations in relation to it. [265]

Just as the deans allowed the Healing Ministry to continue without becoming involved or apparently concerned with it, so the Chapter acted the same way. Bishop Reid recalls both appreciation and criticism of the Healing Ministry from Chapter members, with some members being uneasy about what was said from time to time. He says Glennon agreed that what was said from the pulpit was sometimes unwise and should have been expressed more carefully. Reid goes on to say 'I don't think it made much difference because he got carried away in the pulpit (who doesn't!)'.[266] One of the first mentions of the Healing Ministry in the chapter Minutes was when a letter was received in 1961 from a chapter member, Dr A M Bryson, expressing concern over radio publicity on 2CBA FM for the Healing Ministry. The Minutes note that at the chapter meeting, 'Various points of view were raised', and the outcome was

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[264] *Ibid,* p. 182.

[265] Letter from Barry Hall to Paul Egan, 16 June 2008.
[266] Letter from Bishop John Reid to Paul Egan 26 July 2007.

a resolution that 'no publicity was to be given for services of this nature' and the Precentor (Glennon) was asked not to give any publicity 'by way of reference, by notice, or any other form'.[267]

Glennon was reprimanded again in 1972 when Dr Douglas Treloar, a medical doctor and member of the church hierarchy, wrote to the Chapter complaining about a series of sermons given on the topic 'Healing and the Medical Profession'.[268] He disputed Glennon's interpretation of several biblical passages and the suggestion that the medical profession was a 'worldly profession' and not part of the divine activity, and that having medical insurance showed lack of faith![269] A committee was formed from Chapter Members consisting of Drs Holt and Campbell, Mr Arthur Dakin and Canons Robinson and Williams to look at Treloar's letter and respond. There were five points in their report:

1. That Canon Glennon was wrong in regarding the medical profession as a 'worldly profession' and not part of the Divine activity.

2. That Canon Glennon's interpretation of Isaiah 53:4 as quoted in Mathew 8:17,[270] was not correct.

3. That Canon Glennon is at times too negative in his attitude to the medical profession, though he seems to modify this in his letter.

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[267] St Andrew's Cathedral Chapter Minutes, November 1961.

[268] Letter from Dr D T Treloar to Secretary, Cathedral Chapter, 1 June 1972, referring to sermons delivered on 26 April, 3 & 10 May 1972.

[269] What is recorded in the Sermon Notes from those sermons is 'In the everydayness of our life, do we really know and act out that our sickness and infirmity died with Christ, and live out our life knowing it died with Him'? 'If you believe that it died with Christ, why do you belong to a Hospital Contribution Fund'?
Sermon Notes, 3 May 1972.
'It is my considered opinion that the worst thing you can do is to feed sickness by accepting it'.
Sermon Notes, 10 May 1972.

[270] 'This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases"', Matthew 8: 17.

4. Recommend that the Chapter reply to Dr Treloar, saying it did not endorse all that Canon Glennon says on the Medical profession, Medical insurance or the theology of Divine Healing.

5. Recommend that Canon Chapman confer with Canon Glennon to express the Chapter's concern that properly balanced views of Christian medical practice in relation to divine healing be preached through teaching given and distributed in connection with the Wednesday Service.[271]

These were considered by Glennon, and in a letter of reply, he said that sickness was not healed by human effort, that he did not always have time to say all that was necessary to give the full picture, that 'he supports the medical profession and that there were five doctors present at the previous week's service'. He said he urged his listeners to continue with their medical treatment, but not to be 'bogged down' by medical prognosis, but rather to look beyond the medical profession. He went on to say he appreciated the liberty he had in the Cathedral and that he was conscious of the fact that the Healing Ministry was in the Cathedral. He further stated that he 'studies (*sic*) to be loyal', constantly seeks to be conservative and balanced and to take into account the position and standpoint of the Archbishop, Dean and the Chapter. (All of which would have been acceptable to the Chapter members). He then circulated the members with the latest Healing Ministry notes and finally invited all Chapter members to a Healing Ministry service![272]

In answer to a question 'Why is the Diocese opposed to the Healing Ministry', which I asked, Barry Hall replied[273] that he felt it is a little inaccurate to say the Diocese is 'opposed' to Healing Ministry, and cited the Book of Common Prayer as used in the Diocese, which has prayers for the sick, as evidence for this. He said, however, that those involved in the Healing Ministry believe Christ heals today, and believe in miracles. So far as a belief in modern day miracles

[271] St Andrew's Cathedral Chapter Minutes, 8 June 1972.
[272] St Andrew's Cathedral Chapter Minutes, 31 July 1972.
[273] Letter from Barry Hall to Paul Egan, 16 June 2008.

is concerned, on theological grounds many Clergy in the Diocese believe that miracles were confined to the apostolic ministry, and therefore whatever now occurs is not, in terms of religious theory, a miracle as that term is used in relation to miracles during the time that Christ was on earth, or during the time of apostolic ministry. Hall continued that during the early years of Canon Jim Glennon's ministry, there was considerable opposition to the service as conducted in the Cathedral. His (Hall's) private view is that many Clergy were challenged by the Healing Ministry, but that many are reluctant to pray for healing, because they lacked confidence that their prayers would be answered. He continued that throughout Jim Glennon's ministry it was very common for visiting Clergy to be present in the congregation on the Wednesday night, and also very common for some of them to complain the following day to the Dean about aspects of the service. The complaints ranged over a wide field, sometimes based on theological grounds, and at other times objecting to the use of laity to lay on hands, sometimes based on the fact that those laying on hands were praying in a way which was theologically unsound, and sometimes based on a promise of healing when no such promise should be given.

Hall continued, the other element which underlay objection to the service during Glennon's time was the Charismatic influence in the service. The majority of diocesan Clergy, and virtually all diocesan Bishops were strongly opposed to Charismatic renewal, and that remains the position to this day. On the other hand many members of the Healing Ministry congregation were strongly influenced by Charismatic renewal and that influence continues to the present day. Glennon enjoyed a good relationship with each Archbishop during the time he ministered at the Cathedral, which greatly protected him from those who opposed the Healing Ministry. From 1978 onwards until the end of Glennon's ministry, opposition steadily diminished. Until his retirement,

however, he was generally regarded by power brokers within the Diocese as running an eccentric and theologically challengeable ministry.[274]

The Healing Ministry Service, however, became the de facto meeting place for some people in the diocese who were attracted to Charismatic type worship, and it was used to publicise Charismatic renewal events. This was especially the case after *The Healing News* started being published by the Healing Ministry in 1981. Charismatic conventions, both locally and internationally, were promoted and transport arranged. Local meetings and national conferences of the Anglican Renewal Ministries Abroad (ARMA) were publicised. Sharing Of Ministries Abroad (SOMA), a 'Charismatic Renewal Ministry' was supported and promoted, as was the John Wimber Conference of November 1987.[275] Glennon was a popular speaker outside the Cathedral, in some circles, and usually spoke on the topics of the Holy Spirit and His gifts. He generally urged people to stay within their own church and be a witness to Christ.

We have seen examples of deviations from what Sydney Diocese recognises as orthodox theology, in the form of Tinker Tailor and 'Charismatic excesses' at St Michael's Surry Hills. These in turn have led to further rejection of the Charismatic Movement in the book by Barnett and Jensen. These respected young men, one a future bishop and the other a future archbishop, were critical of the Charismatic Movement, and had an impact on diocesan thought. This was followed by *Both Sides of the Question*, which was distributed in the Diocese and especially the Synod, and would have been read by, and influenced, people in the Diocese. These two publications are examples of overt criticism of the Charismatic Movement which influenced the Diocese, especially the clergy whose role it is to teach their congregations, thus perpetuating the fear and suspicion of Charismatics throughout the Diocese, including the Cathedral Chapter members. The attitude of Archbishop Gough wavered at first and Archbishop Loane

[274] *Ibid*.
[275] *THN*, No 16, April 1987.

became a provisional supporter. The deans were generally tolerant and non-interfering, with Glennon being happy to submit to the directive not to preach Charismatic theology in the Cathedral. His evangelical emphasis was appreciated and accepted by many, including Canon John Chapman, an important person in the diocese hierarchy. Criticism from the Chapter was remembered by Bishop Reid and expressed by Bryson and Treloar and distrust by Shilton over the 2CBA FM radio broadcast was recorded. Barry Hall a long-time member of the Healing Ministry leadership team, reports general criticism of the Healing Ministry by congregation members as well as specific criticism of the Charismatic element, especially by Shilton, but suggests the financial contribution to the Cathedral helped protect the Healing Ministry. The Healing Ministry was recognized as a Charismatic focal point by many Sydney people, and although very low-key, it promoted more overtly Charismatic activities.

2.5. Conclusion.

The confluence of a number of occurrences led to the establishment of the Healing Ministry at St Andrew's Cathedral in 1969. First was the person and talents of Glennon. In spite of his physical and psychological handicap, his linking to a church without outside encouragement, later joining the military services, his time at MTC where he questioned the function of the charismata in today's world. His travelling to England and learning from Canon Bryan Green, completing his university degree and overcoming a personal breakdown, indicate a person of independence of spirit and action, which was to characterise this ministry, and served to prepare a person ready to initiate a 'rogue' ministry. That there was a Charismatic renewal Movement, albeit unwelcome, abroad in Sydney Diocese, without any recognised Prophet, a small weekly service operating at the Cathedral, and a Dean who was prepared to give his blessing for the commencement of a healing service after Glennon had his 'revelation' from reading Agnes Sanford's book, all combined to inaugurate the Healing Ministry.

Glennon's use of Gilbulla as a healing retreat, and his ability to inspire others to initiate ministries, added to his status as a ministry leader. His drama lessons helped make him a forceful presence in the pulpit, and his frequent introduction of a range of healing types, including that promoted by Dr Carl Simonton, shows a breadth of appreciation of different facets of 'divine healing', reminiscent of the OSL. These characteristics sustain the first hypothesis that it was Glennon's initiative, determination, skill and diplomacy which were the driving forces behind the Healing Ministry's foundation and development, and support the notion of Glennon as the Prophet in the Glennon Challenge application of the Revitalization Theory.

The second hypothesis is supported by this chapter, namely that from its earliest days, the Healing Ministry had attracted criticism because of its Charismatic heritage and associations. The advent of Tinker Tailor and 'Charismatic excesses', including those at St Michael's Surry Hills, encouraged opposition to such theological deviations, as well as being the catalysts for further anti-Charismatic sentiments expressed through books, reports and comments from conservative sources. These illustrate what the Diocese believed justified its hard-line position on perceived aberrant theology. A characteristic of the Adaptation stage of the Revitalization Model is 'the amount of resistance that the opponents use against the new group'. The opposition engendered by the Charismatic ethos of the Healing Ministry, as depicted in this chapter, is one of the earliest examples of resistance in the Adaptation stage directed against this Charismatic ethos by those who wished its demise. This 'resistance' was to be a feature of the Healing Ministry's experience for over 40 years, and will be confirmed in each remaining chapter of this thesis until finally the resistance succeeds in excising the Charismatic ethos from the Healing Ministry altogether.

Chapter Three

A Mature and Efficacious Ministry; The continued growth of the Healing Ministry at St Andrew's Cathedral

The Healing Ministry could not have grown so dramatically without the help and support of an army of volunteers, inspired by Glennon. This chapter will tell something of their commitment and achievements; from the several people nominated by Glennon, as having made outstanding up-front contributions, to the mundane and to the 'widow's mite' donors. Some of these accounts will be told from Glennon's or other individuals' points of view, and others from the pages of *The Healing News*, which functioned for a number of years and which told of a wide range of activities and services provided by the Healing Ministry. The chapter will refer to the increasingly significant financial contribution made by the Healing Ministry to the Cathedral Chapter. The search for a successor to Glennon proved a glitch, and finally a wounding confrontation by the Chapter showed the contempt with which it held the Healing Ministry.

In the 1970s Glennon felt secure and confident with his ministry. The numbers attending the service continued to grow, the Healing Ministry income increased most years (reaching $15,500.00 in 1974)[276]. Glennon wrote a book

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[276] HEALING MINISTRY OFFERTORIES

YEAR	TOTAL $	CATHEDRAL $	YEAR	TOTAL $	CATHEDRAL $
1964	1,500	1.100	1975	14,000	11,000
1965	2,400	1,800	1976	18,000	13,600
1966	2,700	2,000	1977	20,800	15,600
1967	2,800	2,100	1978	23,500	17,600
1968	4,000	3,000	1979	26,300	19,800
1969	4,100	2,000	1980	35,800	26,900
1970	5,500	4,000	1981	49,500	37,100
1971	8,400	6,300	1982	51,800	38,900
1972	10,600	8,000	1983	59,200	44,400
1973	13,100	9,800	1984	65,100	49,600
1974	15,500	11,600			

St Andrew's Cathedral Chapter Minutes, 31 December 1984.

in 1976 entitled *Your Healing is Within You,*[277] which became a best-seller in Australia and overseas, and he took missions throughout Australia and abroad regularly. In 1978 he was invited to minister at the Westminster Conference, a staunchly Reformed evangelical body meeting in London.[278] He had become an international figure

3.1. Sub-ministries in the widening Healing Ministry.

When asked by me to nominate six people who stood out as being exceptionally prominent in the growth and development of the Healing Ministry Glennon found it a difficult choice. Deaconess Gwyneth Hall (no relation to G Barry Hall)[279] was one who made a distinctive and unique contribution to the Healing Ministry.[280] Dss Hall had worked in administration of the Anglican Deaconess institution, The Home of Peace at Petersham for over 20 years after her 'setting apart' as a Deaconess in 1939. Attendance at the World Congress of Deaconesses in Sweden in 1960, and a subsequent term at Lee Abbey in England (a Christian community, where people usually stay for about a year and where the motto is 'Sharing Christ through relationships'), as well as hearing Agnes Sanford speak after returning to Australia in 1961, gave Hall a renewed vision of the Christian life. She became involved in pastoral work at the Royal Prince Alfred Hospital and the Royal Alexandria Hospital for Children for ten years followed by five years service at Royal North Shore and the Mater Hospitals. She was a member of the OSL for some 40 years, where she was very involved and occupied several senior positions. She was awarded the OAM in 1991, in recognition of her services as a Deaconess, to healing and to the OSL.

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[277] Detailed in Chapter Four.
[278] Cathedral Chapter Minutes, 2 November 1978, (This is an annual Theological and Historical Study Conference, held in London, with special reference to the Puritans).
[279] (Mentioned in previous and subsequent chapters).
[280] *THN*, No. 4, December 1982.

Gwyneth Hall first came to the Healing Ministry in 1961 and stayed active in the ministry for nearly 30 years. In 1962 her outstanding contribution began when she started making hand-written notes of the sermon which she copied out and gave to people who could not attend the service, but who wanted to be involved. The number of copies distributed had grown to 17 when Glennon noticed the difficulty she had in taking down accurate notes of the whole sermon. He suggested that the sermon be recorded on reel to reel tape for her to transcribe, and later it was decided to duplicate the notes so the whole congregation could benefit from them as well. In July 1963 the first duplicated copies were distributed to the whole congregation. Word soon spread and requests began to come in for the notes to be posted to many people in Australia and overseas, and, 'like Topsy, - It just grow'd'.[281] Eventually some 7,000 copies of sermon notes were produced and distributed weekly,[282] 1,000 taken by the congregation members the week after the sermon was delivered, and the rest sent outside the cathedral to some 30 countries. These were often sent in multiples to churches or groups, and a small charge was made. A tight schedule was kept weekly by the volunteers to have the stencil ready for printing on Friday afternoon, after the Wednesday night meeting. In the early 1970s this work was expanded to incorporate a cassette ministry for people who couldn't read or preferred to listen.[283] These were greatly appreciated and were often the basis for group Bible studies as well as for private reflection. There is an abundance of testimonies to the value of these notes printed in the pages of *The Healing News.*

Hall exercised pastoral care for many members of this Postal Congregation, answering their letters in longhand and ministering in an extraordinary way. Pamphlets on different topics were printed especially for this congregation. For instance in 1982 a leaflet 'God's Promises to You' was distributed and a

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[281] Most of the information about these people came from the Canon Jim Glennon/Paul Egan interviews, 2003/2005.
[282] Letter from Canon A J Glennon to Members of the Healing Ministry Leaders' Committee, 1 December 1981.
[283] Interview with Gwyneth Hall by John Norfor at the Healing Ministry Service, 7 April 1989.

reprint of 6,000 was ordered. This was followed up by a series of leaflets 'God's Promises Concerning ...' 'Healing', 'Relationships', 'the Memories'.[284] In time, residential seminars were held for members of this Postal Congregation, under Hall's direction, where there was teaching on prayer and aspects of the Christian life and healing. The teaching was shared by people associated with the Healing Ministry including Glennon, the Revs Esdaile Barnes and John Squires. These were held at Vaughan College, a Roman Catholic property in the Sydney suburb of Epping. This postal ministry became Hall's lifelong work. She had a group of volunteers working under her direction sending out notes in an orderly way. It was a remarkable spread of the Healing Ministry and was consistent with Glennon's vision of the ministry's growth. Gwyneth Hall was a woman with a drive and a single-minded purpose and a heart and vision for the work. She would not describe herself as a Charismatic, but rather one who 'loved and served her Lord'.[285] She was a law unto herself who did not appreciate interference. Like many outstanding people, she was often demanding of other people. Indifferent health forced her retirement in 1989 and although she did not take kindly to retirement, she was grateful to others who carried on in her place. Gwyneth Hall died in October 2001.

Another who made a considerable contribution to the Healing Ministry, was Mrs Pat Read. She was a trained counsellor who had considerable administrative skills. She was totally loyal to Glennon and the Healing Ministry, was hard working with a pleasant attitude towards all people and was remarkably efficient. She was involved in the Healing Ministry, as a congregation member, for some time before giving up a career as a welfare officer to work as Glennon's secretary and to support and encourage the ministry between 1981 and 1989.

A couple who stand out in the Healing Ministry during this time were Jim and Gwen Marshall from the suburb of Cabramatta. Jim was a councillor in his local municipality and worked as a tour organiser – both for local and

[284] *THN*, No. 4, December 1982.
[285] Conversation between Miss Dorothy Bird and Paul Egan, 8 August 2007.

overseas destinations. Their chief contribution to the Healing Ministry was to organise, and be responsible for, the running of the cathedral service on a Wednesday night. This was a great load off Glennon's mind; and that he did not have to concern himself with 'housekeeping matters' at the Wednesday service was an enormous contribution. Marshall brought his professional expertise to the Healing Ministry when he organized several tours for Healing Ministry congregation members.[286] These included some 80 people from the Healing Ministry enjoying an outback safari in 1982 and this tour ran again in 1983. In 1988, a tour of Israel and the UK was arranged, coinciding with the Anglican Renewal Conference in Canterbury, England. Later a visit was arranged to the homes of the Evangelical Sisters of Mary at Darmstadt, Germany and in the USA.

Another pillar of the Healing Ministry was George Parkes. George was an accountant and for years was treasurer of the Healing Ministry. He was a quiet, unassuming person, totally dependable and to whom nothing was a trouble. For Glennon, this was a real boon - to have someone so reliable, like George, looking after the finances. His wife, Hazel, was a support to him and together they were among many outstanding people at the cathedral during these early years. With these, what some might say more mundane administrative matters under control, there were opportunities for others to get on with, and exercise, their particular gifts.

Another two who were outstanding in their contribution to the Healing Ministry were Janet and Michael Hemans. Michael was the cathedral organist and played for the Healing Ministry. Janet was also musical and she possessed a greatly admired soprano voice, which was often heard at Healing Ministry services. Their dedication to the Healing Ministry, however, went far beyond contributing at the Cathedral. For many years they held regular Saturday night meetings in their home for people wanting to search more deeply into aspects of God's healing. They also took people into their home when more

[286] *THN*, No 8, December 1983.

constant support was needed. Janet had an effective one-to-one ministry to people, and always fasted before counselling anyone. The Hemans had a loose community relationship with Sid and Jane Durbin, also committed to the Healing Ministry, who lived nearby (to the Hemans). Every month for some years Dr Sid Durbin (PhD in Economics) would provide a written statement about the Healing Ministry. He would report on where the ministry was going, pointing out strengths and weaknesses. This regular comment was constructive and insightful, and enormously valued by Glennon. The Durbins were from New Zealand and it was a loss to Glennon and the Healing Ministry when their work eventually called them back there.

A couple who made an invaluable contribution to the Healing Ministry, with a new initiative, was Arthur and Elizabeth Dakin. Arthur was a lay canon at St Andrew's Cathedral, a member of the diocesan Standing Committee and treasurer of the Church Missionary Society. He was an accountant who worked for the Maritime Service Board. Elizabeth never did paid work after her marriage but was kept busy, in the earlier years, raising their two children - John and Jenny. Their house at Roseville was very much a Christian home, and from 1962 and for some years, a crowd of young people would gather regularly in their home for prayer and fellowship.[287] In the early 1960s, Elizabeth developed a planter's wart on her foot. She had been impressed by Agnes Sanford's writings so, innocently, prayed for healing for her foot, and it was healed immediately. She came to the Healing Ministry and stayed! Both she and her husband became keen supporters of the Healing Ministry and her daughter says that during the 1960s, the Healing Ministry became her life's work. She had the gift of gathering people around her, and she was active in the administrative and hostess functions for the annual weeks at the Gilbulla Conference Centre. For the final several Gilbulla years Elizabeth became a pivotal person in this operation. A visit to Britain in1967 was something of a liberating experience for Elizabeth. She and Arthur visited a number of healing

[287] Interview with Mrs Jenny Johnson (daughter of Elizabeth Dakin), by Paul Egan, 30 October 2004.

homes, which enabled her more fully to appreciate the ministry of healing, which was not altogether consistent with her background teaching in the Sydney Diocese. In 1985, Arthur wrote of the Healing Ministry:

> Much of the strength of the weekly services is the large number of regulars; a sense of dedication and concern one for the other; a caring fellowship of keen people so glad to be together in fellowship. We need each other and we pray that the growth in the Spirit may be carried on in our individual parish churches.[288]

In the early 1970s the Dakins began a longer, more involved, and major work at Collaroy, which was to last for nearly ten years. Each year in winter during this period, the Dakins virtually closed their home, at first for three months, which grew to longer than six months. They moved to a large rented flat on Collaroy beach where people could come on a daily basis or stay overnight to receive support and prayer. There was overnight accommodation for about six people as well as themselves.[289] The running of this ministry had a degree of independence, while retaining intimate links with the Healing Ministry.

Glennon says it would be difficult to overestimate the contribution made by the Dakins. Elizabeth was a gifted organiser and was motherly to all. If Glennon could find any criticism of her it would be that she allowed people to become too dependent on her. 'Collaroy' was a further development of the ministry of fellowship and care which continued until 1978, when the Dakins' health made it impossible for them to carry on. The work and insights gained were forerunners of the Healing Ministry Centre at Golden Grove.[290] Arthur died in 1988, and Elizabeth died, following a series of mini-strokes, in 1993.

The Healing News (THN), a monthly publication of the Healing Ministry, provided a means for members to keep in touch and up to date with news

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[288] *THN*, No 13, March 1985.
[289] *Ibid*.
[290] See details of 'Golden Grove' acquisition in Chapter Five.

and to feel part of a wider whole. The first issue in September 1981 gave a detailed account of a well organized Pastoral Care Team operating in conjunction with the Healing Ministry. Elizabeth Dakin was described as the convener with her role as 'to be alert to need'. There were some 20 counsellors, led by the Rev Esdale Barnes, who were available to direct inquirers to the correct source for particular advice. They were available during and after the Wednesday night service and were trained to help. Mrs Joy Figgett was in charge of the telephone 'Prayer Chain' service.[291] Her job was to ensure that telephone numbers on the prayer request lists were up to date. This was not a counselling service, but it provided a number of people who were pleased to pray for specific needs. Lionel Fischer looked after the mail. He handled and answered the many letters dealing with troubled times, bereavement, sickness, birthdays, anniversaries and other letters of congratulations. Fisher and his wife also provided a ministry by being aware of people at home, in emergency situations, who needed a visit from a counsellor. Deaconess Lynn Gigg facilitated a similar service for people in hospital who would like a visit for prayer and comfort. Doug and Ruth Spencer's Christian Crisis Counselling Service catered for anyone needing telephone help 24 hours a day (possibly an emulation of Life-Line), or face-to-face by appointment. This was looked upon as a priority ministry, with some people simply being unable to cope with their day-to-day situations. The Intercessors were directed by Phyllis Thorburn. This group spent much of Tuesday and Wednesday in prayer, in the Cathedral, for those who asked, usually through letters to the Healing Ministry. With the growth of the Postal Congregation, this became a rapidly expanding work. The welcomers were Ron Warne and Albert Myers, and they were the first people encountered on a Wednesday night at the cathedral service. The Pastoral Care Committee meetings were events in themselves, when some 50 members would attend

[291] A Telephone Prayer Ministry roster from the 1980s, contains five lists of names and their telephone numbers. There are two 'Weekday' lists, each with nine names and two 'Weeknight' lists each with seven names and one list of eight 'Weekend' names. Callers are asked to ring the first name on the list of their choice at the appropriate time, and if there is no answer to keep trying successive numbers until they are answered.

and hear an encouraging exposition of scripture as well as the work of the pastoral care ministry. This 'well oiled' group of volunteers functioned in a dedicated way and raised the Healing Ministry to new heights of efficacy and purpose.[292]

During the 1980s *The Healing News* contained several regular columns. One was headed 'What the Healing Ministry Means to Me'. Comments from this column included:

'Time of Inspiration', 'Opportunity to be loved and counselled', 'See God involved in changing people's lives, shows God's concern for whole person'. Another person was impressed with the friendly greeting, and the prayer time with linked hands. 'Place where I receive healing', 'Caring concern at Healing Ministry Centre has enabled me to share with regular church members' and 'Leave things to God and depend on Him', are further excerpts from this column.

The Healing News included many testimonies to God's healing, both physical and emotional. Others tell of comfort in times of grief and hardship, including the death of a partner or child and the 'healing of memories'. Some of these are by prominent people in the Healing Ministry while others are by members of the silent majority of the Healing Ministry congregation. 'Jottings' was another regular column which was more light-hearted and gave more personal news and anecdotes of members of the congregation. Then there were occasional obituaries when better-known members of the congregation died.

As well as the Wednesday night service and related overt 'healing' activities, social and relaxation programmes were encouraged. A facility used by the Healing Ministry frequently was the CMS cafeteria on the fourth floor of CMS House in Bathurst Street,[293] opposite the Cathedral. Committee meetings were sometimes held there as well as dinners and other gatherings, when the

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[292] *THN*, No. 3, October 1982.
[293] *THN*, No 2, March 1982.

Cathedral or Chapter House was not available or inappropriate. The Fellowship Outreach Committee[294] aimed to provide a bridge between newcomers to the Healing Ministry Service and the remainder of the congregation, and community attitudes were fostered through a variety of means. These included organising social activities where new and established members could socialise. Events such as picnics, harbour cruises, social evenings in private homes, and concerts were arranged.

In these rather heady days of the 1980s a Youth Group was formed in conjunction with the Healing Ministry, to encourage young people to become involved in the healing activities. There was a Pen-friend Fellowship, where people were invited to become regular correspondents with some of the many people who wrote to the Healing Ministry. Some of these activities did not last! However those that had the personnel to propel them proved helpful to many people. The community atmosphere of the Healing Ministry was encouraged when, over the years, several couples were married following the Healing Ministry Service. Usually, they had been members of the Healing Ministry,[295] such as Doug and Ruth Spencer in 1976 and Peter and Jeanie Brazil in 1982. Others such as Ellyn and Mary-Rose Bradshaw travelled from Melbourne for their marriage service to be part of the Healing Ministry Service. A reference in *The Healing News* told the whereabouts of several old 'boys and girls' of the Healing Ministry:

> ... some ten years ago, a group of five young people were supported by the Healing Ministry during their time of study at the Adelaide Bible Institute. All are now in full-time service for the Lord. WILL WISEMAN (Gospel Recordings, Indonesia), PETER WOODS, also in Indonesia with CMS, MARGARET CROKER (now Mrs Matthew Curnow), the wife of a Uniting Church minister, Kangaroo Island S.A, and the REV & MRS TED BROOKER. Ted is now an Army Chaplain in Victoria.[296]

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[294] *THN*, No 3, October 1982.
[295] *THN,* No. 4, December 1982.
[296] *THN,* No 6, June 1983.

Another feature of these early decades was the 'adoption' of promising young prospective clergymen, and helping them through their theological studies. One such person was John Squires. Squires had been a high school teacher of French, Latin and Ancient History for some years. He learnt of the Healing Ministry through the witness of a friend and was later able to attend the Healing Ministry Service where he became involved and was made an elder.[297] He sensed a calling to the ordained ministry which he shared with the Healing Ministry Service, which unanimously supported his 'sense' and he commenced studies at MTC, where he was financially supported by the Healing Ministry. He was senior student at college and completed his studies there in 1975. After three years overseas, including some time as chaplain at The Church Home of Healing, Crowhurst (Diocese of Chichester), Squires and his wife Barbara ministered in parishes in Sydney Diocese and continued their involvement with the Healing Ministry for some years.

After some serious health problems, especially during the pregnancy with her third child, Rosemary Bradford read *Your Healing is Within You* by Glennon and was greatly impressed. Her husband Philip, an audiologist, was very sceptical about the theology of healing and was hesitant when his wife wanted to attend the Healing Ministry Service.[298] However, go they did. They were affected by the love and concern shown by the congregation members, and Canon Glennon's teaching showed them a new way of looking at God's promises. Their prayer life was revitalised and their association with the Healing Ministry continued and provided a spiritual resource that proved invaluable. In 1984 Philip Bradford was accepted as a Sydney Diocese ordination candidate and says that without the encouragement of family and friends and the lessons in faith learnt through the Healing Ministry he would not have been able to take this step. The Bradfords were given financial support by the Healing Ministry during their

[297] *THN*, No 2, March 1982.
[298] John Squires, *The Pursuit of Wholeness*, (Suthertland, Australia, Albatross Books Pty Ltd, 1995), 59f.

college years and have served in Sydney parishes since. This ministry of support has continued with other candidates.

A, perhaps, amusing aside will illustrate the novelty which surrounded some of these Charismatic candidates. Soon after Bradford entered MTC, the annual college magazine *Societas* appeared with a two page article on the Bradfords. Included was a comment that 'Rosemary was very ill with a renal disease. The outlook at the time was not optimistic. That experience began an association with the Healing Service at St Andrew's Cathedral, which continues to the present day. Philip says that it encouraged them at the time of family crisis to depend on God in areas where they had not previously'. Subsequently, at the next two annual interviews, where students are questioned by a panel of academic theologians, Bradford was asked about Charismatic theology, to which he protested that he should not be questioned on the same topic a third time, so in the third year he was asked about church music.[299]

The willingness and enthusiasm of individuals who functioned as a team, exercising their particular gifts must again be noted and emphasised. Glennon remembered a 'family' of wonderful people who supported the Healing Ministry, who worked and prayed together. If a problem arose it was dealt with quickly. A monthly congregational meeting was held, where anything could be raised and spoken, with no bitterness. (This world may not have been quite so Utopian, although Glennon insists it was, while everyone was 'very patient' with him).[300] By the 1980s the Healing Ministry was firmly established as a cathedral activity. It had grown to be recognised by cathedral authorities, including one-time detractors, as **a**, if not **the,** most significant service in the cathedral, with a substantial financial contribution. Amidst all this activity, one can see abundant evidence of the first hypothesis;

[299] Interview with the Rev Philip Bradford by Paul Egan, 16 November 2010.
[300] Glennon/Egan interviews, 2003/2005.

Glennon's charisma and skills, especially in encouraging the initiative of these enthusiastic volunteers here portrayed. The dedication of all concerned suggests a fulfilment of a need; the volunteers in their sacrificial contribution, and the hundreds who attended, and gave, as congregation members. To many of these people Glennon fulfilled the role of the Prophet in the Revitalization Model, proposing a theological variation leading to a new and more immediate experience of their faith. One may also observe the Organisational function of the Revitalization Theory in this chapter, which refers to the strengthening and the wider acceptance of the 'new directions', as the Healing Ministry grew in numbers and strength.

This section has presented a sample of the many talented people whom Glennon gathered around him, who helped carry the Healing Ministry to the heights it reached; this being an illustration of Glennon's ability to inspire people and delegate authority and also of the intrinsic value of the ministry, judging by the numbers of people attending services and being involved.

3.2. Glennon's last years in the Healing Ministry.

After 25 years as leader of the Healing Ministry, and a total of 31 years at St Andrew's Cathedral, in 1985 Canon Jim Glennon announced his intention of retiring from that position. These last few years, however, were certainly not 'slow-down' years for Glennon.

Glennon's potential retirement was probably a bigger watershed in the life of the Healing Ministry than his actual retirement, especially since it involved consideration of the appointment of his successor. The ministry had started from nothing and had just grown, and the question arose as to what control the Healing Ministry had over its own continued existence and the selection of its own leader. There was no official constitution and little formally documented structure. Officially, a successor to Glennon was simply a regular cathedral staff appointment by the Cathedral Chapter and Dean. Some regarded this as something of an anomaly as some members of the Chapter

opposed its very existence, even though the Healing Ministry was the service with the largest attendance in the cathedral as well as being, possibly, the best attended regular weekly healing service in the world,

Discussion about Glennon's retirement led to some dispute over whether the Leaders' Committee of the Healing Ministry should be consulted by the Dean about the appointment of Glennon's successor. Eventually after some lengthy and 'heated discussion' between the leaders, members of the Chapter and the Dean (Shilton) it was agreed that regulations should be observed which enable the Leaders' Committee to be involved in the selection of a new Healing Ministry leader. These were adopted by the Chapter on 6 June 1985. The agreed procedure was that the Leaders' Committee submits its chosen candidate's name to the Dean, who may then recommend it to the Chapter, and it is finally endorsed by the Archbishop.

The first person seriously considered to succeed Glennon, and recommended by the Healing Ministry committee, was the Rev John Squires, who was something of a 'child of the Healing Ministry' (See above). One could say he had been groomed for the position and was expected to step into it. In January 1985, Squires indicated that he would accept the post. After long and serious negotiations, however, Squires decided not to accept the position, citing the housing offered to him and other problems about his appointment which were unable to be resolved quickly, as well as 'other personal reasons arising from some meetings', as reasons for withdrawing his acceptance of the position.[301] In the meantime Glennon's tenure was extended to allow for the lack of a successor, and the search team set about finding a new leader for the Healing Ministry.

As a tribute and culmination of his achievements, on Australia Day in 1987, Canon Jim Glennon was appointed a member of the Order of Australia (A.M.), for his services to the community and religion.[302] This was truly a

[301] Letter from the Rev John Squires to Dean Shilton, 20 May 1986.
[302] Eavis, *A Healing Ministry*, p. 128.

momentous decade for the Healing Ministry as well as for Glennon. The continued growth of the Healing Ministry culminating in the acquisition of the Healing Ministry Centre was a great achievement for the ministry and for Glennon personally. His retirement soon after the Healing Ministry Centre came into being followed by the A.M. completed a full working life!

3.3. Financial relationship between the Healing Ministry and the Chapter.[303]

A confrontation relating to the financial relationship between the Healing Ministry and the Cathedral Chapter erupted in 1987 while Glennon and Dean Shilton held office, and indicated that symptoms of the second hypothesis, that the Dean and Chapter had little sympathy for the Healing Ministry, were 'alive and well'. The matter was not resolved for some years, until after these two protagonists had retired and when relations between the Healing Ministry and the Chapter had changed. The catalyst was a conference called in 1987 by Dean Shlton with Glennon, George Parkes (Healing Ministry treasurer), and the Chapter treasurer and secretary. Out of the blue, a letter dictated by Glennon reporting on this conference was addressed to Ms Mamie Long, Healing Ministry Centre Treasurer. This letter reads, in part:

> George Parkes and I were called into conference by the Dean and Chapter Treasurer and Secretary who spoke on behalf of the Cathedral Chapter Executive and said that the amount of money we give to Chapter does not cover their outlay on our behalf. They intend to fix an amount that we must reach and it will be our responsibility to reach it. If we do not the Healing Ministry in the Cathedral will be expendable. The

[303] It should be noted that the Cathedral Chapter Minutes for the period from about 1985 to the early 2000s are missing. The Dean and his staff are aware of this and have searched for the 'lost minutes'. The current theory is that they are probably in a container that is in storage in the suburbs, which may be accessed when time and staff permit. This loss has marginally affected the writing of this thesis.

Dean added that if we do not agree to this arrangement he will not see his way clear to nominate my successor to the Chapter.[304]

A few days later a memorandum from the Cathedral Administration was distributed confirming the discussion held a few days previously 'concerning the Healing Ministry financial contributions to the expenses of the Healing Ministry at the Cathedral'. Part of this memorandum read:

> 1. Up to the present time the Healing Ministry's financial contributions to the overall expenses of the Cathedral have been based on 75% of the Wednesday Offerings. However, the overall contribution has been falling as a percentage of the Cathedral's total expenditure and this decline in offerings in relation to costs has contributed to the Cathedral's financial deficits (See attachment 'A').[305]
>
> [This comment suggests that the Chapter was dependent on the Healing Ministry's contribution, and assumed that the Healing Ministry should maintain a contribution of nearer 15% of the total Chapter budget, which was achieved in 1984, but which was not reached in the subsequent years, although the actual amounts had increased].
>
> 2. It is necessary that financial matters be resolved before appointing a new person to replace Canon Glennon.

---

[304] Letter from Jim Glennon (signed in his absence by Mrs Pat Read) to Miss Mamie Long, 29 May 1987.

[305] Attachment 'A'

HEALING MINISTRY OFFERTORIES (75% AS PERCENTAGE OF TOTAL EXPENDITURE)

	ACTUALS			BUDGET	
	1984	1985	1986	1987	1988
(1) 75% OFFERTORIES	48,848	48,576	52,157	55,500	60,000
(2) TOTAL EXPEND	325,694	388,134	384,878	408,000	421,000
(1) as % of (2)	15.00	12.52	13.55	13.60	14.23
REQ OFFERTORIES - (15% OF TOTAL EXPENDITURE).	48,848	58,220	57,732	61,200	63,225
SHORTFALL		9,664	5,575	5.700	3,225

Attachment 'A' and 'B' were presented, from the Cathedral Chapter to the Healing Ministry Leaders' Committee Meeting, 5 June 1987.

To overcome these problems the Chapter Executive, upon the request of the Chapter, requires a new financial arrangement based on a fixed budget including three elements:

(i). A fixed amount from Wednesday Offerings.

(ii) A fixed amount from the Gift Appeal.

(iii) A fixed amount for rent for the Healing Minister's House (based on 75% of the commercial market value.)

The overall amount being claimed on a fixed budget can be substantiated as part of the total expenditure of the Cathedral.[on behalf of the Healing Ministry]. (See Attachment 'B').[306]

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[306] Attachment 'B'

LIST OF COSTS RELATED TO HEALING MINISTRY – 1987

Cathedral donation $250.00 for Wednesday Service x 51	$12,750.00*
Chapter House, upper - ½ day, $100.00 x 51	5,100.00*
Chapter House, lower – ½ day, $55.00 x 51	2,805.00*
Chapter House, Healing Ministry Room, $120.00 per week	5,200.00*
Chapter House, Kitchenette - $40.00 x 51	2,040.00*
Chapel $30.00 per service - $150.00 x 51	7,650.00*
75% Minister Stipend	15,200.00
75% Superannuation	761.00
Travelling Allowance	3,175.00
Share of Accounts Fee, 15% 0f $32,000.00	4,800.00
Receptionist Services, 20% of $16,000.00	3,200.00
Telephone, Office, Postage, 15% of $10,500.00	1,575,00
Advertising, Promotion (Cathedral News, Fixed Boards etc)	1,000.00
Office Rent - Canon Glennon & Secretary Light & Power and Amenities, $80.00 per week	4,160.00
Sub Total	69,416.00
Goodwill (including status of the Cathedral and use of other Cathedral staff)	10,000.00
	79,416.00

*These are subsidized figures which include –

Power, Lighting, Gas, Heating, Verger's time, Cleaning, Repairs, Maintenance of Amplification & T V Systems, Depreciation, Insurance, Security, Organ – Tuning & Maintenance, Furnishings.

This provocative 'gauntlet' was certainly guaranteed to raise the ire of the Healing Ministry leaders at their next meeting when the matter was 'seriously discussed' and concluded the figures in Appendix 'B' were 'unrealistic and incorrect' and expressed concern about the way in which the matter had been presented to the Healing Ministry.[307] This was followed by a letter from Glennon to the Dean refuting the figures suggested by the Cathedral Administration, and including the words:

> I would add that the Committee strongly depreciated any threatening or manipulative approach ... it would be wrong in principle for either me or the Healing Ministry to enter into financial commitments in terms that were to bind my successor ... The Committee was further of the opinion that because it is now proposed that they be taxed with a base rate linked to an annual increment that they should be represented on Chapter ... A memorandum will follow that will fully explain our viewpoint on this matter ... May I take this opportunity of assuring you and the Chapter of the Healing Ministry's desire to continue as an integral part of the cathedral life, of our continued prayerful support for your heavy and difficult responsibility. [308]

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[307] Healing Ministry Leaders' Committee Meeting Minutes, 5 June 1987. The minutes continued –

*Offertories are unlikely to increase because there was no more space for the congregation to grow.
*The only way to increase offertories would be to provide another Healing Service.
*It was unacceptable to include a budgeted amount for the gift appeal.
*No account had been taken of the volunteer assistance and equipment provided by the Healing Ministry to the Cathedral.
*It was impossible to anticipate what would happen when Canon Glennon retired from the Leadership, and the Healing Ministry should seek representation on Chapter in order to make an input to the overall administration of the Cathedral and to provide an avenue of communication.
*An alternative would be to move to separate accommodation outside the Cathedral.

[308] Letter from Canon A J Glennon to Dean Shilton, 18 June 1987.

Shilton acknowledged the letter with a short note the following day, and including the words 'I have noted your comments, some of which I must say are disappointing'.[309]

The memorandum from Glennon to the Cathedral Administration which followed had 'all guns blazing'. A summary, including the main points, will suffice here:

> Attachment 'B'. I will comment on these charges in turn and re-list them to my understanding as to what is the correct figure. The items I do not refer to are those which we accept as being fair and correct.
>
> LOWER CHAPTER HOUSE: We have been using the lower Chapter House on two occasions a month to process the sending out of our sermon notes through the post. This activity has now been discontinued and will from here on be conducted at the Healing Ministry Centre [The property recently acquired by the Healing Ministry, see Chapter Five].
>
> HEALING MINISTRY ROOM: If we had to choose between $5,200 being added to the costs related to the Healing Ministry's use of the Chapter House and the alternative arrangement of moving our cassette library and copying machines etc to the Healing Ministry Centre, we would choose the latter without any hesitation. The only real problem is that we could not process the cassettes for the Cathedral after services or other occasions. That work would have to be taken out to the Healing Ministry Centre and brought back at a later time. We would like to continue to provide this service for the Cathedral but not at the cost of $100 rent for the room. [A nice mixture of sarcasm and grace!].
>
> HOUR OF PRAYER IN THE CHAPEL: Since the Healing Ministry Centre has been operative we have not promoted this work as it is more easily and naturally happens at the Centre. We have continued to provide the ministry including a service of Holy Communion on Fridays for people

[309] Letter from Dean Shilton to Canon A J Glennon, 19 June 1987.

who wish to continue to come for that purpose but we are unwilling and unable to pay $150 a week for that purpose. I will suggest to the Dean that the whole activity be discontinued in the immediate future.

SHARE OF ACCOUNTS FEE 15% OF $32,000:…'*X*' explained that they do not make their charge on the amount of money that passed through their hands but on the amount of work involved in processing it. He said the amount of work involved in the Healing Ministry component to the Chapter account was negligible and they would be hard pressed to decrease the fee payable by the Chapter by $50 should the Healing Ministry deposits and monthly cheque be discontinued.

RECEPTIONIST SERVICES, 20% OF $16,000: Glennon's secretary shares the receptionist duties with the office receptionist.

ADVERTISING and PROMOTION: I can only say that I had no idea that the column I write for the *Cathedral News* was to be looked upon as a charge to the Healing Ministry. I am pleased to write the column if it will make a contribution to the *Cathedral News* but if I am to pay for its promotional value I would prefer to discontinue that activity.

GOODWILL: [Goodwill is normally included in the rental paid]. In any case, goodwill cuts both ways. Canon Michael Harper, who has an unrivalled experience in travelling to church services world-wide has said "This must be one of the most famous services in the world". It is the Healing Ministry and the books I have written as well as my own travels and ministry that have made St Andrew's Cathedral Sydney, known as extensively as it is, not only overseas but in our own country as well. Archbishop Loane and Archbishop Robinson have both testified along these lines. We feel unable to include this amount in the list of costs.

> While we appreciate what he does [the Verger], it is true that he does this of his own volition and because he himself wants to do it.[310]

The Healing Ministry's amended list of costs totalled $46,761.00. Because he was unsure what the final arrangement would be regarding the Healing Ministry room, the figure was rounded up to $50,000.00. Glennon added 'I do not want to make the total less than what I think it ought to be' and 'I only want the costing to be fair to all concerned'.

This seems to have had an effect, for shortly afterwards Glennon wrote to the leaders and Directors attaching a copy of a resolution passed at a meeting of the Healing Ministry leaders and the Dean and representatives of the chapter which read:

> <u>It was noted</u>
>
> (a) Contributions from the Healing Ministry to Chapter revenue have been growing at some 8/9% per annum, and amounted to some $56,000.00 in 1986.
>
> (b) With the appointment of a replacement for Canon Glennon, a housing cost of $240.00 per week would be incurred.
>
> (c) the Chapter would provide $60.00 per week for the housing cost.
>
> (d) the broad consensus of the meeting was that:
>
> > (i) The Healing Ministry purposes, on a best endeavours basis, to give priority to continuing to contribute to the Chapter budget on an increasing scale as in the past.
> >
> > (ii) Again on a best endeavours basis. The Healing Ministry purposes to cover the $180.00 per week that represents 75% of the annual incurred housing cost.

[310] Memorandum from Canon A J Glennon to Cathedral Administration, 19 June 1987.

(e) It was recognized by all present that the acceptance of these objectives involved a measure of faith.[311]

Glennon also wrote a note to Sir Harold Knight (Member of the Cathedral Chapter and former Governor of the Reserve Bank of Australia 1975-1982), thanking him for his support in the negotiations.[312]

While it might be argued that the Dean was correct in questioning the 'viability' of the Healing Ministry, considering the information he apparently had been given, the 'knee-jerk' and terminal nature of his reaction does betray an antagonism towards the Ministry, reminiscent of past confrontations, rather than a considered response to a colleague in ministry. This incident further indicates that the essence of the second hypothesis prevailed, of the Diocese's dislike for this theological diversity. It shows that there was little or no goodwill towards the 'renegade' Healing Ministry from the Chapter or Dean during the long drawn-out Adaptation stage of the Revitalization Model. While the Charismatic element was low-key, it was always present in Glennon and Shilton's relationship, and was probably largely responsible for the ill-feeling which was behind this 'financial incident'!

3.4. Conclusion.

This chapter, by its title, illustrates the first hypothesis, as the Healing Ministry prospered in strength and complexity, under Glennon's leadership, during its halcyon days of the 1970s and 80s. The contributions of the Dakins, in establishing the Collaroy Outreach, and of Deaconess Gwyneth Hall who commenced, and continued to oversee, and pastor, the Postal Congregation, were enormous. These two beneficial ministries led the way for many other crucial contributions, which advanced this ministry in Sydney as

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[311] Memorandum from Canon Jim Glennon to members of Healing Ministry Leaders' Committee and Directors of Healing Ministry Centre Golden Grove Ltd, 24 July 1987.

[312] 'Dear Sir Harold, I would like to express my warm appreciation of your good offices in enabling the matters that were discussed last Friday night to be resolved in an atmosphere of understanding and goodwill ... With kind regards to Lady Knight and self'.
Letter from Canon A J Glennon to Sir Harold Knight, 24 July 1987.

well as in other parts of the world. There were many other talents and people inspired or encouraged by Glennon and used to grow the Healing Ministry. These included counselling, encouraging, praying, musicians, vocalists, administrators, finance experts, welcomers at cathedral services, editors of a news magazine, managers of a telephone prayer ministry, organisers of social events and other functions creating a community of care and support for the needy and for congregation members. The Healing News columns showed that the Healing Ministry fulfilled needs in the lives of many people.

By the 1980s the Healing Ministry was established as part of the Cathedral and Glennon was a recognised figure in the world scene of healing. The growing strength of the financial position of the Healing Ministry during Glennon's term cannot be overestimated, and it is suggested, was largely responsible for the degree of 'tolerance' of the Healing Ministry by the Cathedral Chapter. Echoes of the second hypothesis, showing the Chapter or Dean's intolerance of the Healing Ministry, is illustrated towards the end of Glennon's ministry, as reaction to some misinformation was to threaten the continuation of the ministry. The 'consolidating' of the ministry could probably best describe these years, which in Revitalization Theory parlance would equate with the Organisation Stage, that is, where the three levels of personnel, the Prophet, disciples and followers, strengthened. Thus we have the stage set for a confrontation; with the Healing Ministry prospering and fulfilling the Organisational function of the Revitalization Theory, and believing it had nearly established a new Steady State period, and at the same time an ongoing concerted effort, by the Diocese, in the Adaptation Stage of the Model, to bring it down.

Chapter Four

Your Healing is Within You: The wider reach of the Healing Ministry

What must be the most far-reaching influence of Glennon's was through his book *Your Healing Is Within You*, published in the UK in 1978 and later in the USA, and which is still in print (2012) and has sold over 200,000 copies. Its claim is that it 'is the first book to combine the Pastoral and Scriptural presentations of the Healing Ministry. Its fascinating accounts of real people with stories of healing have made it a best seller for more than 25 years'.[313] This chapter tells the story of the 'creation' of this book, from before it was envisaged, to when it was published and beyond. It will illustrate several points relating to both hypotheses fundamental to this thesis. The lauding of Glennon as the author of a best-seller will be shown as well as his lack of confidence in himself as a writer and the help he received in writing this book. His perception that the Diocese had of him and the Healing Ministry are illustrated as well as his efforts to stave off these negative criticisms.

As the ministry progressed Glennon was engaged in a number of activities to promote the healing message. He became a popular speaker at conventions and missions on divine healing throughout the world. That is not to say healing was his prime interest. He maintains that his primary concern was always for people's salvation, and that the healing ministry was a means to that end. Glennon was a much travelled man. Early in the life of the Healing Ministry he visited many parts of Australia, New Guinea, New Zealand as well as USA and Britain. He preached and taught, usually the message of healing, wherever he went. The full influence and repercussions of his preaching, and especially his writings, will never be known. The significant mission relating to this chapter was the one held at St Paul's Malvern/North Caulfield Victoria in 1972.

[313] Glennon, *Your Healing Is Within You*, Back Cover.

4.1. The genesis of Glennon as an author.

The book's saga started in 1971/72 when the Rev Brian Thewlis, Vicar of St Paul's Malvern/North Caulfield, a suburban church in Melbourne, experienced a personal crisis in his life and sought help from Glennon in Sydney.[314] This involved flying to Sydney for the Wednesday night Healing Ministry Service. Thewlis was blessed by this experience, including being baptised in the Holy Spirit. He returned to Melbourne with a renewed vision of ministry for his church including commencing a regular Sunday night 'Praise and Healing' meeting, advertised in the Melbourne diocesan publication *See,* 'To explore the work and ministry of the Holy Spirit'.[315] From these meetings came the impetus to have a mission in the parish from 15 to 20 October 1972, to which Glennon agreed to be the missioner. The mission exceeded all expectations as the big old church was packed night after night as Glennon delivered his messages, which had a lasting impact on the lives of many Melbourne people.[316] The Rev Roger Rich, who regards Glennon as something of a mentor,[317] recalls that when he was part of the team ministry at St Paul's in 1978, the church was still experiencing spiritual revival in consequence of the 1972 mission. Rich returned to Malvern/North Caulfield in 1996 as Vicar and he says that St Paul's has continued to outwork a ministry that had its roots in the Jim Glennon Mission of 1972.[318]

The mission, however, had a more far-reaching influence than on the Melbourne church when, in 1978, Glennon's first book (*Your Healing is Within You*) was published and was widely acclaimed and accepted. It was based on the series of addresses Glennon delivered at that October 1972 mission[319] and it was largely through the vision and efforts of Macarthur (Mac) Job and

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[314] Email from the Rev Roger Rich to Paul Egan, 20 July 2007
[315] Email from Macarthur Job to Paul Egan, 21 July 2005.
[316] *Ibid.*
[317] Email from the Rev Roger Rich to Paul Egan, 20 July 2007.
[318] *Ibid*.
[319] Much of the information cited in this paragraph was given in a letter dated 17 June 2005 and subsequent emails, from Macarthur Job to Paul Egan.

his wife Esma that this book saw the 'light of day'! 'Mac' Job, Esma (nee Page) and their five children, were from the north-west Melbourne parish of St Mark's Templestowe and regularly drove across Melbourne to attend the Sunday night Malvern Praise and Healing meetings.[320] Esma had experienced 'renewal' some years previously while working at Ceduna (see below), and Glennon had known her and her family from his days of working as a curate in her home parish of St Oswald's, Haberfield in Sydney, where her father had been a churchwarden.[321] Mac and Esma had met some years previously while both were working at Ceduna in South Australia with the missionary organisation, the Bush Church Aid Society; he as a pilot and she as a pharmacist. They were enthusiastic supporters of Glennon's work and were keen to see renewal in the wider church.[322] Esma had recently completed a creative writing course, so offered to write an article for the press about the forthcoming mission at Malvern. The write-up was duly submitted to the *Melbourne Herald*, Melbourne's leading afternoon newspaper. It was published, in an almost unrecognisable and somewhat sensationalised form, as a major piece on a feature page of the paper a few days before the mission started, and occupied two full columns. The story was attributed to a *Herald* writer, Neil Jillett, who 'interviews another faith healer' – yet there were no questions asked in the entire article. It is headed 'A touch of faith' and continues:

> A faith healer is coming to town, a man who claims to have regularly presided over miraculous cures of sick people … But he is far from being the usual swaggering, drum-beating charlatan from America's Bible

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[320] Letter from Job to Egan, 28 July 2008.

[321] Her father's name was Raymond Page, and he was on the teaching staff of St Andrew's Cathedral School, Sydney.
Email from Job to Egan, 12 July 2005.

[322] For Macarthur and Esma Job – eager to see renewal in the Church – Jim's Mission was awaited with keen anticipation. Both already aware of the effectiveness of healing prayer and its value in bringing people to faith, they knew little of how it might function within a church community – or of the theology and history underpinning it.
Ibid.

> belt ... He is an intense quietly-spoken man from that tabernacle of Anglican fundamental orthodoxy, St Andrew's Cathedral, Sydney.[323]

A relatively standard story of Glennon's background and approach to healing, peppered with a few snide remarks,[324] followed. The newspaper staff asked if they could photograph somebody 'being healed'![325] In spite of, or because of, the sensational aspects of the printed article, the church was filled for the mission!

The Jobs brought a mini-bus load of people from St Mark's to St Paul's,[326] on each of the five nights of the mission. By the end of the week people had been greatly blessed and many lives had been changed forever.[327] The widespread blessings of the mission were ongoing. With their vicar's permission the Jobs commenced a home group, inviting interested parishioners to take part. There was an immediate, enthusiastic response. Tape recordings from the mission were used and again 'lives were changed as old resentments were left behind, faith was quickened, hearts were opened to the Lord and memories and bodies were healed'.[328] Mac and Esma came to believe the insights of the mission should be available on a much larger scale. What was needed was a book that could be put into peoples' hands so that they could read and absorb its teaching at their leisure, and respond in their own good time. Perhaps they could be of some use in bringing that about? This eventuated, and they in Melbourne with Glennon in Sydney collaborated to produce this book.

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[323] *Melbourne Herald*, 12 October 1972, 4.
[324] 'The procedure', Canon Glennon says, 'is not a rejection of conventional medical practice', and he claims he has evidence that it works, 'It would be surprising if Canon Glennon's methods did not raise a few eyebrows and demands for a pinch of salt to help digest the message'.
[325] Email from Job to Egan, 7 August 2008.
[326] Email from Job to Egan, 12 July 2005.
[327] *Ibid*.
[328] *Ibid*.

Access to correspondence between Macarthur Job and Glennon and fortunately kept by Job provides a narrative of the progress of these 'Malvern addresses' as they were transformed into *Your Healing is Within You*.[329] They also show something of Glennon's apprehension about his writing and preaching prowess and something of his perception of Sydney Diocese's antagonism towards the Healing Ministry. These letters came into my possession after I was asked to write a history of the Healing Ministry and advertised for 'any items or features of historic significance related to the Healing Ministry' in *The Healing Ministry Newsletter* of June, 2005, and Macarthur Job responded, after a friend alerted him to the request.[330] There are some 45 letters from Glennon to Job, and copies of six in reverse and a few others, written over the three year period of the book's gestation. Sometimes they were months apart, when the writers were busy with other things. Other times there were multiple letters in a week. Direct quotations, from these letters, will be frequently used to trace the book's progress. Unfortunately, the drafts of the text of the book, which are usually the subject of the letters, are not available and have not been kept, although some of the longer, later letters from Job do refer to some specific changes he suggested.

The earliest letter doesn't mention the addresses or book and results from an acquaintance which had developed between Glennon and Job, during the Malvern mission, nourished by Glennon's interest in aviation. (On his letterhead, Job is described as an Aviation Writer and Air Safety Consultant).[331] In this letter Glennon thanked Mac for sending copies of the *Aviation Safety Digest*, the Civil Aviation pilot safety education magazine,

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[329] Email from Job to Egan, 25 June 2008.

[330] 'I have been intending to write to you since seeing your written appeal for information of historic interest concerning the development of the St Andrew's Cathedral Healing Ministry, circulated to recipients of the Ministry's Notes earlier this year. (My wife and I do not receive the Notes these days, but a friend passed us a copy of your appeal). However, I was uncertain about whether I should do so without first advising Canon Jim Glennon of my intentions and gaining his permission for what I intended to suggest. But the unexpected passing of Canon Jim on Saturday last has certainly now answered the question for me'.
Letter from Macarthur Job to Paul Egan, 17 June 2005.

[331] *Ibid*. (Job to Egan).

which was issued to Student Pilot Licence holders. Macarthur Job had been the editor of this publication since 1964, as part of his job with the Department of Civil Aviation. Glennon also mentions, in this letter, that he had sent a subscription to the *Aviation Safety Digest* and explains where he was up to with his flying lessons.[332]

Most of Glennon's letters were hand-written, but the second one, over a page in length about aviation matters, was typed and was followed by a half page of hand writing, saying he had just received a letter from the Rev Brian Thewlis, saying that the Jobs were interested in 'having a go at editing the Malvern addresses'.[333] Glennon goes on to say that after 14 years in the business (the Healing Ministry) he feels the time had come to put something in writing. He says he was in the process of editing? (*sic*) some 35 of his shorter weekly addresses with the idea of asking Agnes Sanford to write a forward and submitting them to Logos[334] in the U S for publication. He ended the letter by writing 'Now a professional has offered to help me! It must be what God is doing! Thanks Mac. Where do we go from here? I am coming down on Friday Sept 13 to Melbourne'. Probably Glennon's affinity with Job through their mutual interest in aviation and his familiarity with Job's writings in the *Digest*,[335] together with his past association with the young Esma Job's family and her having completed the writing course, added to his confidence in agreeing to have the Jobs assist with the task before him.

4.2. *Your Healing is Within You* becomes a reality.

Most of this Glennon to Job correspondence consists of letters covering the many drafts of different chapters and sections of the book which flew between Sydney and Melbourne, plus general news and aviation chatter.

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[332] Correspondence between Macarthur Job and Canon A J Glennon 1974-1977, 29 April 1974.
(Reference to this 'swag' of correspondence, in this paper, will be 'Glennon to Job, Date').
[333] Glennon to Job, 24 July 1974.
[334] (A USA publishing company).
[335] Email from Job to Egan, 25 June 2008.

Cassettes containing drafts and comments were also sent back and forth,[336] but these are not available. A letter asked how Job was faring with his (Glennon's) 'very poor sermons'. He thought nothing can be done to improve them and he thought Mac was 'wonderful for trying it'.[337] A return letter from Job accompanied a draft of the first chapter and a transcript of the first address from which it was taken, for Glennon's 'perusal, comment, criticism and correction'. He gently rebuked Glennon for his modesty and encouraged him by describing the sermons as 'lucid, inspired teaching'. He continued by writing:

> I am not buttering you up - I know quite well that you ascribe the wisdom contained in those addresses to God and not to yourself in the flesh – but I have become utterly convinced that this teaching is just what the Church in Australia so badly needs at the present time.[338]

Job continued, 'something might be done with the 35 sermons later', but he believed Glennon undervalued the Malvern addresses.

Glennon wrote:

> If you have your own copy of what you have typed you might like to transfer what alterations I have made, and let me have them again so that I can further reflect on them.[339]

On 28 January 1975 Glennon thanked the Jobs for their hospitality while he was 'in Melbourne recently', followed by some flying chatter. The letter ends with:

> I don't think there is anything very special that I need to add to our conversation about the literary work except that I am going to follow up your suggestion about it being published locally to see if this is

[336] Glennon to Job, 27 April 1975.
[337] Glennon to Job, 12 November 1974.
[338] Glennon to Job, 19 November 1974.
[339] Glennon to Job, 16 December 1974.

> possible. I trust that you arrived in good time at the meeting on Saturday; I had a good and uneventful flight back to Sydney.
>
> With kind regards to you both.[340]

Two months later Glennon received a welcome surprise and sent the following letter to Job:

> This morning, to my surprise, I received a letter from Mr Edward England who is a Director of Hodder and Stoughton in the UK. He says Michael Harper[341] had told him about the book I (we) was producing and provided that if the ms [manuscript] was acceptable, they would be very interested in publishing it. He went on to say that they would act on my behalf to arrange an American edition and even made reference to possible translations into other languages, as they have done for Michael Harper. H & S are Michael Harper's publishers, and according to him are the best in the U K. Interesting! [342]

This offer was a great boost to all concerned and allowed writing and editing to proceed with the probability that the finished product would be published. (The book has never been published in any language other than English).[343]

Many changes were made to the text, and much time was spent on the testimonies as well as the art work for illustrations for the book (which was then envisaged, but which never materialised), and an appreciation by Glennon of Job's efforts; - 'Herewith is my amended paper on "Healing". One or two parts do not "flow" as I would like ... I will now begin my work on the drafts you have sent me so that I am making my contribution ... I have kept the original to show to the Dean and the A'bp. [Archbishop];[344] ... I am enclosing

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[340] Glennon to Job, 28 January 1975.
[341] 'The Rev Michael Harper, former Director of the Fountain Trust [An organization formed to support charismatic theology and practice] calls for radical and urgent reform of the Church and for renewal in the area of its ministry. Michael Harper, *Let My People Grow, (*Hodder & Stoughton, London, 1977), Back Cover.
[342] Glennon to Job, 25 March 1975.
[343] Email from Sid Eavis to Paul Egan, 23 December 2008.
[344] Glennon to Job, 27 April 1975.

some alterations I have made to the theological paper, so that you can include them in your writing;[345] ... I have a new thought about the first chapter;[346] ... I much appreciate your offer to re-draft chapter ... I am sending under separate cover a new copy of "The Healing of the Memories" and of my work so far on "the Holy Spirit" chapter'.[347] The letters describe how each party spent holidays and long service leave working on the book, including Glennon spending three weeks at 'Avalon' (the Melbourne Cathedral Healing Ministry's Centre), in May/June 1975.[348] 'Thank you for your letter and the revised draft of chapter. I really feel that we are getting places with this difficult chapter.[349] I have worked for a week on the material for the book, without interruption, and have made good progress. The only chapter I have not been through is "The Prayer of Faith". I am seeing the artist tomorrow and discussing the project with him. He said he would give me some samples of what he proposes ... I feel I see the end in sight'.[350]

In a letter from Glennon we see an example of the estrangement Glennon felt coming from his Sydney colleagues towards him and the Healing Ministry:

> I need to explain why I left out the story of the South American Miss. Soc. [SAMS - which had a reputation for having a Charismatic ethos].[351] I quite see the point of its inclusion and it grieves me not to have included it. But it makes reference to the Pentecostal churches in S.A. [South America], and that would tar the book with that brush as far as

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[345] Glennon to Job, 6 May 1975.
[346] Glennon to Job, 27 June 1975.
[347] Glennon to Job, 14 July 1975.
[348] Glennon to Job, 12 March 1975, 6 May 1975.
[349] Glennon to Job, 27 August 1975.
[350] Glennon to Job, 20 November 1975.
[351] The South American Missionary Society did not necessarily promote charismatic theology, although individual members did, which gave the mission its reputation. e.g. Gregory Blaxland, an Anglican Missionary working with SAMS in South America and Australian, General Secretary 1973-78 and Federal Secretary 1978-1984 of SAMS, writes after describing his experience of glossolalia which occurred in 1950, 'I was taught [at MTC] that the supernatural gifts of the Spirit, or the 'spirituals' as they are literally called in 1 Corinthians 12, ceased with the apostles', and, 'In 1970 ... God ... led me to experience and accept the reality of supernatural gifts of the Spirit'.
Gregory Blaxland, 'Ingredients for Unity', Geoff Waugh (Ed), *Church on Fire*, (Melbourne, The Joint Board of Christian Education, 1991), 50.

> Sydney was concerned. And many of the die-hards would not read any further.[352]

Here again, is illustrated Glennon's perception/awareness that his beliefs are marginalized by some colleagues in the Diocese of Sydney.

Glennon made many and continued changes to drafts sent to him. No doubt the distance between the two was a problem. If they could have got together more frequently, or if emails had been available, things would possibly have gone more smoothly. But the continual changes became frustrating for Job and he wrote a two and a half page, single spaced, typed, mildly rebuking letter to Glennon. There was a modicum of humour about this which came to be understood by both parties, but which wasn't appreciated at the time. This letter deserves to be quoted extensively:

> Let me say first that I have no difficulty in accepting the need for sweeping changes in the original version of the Holy Spirit chapter, nor the need for extensive modifications to the original draft of Chapter 1. But in our discussions while you were on holidays here, I got the impression that you had no real problems with 'How to Increase in Faith' [Chapter Three of the book] or the remaining chapters. And that the amendments made to them on your last visit to us before you returned to Sydney, brought them almost to their final stage. I know you were concerned about the illustration involving yourself and the Dean, but if I remember correctly, you intended to get over this difficulty by simply changing the details, as you have with so many other examples. I also note that you have now eliminated all the references to your own experience of fear and I think this is a great pity.
>
> From our point of view, there is a strong feeling in tackling a re-write that we are beginning all over again. This wouldn't matter to us if the new version were greatly superior in content and expression, but we both

[352] Glennon to Job, 1 December 1975.

> think the opposite is the case and that the draft as we finalised it when you were here was stronger and much more concise.
>
> ... I hope you will forgive me for writing so frankly Jim, but we have the impression that the closer this book gets to completion, the more 'jittery' you are getting about its reception, especially as regards its potential in Sydney. I know well that your feelings are prompted by your love and concern for your brother clergy and lay people of Sydney, whose outlook is very conditioned in one direction. I also know you are at pains to be loyal to the Archbishop. Yet I feel it would be wrong to allow these fears to affect the book to the extent that its impact on the church is blunted. We know all too well how much this teaching is needed in the Church – the response to your teaching missions wherever you go proves this beyond doubt.
>
> May I say one thing else – I hope you will pardon the liberty. You have spoken at length on the inhibiting affect of fear. Are you quite sure that it is not fear that is motivating the extensive rewriting at this later stage? And if we were to begin all over again with this chapter and re-edit your new draft (which would mean many more hours to get it back to a final draft stage), have you any certainty that you would be any more confident about it? [353]

This letter shows Job's frustrations at Glennon's procrastination and propensity to become 'jittery' and to dilute the Charismatic message. Job encourages/urges Glennon not to 'blunt the impact' of the book when 'we know how much this teaching is needed in the church'.

The letter was answered some two weeks later, and included:

> Thank you for your frank and positive comments ... I am glad you have said these things; I am only sorry that distance has prevented them being worked out together as we were able to do when I was in

[353] Glennon to Job, 12 January 1976.

> Melbourne ... I can only say I didn't realise I was making a problem. Wrongly or rightly I saw it as building on what had already been done ... When you say it is 'like beginning again', I feel crest fallen.
>
> I felt that my material was not infrequently inadequate. This is what I have been trying to rectify. I would do it once and send it to you, and when you returned it I would think the same again, and do it again ... No doubt it can be improved on, but not by me.[354]

Job says the 'worry' about the book's reception in Sydney continued to colour Glennon's whole attitude to its content,[355] and changes continued to come:

> As I see it, the changes are in the first couple of pages ... I will look at it again, but feel I would like to alter it a little ... if when you compare the two, you still prefer the original, I will only be too ready to go back to it.[356]
>
> In Ch 1, I have gone back almost entirely to your original draft. I have not made any real changes to the Faith chapter, except that ... I have not altered your material except that ... With regards to ch 1. I have added a small amt. of material and rearranged some of yours ... Forgive my dithering, and let me try and explain it ... I kept saying to myself 'what will the theologically minded people be thinking when they read this?' Perhaps you might be thinking like this if you were writing a popular book in airmanship ... Sorry for the alterations.[357]

The collaboration, however, continued and the friendship deepened and Macarthur and Esma Job and family spent a two week holiday in Sydney in May 1976 and Job spoke to St Andrew's Cathedral congregation on the topic 'Look Outwards'.[358] Then Job wrote in August thanking Glennon for the four

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[354] Glennon to Job, 2 February 1976.
[355] Email from Job to Egan, 28 July 2008.
[356] Glennon to Job, 13 February 1976.
[357] Glennon to Job, 21 June 1976.
[358] 28 May 1976.

letters he had received over the previous six weeks and for all the work he had done. He says it all looks excellent and 'there should not be much more to do'.[359]

Glennon always checked testimonies and claims of healing with medical people. In July/August 1976, several letters about testimonies were dispatched. 'The medicos vetoed the 'appendicitis pain' testimony as the diagnosis was uncertain'. This letter goes on to mention most testimonies in the book regarding their accuracy and what they communicate and prove![360] A shorter letter reads:

> I enclose another testimony for chapter 1. I have checked it out with an eye specialist who enabled me to express the medical side more accurately and who said it was a remarkable testimony and well worth using. I hope you like it; expect you will make alterations as necessary.
>
> I hope the material I have sent you has not made any serious problems for you. [361]

Job wrote a long letter referring to each chapter and expressing his opinion on the material contained and its presentation and suggesting minor changes. Most changes were editorial in nature, except in a couple of instances where Job has suggested substantial or emphatic changes in the text:

> I have taken the liberty Jim, of expanding what you have said in the preface, particularly as to detail and precision of expression. For those readers who come to your explanations 'cold' ...
>
> Chapter 5 –'The Power of the Holy Spirit'; We are so glad you feel comfortable about this chapter now. I agree that it contains all that needs to be said in the context of this book without compromising further teaching on the manifestations of the Spirit. My only thought

[359] Glennon to Job, 5 August 1976.
[360] Glennon to Job, 13 January. 1977.
[361] Glennon to Job, 14 July 1976.

> concerning your proposed references to what is happening in South America, is that it is rather brief in comparison to what follows. I have therefore expanded it a little, using some of your words from our earlier version to help emphasise the point. I don't think I have included anything which might be unacceptable.
>
> Well Jim, there it is. We have come to the end. (Well almost!) But I think the end result has been worth every bit. There is no need whatever to feel concern about what you described as your 'dithering'. This is a perfectly understandable reaction and I can see how it must have felt at times. I know that my style is simple – but yet it seems from my experience that a simple, readable style has strengths in communicating through the written word.[362]

There was still a trickle of changes:

> There is a bit I would like to add to the last pastoral chapter whereby I say that it is just as important to pray with people in extending ministry, so it is also important to pray with people that we might receive ministry ... There is also a page of material I would like to include in the Holy Spirit chapter which give the scriptural reasons for affirming that Paul was converted on the road to Damascus and that it wasn't a conversion experience spread over three days of which being filled with the Spirit was the final phase.[363]

In an almost final letter, Glennon wrote:

> Thank you for your letter and the enclosures. Thank you for the work you did on them. You have a remarkable gift of making deft changes that do not alter the substance but give it a real touch of grace. I have

[362] Glennon to Job, 15 August 1976.
[363] Glennon to Job, 17 August 1976.

> learnt a lot from you ... I am still reading this through and making slight (*sic*) changes.[364]

Job wrote a six page letter on 18 July 1977, largely summarising what had been achieved. We can also see examples of Job encouraging Glennon to agree to modifications which would further sharpen the Charismatic' emphasis of the book, in which he (Glennon), is anxious not to offend anyone:

> I see from our correspondence file that it is just three years almost to the day since we offered and you accepted our part in preparing the book for publication ... Thank you for your letter of 21st June – and for your assurances that you have 'switched off the engine and thrown away the key'!! Dare I say 'Praise the Lord'!!!
>
> Perhaps you still don't fully realize what you started in Melbourne with that mission – for the church's ministry of healing it has become a most significant date. For these reasons I think something should be said about the way the book came about ... about the obvious guidance of the Holy Spirit in the whole thing. I have therefore taken the liberty of recasting the preface for your approval.
>
> The Power of the Holy Spirit: This chapter, which seems to have caused us more problems than all the others, now looks very satisfactory.
>
> ... I felt quite strongly Jim that this paragraph as you amended it had lost a good deal of its impact compared to the way it was. I have therefore reinstated some of the words which help to drive home the point you are making. Possibly you took them out because you felt they were critical of some well organised parishes. But we need to be very positive here and these things need (*sic*) to be said in the church. I think it is simply a case of 'letting the cap fit'. I hope you will leave them in.
>
> I am as convinced as ever I was as to the ministry the book will have and I think that the sooner it is in print, the better it will be for the church

[364] Glennon to Job, 27 September 1976.

> as a whole … Again and again I wish I had the book to give to people now. Hence my concern for no further delay – I am only very sorry that it has taken me so long this year to finalise these few chapters.

In a return letter, Glennon agreed to all these suggestions 'Thank you for your letter and the ms. And your most helpful alterations. I have adopted them all'.[365]

Edward England of Hodder and Stoughton wrote to Glennon on 26 September 1977:

> I have just finished reading you book YOUR HEALING IS WITHIN YOU and I am filled with admiration. Of course we would like to publish this and we will do so with enthusiasm. It is a fine, well balanced book. One of the best I have read on the subject. It has been worth waiting for … I am full of admiration for this splendid piece of work. I see thousands of manuscripts from all over the world and we accept about one in every thousand which come to us, but I have no hesitation in offering to publish this book, which I believe will be influential in many countries.

The letter went on to talk about potential financial arrangements and format of the book.

In November Glennon wrote to Job mentioning the proposed illustrations:

> Graham Wade [a Sydney based, Christian artist] is working on the illustrations but has not yet done anything for the cover…I am beginning to find that just as different versions of the compositions need to be looked at, so the same applies to different versions of the art work.
>
> My own view is that the cover might be an abstract impression of the laying on of hands.[366]

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[365] Glennon to Job, 20 July 1977.
[366] Glennon to Job, 4 November 1977.

Glennon responded to a letter from Hodder and Stoughton in which Edward England had suggested what the production cost of the 'large format paperback' book would be. Glennon said:

> 'I am appalled to think that the book might cost nearly $9.00 Australian. It would immediately put it out of the range of nine people out of ten who would otherwise be interested in purchasing it.
>
> We will be lucky to sell 1,000 large format in Australia, but I believe you could have no trouble at all in selling 20,000 of the mass market version:[367]

The illustrations were again referred to in letters from Glennon:

> They [Hodder and Stoughton] have already advised against having illustrations. They were very unimpressed with the work I had done in Sydney and I felt that I had no alternative but to accept their advice.[368]

Then:

> Hodders have advised me that it is now too late to include any illustrations and they have returned the sample from your artist that I had sent them.[369]

There are several additional letters in the batch dealing with Agnes Sanford's foreword,[370] and a comment from Michael Harper, which Glennon had heard, that 'everyone who has read your book is ecstatic about it. They believe it will be extremely popular'.[371] Then there is Glennon's comment about the cover, which Hodder and Stoughton's had produced and sent him a copy, that he is 'trying to like it, in the sense of trying to like anyone with

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This suggestion for the cover was accepted by the publishers, however, the result was not appreciated by Glennon or others. (See below).

[367] Letter from Canon A J Glennon to Mr Edward England, Hodder and Stoughton, 4 November 1977.

[368] Glennon to Job, 6 December 1977

[369] Glennon to Job, 21 December 1977.

[370] Glennon to Job, 4 October 1977.

[371] Glennon to Job, 6 December 1977.

whom I had to live'! He goes on to say 'Bethany [a USA publisher] had declined to publish my book in the States and at my request he [Edward England] is sending it to Logos,[372] The final letter is from Glennon, written from a London hotel welcoming the Jobs as they completed a European tour. He encloses a copy of the newly printed book 'so that you will have it as soon as you arrive'.[373] He goes on to say how he is looking forward to meeting them at the 'Conference in Canterbury'.[374]

This series of letters show aspects of the evolution of the book, including the reactions of these two men to the development process. They especially show Glennnon struggling to overcome his insecurities and perceived inadequacies, as a speaker, and especially, as a writer, about what he holds dear and as he seeks the recognition of his diocesan colleagues and as he lays bare his long-held views for all to scrutinize, while at the same time not wishing to disassociate himself from the Diocese.

4.3. Post-Job happenings.

Agnes Sanford accepted Glennon's invitation to write a foreword to the book, which she calls, 'A masterly book written by a masterly man'.[375] Glennon had written to Job 'I have just heard from Agnes Sanford who has read the manuscript and says 'Your book is excellent! It is a beautiful study of the Healing Ministry. I am delighted with it'. 'She goes on to say that she is going to write the foreword the next day and send it to me'.[376] The book is dedicated to 'The members of St Andrew's Healing Ministry Congregation

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[372] Glennon to Job, 19 April 1978.
[373] Glennon to Job, 10 June 1978.
[374] 1978 World-wide Anglican Leaders' Conference at the University of Kent, Canterbury, UK.
[375] '...I feel privileged in commending this book, and Canon Jim Glennon himself, to the Lord's people everywhere. AGNES SANFORD Monrovia, California'.
Letter from Agnes Sanford to Canon A J Glennon, October 1977, (In possession of M Job), and *Your Healing is Within You*, Forward.
[376] Glennon to Job, 4 October 1977.

with gratitude and affection', 'and with thanks to Mac and Esma Job who re-wrote the pastoral addresses and made them interesting'.[377]

The first part of the book is entitled 'Pastoral Guidelines' and is something of a 'how to' guide to healing, with chapters dealing with the main topics and questions about divine healing, and was the subject of virtually all of these letters to Job. Chapter One introduces the topic and begins with two Bible quotations, 2 Peter 1:4 and James 5:14, 15.[378] References to these verses, especially the James passage and the 'prayer of faith', occur frequently throughout the book. It appears, for example, on pages 31 and 36. Five testimonies of healing follow from five different situations – Glennon's books are liberally sprinkled with testimonies, all taken from the Healing Ministry's case studies.

Chapter Two is entitled 'The Prayer of Faith' and likens the prayer of faith for healing with the prayer of faith for conversion, that is, nothing may be seen for some time, but continued belief brings results. 'How to Increase in Faith' is the title of Chapter Three and provides some pointers to increasing faith under the headings 'Love casts out fear', 'We have to forgive', 'We learn by our mistakes', 'The problem of fear', 'Overcoming fear', 'Healing grows like a plant', 'How to continue in prayer' and 'A real life application'. The final section is 'How to increase in faith'. The next chapter 'The Healing of the Memories' explains how

past experiences can influence present day life, especially health, and dealing with these influences can bring relief and healing. The sections are headed 'Three levels of memory', and are followed by seven testimonies under the headings - 'Expelled at six', 'Reaching back seventy years',

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[377] Glennon, *Your Healing is Within You*, Dedication.

[378] 2 Peter 1:4 reads 'He has granted to us his precious and very great promises', and James 5: 14, 15 reads 'Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven'.

‘Grasping a nettle’, ‘Outside faith for forgiveness’, ‘The emotional causes of physical illness’, ‘A mother’s burden’ and ‘Root of bitterness’.

Chapter Five has the title ‘The Power of the Holy Spirit’ and is a classic ‘Charismatic’ exposition of the baptism in the Holy Spirit or second blessing doctrine. The main testimony is Glennon’s own story of his background leading to his ‘baptism in the Spirit’ by Agnes Sanford, and the subsequent change in his ministry. This chapter was redrafted no less than eight times. ‘He seemed to be terrified that he would be ‘pigeon-holed as a Charismatic’ – hence the gradual elimination of nearly all references to the manifestations of the Spirit’,[379] although this chapter clearly shows Glennon’s embracing of Charismatic theology. The final chapter of this first section is entitled ‘Stretch Out Your Hand to Heal’, and it is an exhortation to individuals and churches to practice the ministry of healing. In this chapter Glennon says ‘… the main reason for my involvement in the healing ministry is that it is the most effective way of proclaiming … the good news of Christ and the Holy Spirit’.[380] He goes on to say:

> Our Lord came to preach the gospel and heal the sick. That was also the work he sent his followers to do, and that is the ongoing ministry which his servants are still called to fulfill … yet by and large, the church has left half of this commission behind, and then we wonder why the other half is so ineffective’.[381]

The second part of the book is a scriptural exposition of the healing ministry, originally prepared by Glennon for the Sydney Diocesan enquiry into the neo-Pentecostal movement in 1971.[382] (Described in Chapter Two). Glennon sent these chapters to Job after he had re-worked them, ‘so that you could include them in your writing’,[383] and Job’s work on them seems to have been

[379] Letter from Job to Egan, 28 July 2008.
[380] Glennon, *Your Healing is Within You*, 126.
[381] *Ibid*, 128.
[382] Included in *Both Sides of the Question*, Anglican Information Office, Sydney, 1972.
[383] Glennon to Job, 6 May 1975.

relatively straightforward, since they evoked little comment on Glennon's part in his correspondence with Job.

The title of the book has a significant history. Glennon delivered a sermon in 1981, which was reprinted in an abridged form in the OSL (New Zealand) magazine *Wholeness*, in which he explains the origin and title of the book *Your Healing is Within You*. He uses the text Luke 10:1-9, where verse 9 says 'Heal the sick who are there and tell them the kingdom of God is near'. The idea had come to Glennon some years previously when he asked the parents of a healed son, how this change had taken place. They replied 'The perfection is within you. You ask for what you've got. You have what you accept'. This answer perplexed Glennon for some time so he asked someone else what it meant and the suggestion came 'Would it help if I said 'The kingdom of God is within you'. For Glennon, 'the light dawned'. He says 'the perfection is within you' is the same as saying 'The Kingdom of God is Within You', Jesus said that 'healing was part of the Kingdom of God' ... Heal the sick and say 'The Kingdom of God has come to you'. 'It means that the perfection of healing is so available that it has already been given. Why ask for what you've got? It is within you. He says 'The Healing blessing, including healing, is within you. It only needs to be realised and accepted, then is grows'. 'So when I called my book 'Your Healing is Within You', I was referring to the fact that healing is part of the Kingdom of God which is within you'![384]

There is a surprising dearth of reviews of *Your Healing is Within You*. I have found only two, one in the OSL (New Zealand) publication *Wholeness* and the other in the *English Church Times*, both sympathetic to the treatment of the subject in this book. It is taken, by some, as something of a favourable

[384] *St Andrew's Cathedral Sermon Notes*, Cassette No 705, & *Wholeness*, No 96, 1 February 1982. The article continues:
Although I believe what I have said, it doesn't mean that I believe for healing on every conceivable occasion. There are the limitations of old age. The time comes when we have to leave behind this mortal coil. Healing is not the appropriate blessing from God to believe for them. Also when a person comes to the Healing Service as a last resort - where the mountain is big and the faith small – that person is seldom healed.

testimony to Glennon's teaching that there have been no written reviews, critical of his writings, either from inside or outside the church.[385]

The *Wholeness* review begins by talking about the Healing Ministry and ends by referring to the plans, and financial progress, for the Healing Home for the Healing Ministry. The review of the book commends every aspect of it, including that it is an excellent book drawing on the rich experience of the Healing Ministry at St Andrew's Cathedral, Sydney. There follows positive comments on several chapters and sections of the book and ends by saying 'the text throughout is punctuated from time to time with beautiful articulate prayers drawn from actual ministry'.[386] The article's reference to the book does nothing more than commend it. Glennon was a regular contributor to *Wholeness*, where his sermons frequently occupied a place on the back page, so this review would have been a look at a good friend's effort.

The English review, by journalist, Ray Lawrence, is more rigorous and is headed 'Strong Stuff on Healing' and begins by saying 'this book is largely an exposition of the text, 'The prayer of faith will save the sick man and the Lord will raise him up' (James 5:15). It highlights the argument developed in the book of the similarities between the prayer of faith for conversion and for healing'.

The reviewer says the book could have some importance for Evangelicals who have doubts about the ministry of Christian Healing and quotes Glennon as writing 'The main reason for my involvement in the healing ministry is that it is a means of proclaiming the good news of Christ and the Holy Spirit'. Lawrence concludes that the book is not altogether even in quality. He is disappointed with the section on 'Laying aside fear', which he says could have been more comprehensive and he found the 'Healing of the Memories'

[385] Eavis, *A Healing Ministry*, 125.
[386] *Wholeness,* 1 February 1982, No 96.

rather superficial. 'Still, on balance this book is strong stuff and we do well to ponder and be challenged by it'.[387]

This review was supported by a four column report of an interview with Glennon by journalist Gordon Fyles headed 'The healer who works one-to-one' and sub-headed 'a charismatic before there was a movement'.[388] The interview covers a wide range of topics; highlights include - 'that Hodders did their author no service with their choice of cover for the book - Green and ghastly with people laying hands on other people's heads'. 'Jim Glennon deserved better from his publishers because the contents are carefully thought out and presented'. He then describes some of the testimonies presented in the book, and something of Glennon's background (presented in previous chapters) in England and at St Andrew's Cathedral. He relates that Glennon had an experience of the Holy Spirit when it was scarcely 'more than a gleam in Michael Harper's eye'. The interview continues:

> In St Andrew's Cathedral Jim Glennon presents the Charismatic emphasis in a low-key fashion. His archbishop, Archbishop Sir Marcus Loane, does not approve though he certainly does value the healing ministry itself'. 'Realistically in such circumstances', Canon Glennon commented, 'I recognize the charismatic movement isn't everybody's cup of tea but I have found it relevant and helpful'. He lays great stress on the prayer of faith and his convictions about healing go beyond the purely physical into the dimension of the mind and personality. He puts no premium on quick results and is prepared to wait a long time to see results. He recognizes that in other dimensions people pray over considerable periods for answers to their prayers and he will not put healing into a category apart from that simple fact of Christian doctrine and experience. Glennon says 'My hobby is prayer'. Counselling individuals is a large part of Jim Glennon's work and one got the impression that although he described it as 'my daily chore' it is in the

[387] English, *Church Times*, 14 July 1978, 12.
[388] *Ibid*, 9.

> one-to-one situation where he really comes into his own. The Sydney Cathedral Healing Congregation is not, unlike some of its more flamboyant counterparts, too bothered about totting up statistics of healings. Yet the miracles quoted in Canon Glennon's book obviously account for only a very small proportion of the healing going on week by week. Those not sympathetic to renewal theology will be able to pick holes in the author's logic, no doubt, while the lines of Divine sovereignty and human responsibility seem to criss-cross in gay abandon throughout. I believe he has the strength of character to resist the lures of the evangelical star-trekkers who will want to turn him into one like themselves. It is in this respect that the healer, by turning away, will safeguard his health and so continue to minister healing to many.

The 'green and ghastly' cover illustration of laying on of hands, initially suggested by Glennon and referred to above, was only ever used for the first edition by Hodder and Stoughton, subsequent editions by Bridge-Logos have used a 'cleaner', mainly printed cover. [389]

4.4. Not everyone agrees, and other matters.

There were no overtly unfavorable reviews of *Your Healing is Within You* did not mean there was universal acceptance of the book! The Rev John Squires, a one-time close friend of Glennon's and the Healing Ministry (referred to in the previous chapter), in his book *The Pursuit of Wholeness*, published in 1995, has a short bibliography in his last chapter. It says:

> At any given time, literally hundreds of books on the subject of healing… would urge caution and discernment in reading them and a willingness to learn and adapt rather than follow slavishly what is written in them.[390]

[389] Email from Eavis to Egan, 27 December 2008.
[390] John Squires, *The Pursuit of Wholeness*, (Sutherland, NSW, Albatross Books Pty Ltd, 1995), 154.

There follows a short précis of 12 books dealing with healing and *Your Healing is Within You* is not amongst them. It is relegated to one of four titles, authors, publishers and years under the inscription - 'The following interpretations of healing or wholeness from a Christian perspective have proved to be influential in recent years'.

We have noted in this, and previous chapters, that Glennon's healing theology and practice were not universally accepted by fellow churchmen in Sydney. We can read in a popular Bible commentary, regarding James 5:14-15 (pivotal verses in *Your Healing is Within You*), - 'In 14 and 15 the apostle deals with the function of prayer at the sick-bed and these verses have given rise to much controversy'.[391] It is not my purpose to argue the merits or otherwise of Glennon's interpretation of these verses. My intention is rather to illustrate how he understood his theology in a controversial environment. For example, Douglas Moo (1950-), a Professor of NT at Wheaton College Graduate School, Illinois, offers an alternate theological view about these James 5 verses.[392] As mentioned above, the Greek word often translated 'sick' in James 5:14 is 'astheneo', which is usually translated 'to be weak' (physically). Some scholars have proposed an alternative meaning 'to be spiritually weak'.[393] The 'anointing with oil' in verse 14, while Glennon does not make a big issue of it, is subject to several interpretations. Moo suggests it may have a medicinal, pastoral, sacramental or symbolic significance in the healing process.[394] Verse 15 begins 'The "prayer of faith" or the "prayer offered in faith" will make the sick person well'. The Greek word used for 'make well' is usually translated 'save' and often refers to spiritual salvation in the NT. 'Some interpreters ... want to give this significance here, arguing that James is dealing in the passage with a believer whose faith is weak'.[395] This,

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[391] *The New Bible Commentary*, (London, Inter-Varsity Fellowship, 1965), 1128.
[392] Douglas J Moo, *The Letter of James*, (Michigan, Wm B Eerdmans Publishing Co, 2000), 236 ff.
[393] Moo, *Letter of James,* 236-237.
[394] Moo, *Letter of James*, 238-240.
[395] Moo, *Letter of James,* 242.

more spiritual, interpretation of the passage sits well with those who adhere to cessationist theology.

Moo returns to the prayer of faith, which Glennon does emphasise, and suggests strongly that 'the faith exercised in prayer, is faith exercised in the God who sovereignly accomplishes his will'. That asking 'in Jesus' name' means not simply to utter his name, but to take into account His will, and 'it is clear in the NT that God does not always will to heal the believer'.[396] Glennon says:

> That we are to pray according to God's will if our prayers are to be answered, is not in question ... His will is contained in 'His precious and very great promises' [2 Pet 1:4], and we search the scriptures to see what these promises are. Once we determine what they are, we can appropriate them by the prayer of faith ... In James 5:14-15, as we have already seen, there is a most clear promise of healing.[397]

Moo offers pastoral advice on the use or misuse of the prayer of faith.[398] As said above, these paragraphs are not meant to determine the validity of Glennon's argument, but rather to show that there are other points of view, which would make Glennon's book suspect, if not anathema, to many readers.

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[396] Moo, *Letter of James*, 244-245.
[397] Glennon, *Your Healing is Within You*, 164-165.
[398] People often link the verses we are discussing, with James 1:6, where the writer insists prayers 'must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind'. Moo says certain preachers and writers make a great deal of this call to faith, insisting that a believer simply needs to have enough faith in order to receive healing from the Lord. The devastating result of this line of thinking is that believers who are not healed when they pray must deal with a twofold burden: added to their remaining physical challenge is the assumption that they lack sufficient faith. But this way of looking at faith is profoundly unbiblical. And in James, at least, the prayer of faith that heals in Verse 15 is offered not by the sufferer but by the elders (v. 14). Would the healing have taken place if the elders had believed enough? Answering such a question involves us in the finely nuanced broader issue of the relationship between God's sovereignty and our prayers.
Moo, *Letter of James*, 244.

The book has had an impact both in Australia and overseas with almost 200,000 copies having been sold, world-wide, during the 25+ years that it has been in print (in 2008). Hodder and Stoughton were so impressed with this first book of Glennon's that they suggested he should write a second book,[399] and aim at producing a book every two years and even suggested a title for the next one – *How Can You be Healed?* Glennon says he would like 'to try' and write another book, and asked Job if he had any 'guidance' in the matter?[400] Presumably he was 'feeling' to find out if Job was inclined to offer help. The second book was published in 1984 with the title '*How Can I Find Healing?* and it was also the last book Glennon wrote. Job says that he did not play a major part in the preparation of this book, though he did edit some of the earlier chapters at Glennon's request. He understands Glennon found someone else to help him and he was more confident in himself as to how he should proceed. Job notes that Glennon makes no reference to his (Job's) input in the Author's Preface in this second book.[401]

This second book is a less comprehensive book than its predecessor. The first part is called 'Guidelines for sick and worried people', with three Chapters, - 1) What You Must Know, 2) What You Need Do, 3) What You Can Expect, and an appendix – What you can expect at a Healing Service. The second part is headed 'Guidelines for workers in the Healing Ministry' and it has four chapters – Ministry, Counseling, Deliverance and Prayer, with an appendix 'The Bishops and the Healing Ministry'.[402] The dedication reads 'For members of the Healing Ministry Congregation at St Andrew's Cathedral, Sydney, who have enabled so many people to find healing'. The great success of these books, especially *Your Healing is Within You*, no doubt added to Glennon's confidence in what he was doing and enhanced his standing with some in the Diocese of Sydney as well as in other parts of the world. Glennon said he

[399] Glennon to Job, 21 December 1977.
[400] Glennon to Job, 10 November 1978.
[401] Email from Job to Egan, 2 August 2008.
[402] A J (Jim) Glennon, *How Can I Find Healing?, (South Plainfield, NJ.* Bridge Publishing Inc, 1984).

had written all he really wanted to in the first book and therefore did not have the impetus to write a third one.[403]

During a subsequent visited to England, Macarthur Job visited Edward England's office to discuss the publication of a book he had written about flying-doctor experiences, and he (England) commented in passing to Job, regarding Glennon and *Your Healing is Within You,* 'You made him into a world star'.[404]

More recently Macarthur Job has written:

> As far as our current feelings and our memories about the book are concerned, we continue to feel deeply thankful for the privilege of being able to participate in its writing and production – in other words in bringing into being Jim's teaching in a permanent, accessible form that is straightforward for many people to read, as well as useful for handing on to those who are in need of this unique teaching.
>
> The fact that *Your Healing is Within You* is still in print today and has achieved such world-wide sales, makes us conscious that it was a highly worthwhile effort – and conscious too of the Lord's clear guidance and provision throughout the whole process. Many people over the years since the publication have commented on its usefulness – including an old friend of mine from school days. We will never know in this life how far-reaching the book has been in changing lives, but its total sales and continuing availability indicates there must be a great many who have found it helpful. And that in itself is a great privilege.[405]

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[403] Glennon/Egan interviews, 2003/2005.
[404] Email from Job to Egan, 28 July 2008.
[405] *Ibid*.

4.5. Ministry beyond Sydney via *Your Healing is Within You.*

An example of Glennon's personal world-wide influence is at All Saints Church at Winter Park, Florida, USA. Jim Glennon's visit to Winter Park was not (in the first instance at any rate) with any support from the minister. In the early 1990s a member of that congregation had heard of Glennon's ministry and travelled to Sydney for help. He was healed and returned to his church, insisting that Glennon be invited to Florida, where his books were available.[406] After his retirement, in 1992, Glennon undertook a more than two month preaching tour of USA, including Winter Park. He was to make a similar tour in 1994, and shorter visits in 1996 and 1998. In 1992 a Winter Park congregational member was suffering from a debilitating muscular disease commonly known as Lou Gerhig's Disease, named after a famous sports person who died from it. There is no known medical cure and when Glennon first attended All Saints' this person, Don Jaeger, held on to every word he (Glennon) said. He said to himself that if the promises of God are available I shall believe that for myself. The fact that he could not see the healing 'yet', didn't put him off because Glennon says 'these things are the substance of things hoped for and the evidence of things to come'.

Don Jaeger's testimony to his healing covers several pages and is too long to reprint in full here. Salient points from it will suffice:

> During the summer of 1992, I was diagnosed with ALS, Lou Gehrigs Disease, which is fatal. In July 1992 two of the best experts in Central Florida agreed on the diagnosis, an EMG specialist and a neurologist. It was then that Father Wilson told me of Canon Glennon's mission. That night, and the next, Canon Glennon and Father Wilson and other members of All Saints clergy and lay leaders laid hands on me and prayed for my healing. My first ever 'religious experience' occurred

[406] Unverified understanding by some people.

when I felt a warmness and peace, leading me to be convinced that I would be cured. I was even ready to dispose of the ankle-foot brace I was wearing.

I then began to study Canon Glennon's two books, *How Can I Find Healing?* and *Your Healing is Within You* daily, along with the *Life Application Bible*. Also I attended the healing services each week at All Saints and went to physiotherapy in an effort to slow the inexorable decline of my body.

As Canon Glennon, and good sense, suggested I continued to seek other qualified medical advice and it was recommended I see either the Mayo Clinic or our university.

The professor ran another EMG (nerve response test) and confirmed a diagnosis of ALS.

Continuing good health management, I made an appointment at one of the few and best hospitals in the United States specialising in ALS, the Cleveland Clinic. En route I had an opportunity to visit a convention where over 30 companies were present, sharing with them my illness and belief that God had cured me, but if I was wrong (to comfort unbelievers) that I'd organised my company to survive my death.

Well, to close a long testimony, Dr Mitsumoto and his associates extended my stay at Cleveland Clinic to two days, including three hours of EMG tests by two different doctors! He told me that 'people in Florida may not believe me, but I see over 150 cases of ALS a year and you neither have, nor show signs of ever having had, ALS disease.

Praise God!

I threw away my brace and went skiing.

I still have a weakness in my left leg and in my right hand, the first extremities to be attacked by the disease.

> For a while after the healing, the devil attacked me and tried to intrude on my blessed experience. He did so by attempting to instill in me a fear that my healing wouldn't last or I didn't deserve it. Canon Glennon's books especially *How Can I Find Healing?* deal with fear and through God's help I no longer have that fear and don't fear fear.
>
> Thanks to God for Christ's birth and death, so we may be healed and forgiven.
>
> Signed. Donald C Jaeger, President and CEO Jaeger Corporation, Winter Park, Florida.
>
> PS. November 1995.
>
> I just learned that healing takes place in God's time, not my own. My heart condition deteriorated after my teaching in June to the extent that I had open heart surgery on 6th September. Again, Christ has comforted me during my surgery and the recuperation thereafter. [407]

This testimony is significant for several reasons. First, it is a story of healing in itself. Second it illustrates the part played in 'the healing' by Glennon's book, it was the bridge which confirmed Glennon as a welcome visitor to All Saints', and finally, as a witness to God's healing power the minister at All Saints' became more accepting, even believing, of the healing ministry such that the church now regularly meets for healing services. A few years after his healing, Don Jaeger and his wife Dorothy visited Sydney and Golden Grove to get a first hand experience of a residential healing ministry centre.[408] Subsequently a residential home was purchased by All Saint's, somewhat similar to the Healing Ministry Centre[409] to minister on a more regular basis. The facility is called 'Glennon House'.[410] Then at the Healing Ministry Service on 3 August 2005, Mr Bruce O'Donohue from the Florida church was visiting, and

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[407] Eavis, *A Healing Ministry*, 72f.
[408] *Ibid*, 75.
[409] See Chapter Five for details.
[410] Leaflet containing testimonies produced for the Healing Ministry's 44th Anniversary, 22 August 2004.

said 'We are thankful for the Healing Ministry at St Andrew's Cathedral for its mission to Winter Park in bringing the Healing Ministry to us'.[411]

Glennon's writings have directly inspired other healing ministries. The St Anne's Cathedral (Belfast, Ireland) Healing Services commenced on a weekly basis in February 1993. They were led by the Rev Brother David Jardine, a member of the Society of St Francis, an Anglican order, and operate under the name International Divine Healing Ministries. Bro David had been interested in divine healing for some 30 years and was inspired by reading *Your Healing is Within You* to start the weekly services in the Belfast Cathedral.[412] From 100 to 500 people generally attend the weekly service at St Anne's, and other services have developed in Belfast from this. These include, in the Church of Ireland - Tuesday evenings at St Finnian's, Monday lunchtimes at St Georges, Friday nights at St Hilda's and Tuesday lunchtimes at St Mark's Ballysillan. A healing service at the Roman Catholic St Peter's has also grown from St Anne's. Bro David began reading Glennon's books in the early 1980s and has read them frequently since. The ministry has printed a number of tracts and Glennon is frequently quoted. Examples are – 'Canon Jim Glennon from Australia says if he has learnt anything from many years' involvement in the healing ministry it is how bad resentment is for your health, from *The Healing Power of Forgiveness. A*nd 'Everything that Christ has won for us on the Cross is available through Holy Communion' from *Healing and Holy Communion.* A number of other tracts testify to God's healing power, as well as a full page article about Brother David in the *Belfast Telegraph* on 8 April 2004.[413]

To several Australian towns the message of healing from St Andrew's Cathedral has spread, often in conjunction with the OSL. At Warialda, a rural town in the Diocese of Armidale in NSW Australia, the influence of the Healing

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[411] Conversation between Bruce O'Donohue and Paul Egan at St Andrew's Cathedral, Sydney, 3 August 2005.
[412] Letter and pamphlets from Hilton Henry (Treasurer of Divine Healing Ministries, St Anne's Cathedral, Belfast, Ireland) to Paul Egan, 7 May 2004.
[413] *Ibid*.

Ministry spread in 1994.[414] The Rector, the Rev David Lloyd (later Chaplain at St Vincent's Hospital, Sydney), was then a chaplain with the OSL in that town. With the encouragement of the Rev Matthew Burrows, Armidale Diocesan Chaplain of the OSL,[415] Lloyd was interested in commencing a healing ministry in his church. He and Burrows had been influenced by the teaching and writings of Glennon, and the Healing Ministry Centre at Golden Grove (see next chapter) was something which they greatly admired. In 1993, before the Warialda healing ministry commenced, four trainees, including Lloyd's wife Olive, were sent to Sydney for a week's training at Golden Grove. Glennon and Holbeck were their main teachers at the time. The ministry continued until about a year after Lloyd left the parish in 1998. St Mary's Waverley (a Sydney suburban church) practises a High Church tradition, where icons, robes and incense are the norm, unlike most Anglican churches in Sydney Diocese. Glennon established a healing ministry there, after his retirement from the Healing Ministry, early in the 1990s. He became an honorary member of the clerical staff and every Thursday morning conducted a healing service in this church right up until the time of his death. He described himself as an Anglican, who was a 'Charismatic, Evangelical, Sacramentalist'.[416]

Glennon agreed to be patron of the 'Canon Jim Glennon House Association' which was formed at Toowoomba in the year 2000, [417] and the Glennon House Motel became a reality in 2007. Ms Esther Cook, convener of the OSL in Toowoomba first met Glennon in 1999 at the OSL triennial conference in Sydney. Subsequently, Glennon led a ten day mission in Toowoomba in March 2000. Ms Cook says she could see the sheer genius of the man as a teacher. The OSL Chapter in Toowoomba already had the vision of establishing a residence in the city as there was a desperate need for budget accommodation. This was for people referred from the bush for tests and

[414] Conversation between Rev David Lloyd and Paul Egan, 10 July 2005.
[415] *Australian Anglican Clergy Directory 1995*, (Melbourne, Anglican Media, 1995).
[416] Eavis, *A Healing Ministry*, 159.
[417] Email from Ms Esther Cook, convener of the OSL in Toowoomba, to Paul Egan, 1 July. 2005.

medical procedures or being with hospitalized relatives or friends, as well as for regular guests and which can be a Day Centre for casual visitors. An old motel was acquired in 2006, which now has a chapel, which is often used for healing prayers. The motel is a rented, 100+ years old ex-hotel with extensions, which is due for demolition and redevelopment in 2014, and functions with the help of a team of volunteers, who are looking to build their own Glennon House Motel after that.[418]

Even Cobar and Yackandandah (Australian provincial towns) were blessed. In April 1986 a team of 26 people from the Healing Ministry travelled to Yackandandah to encourage 'renewal' in the local Anglican Church. The team was a veritable 'league of nations', with team members having Assyrian, South African, French and Egyptian backgrounds as well as Australian.[419] The following year Cobar's Anglican, Baptist, Pentecostal and Uniting churches jointly invited a team from the Healing Ministry. In May of that year the team arrived and they 'believed a deep work was done in areas of forgiveness, reconciliation and healing in personal lives'.[420]

4.6. Conclusion.

From the late 1970s, the effects of Glennon and the Healing Ministry were being widely felt, well beyond the Cathedral, Sydney and Australia. His books were being sold and read and having a global influence. It has been said that Canon Jim Glennon was a prophet without honour in his own Diocese.[421] The publication of *Your Healing is Within You* was a significant milestone in the development of the Healing Ministry and contributed to its status and standing in Sydney, Australia and some overseas destinations, and further displayed Glennon's place in the 'healing world'. These letters, however,

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[418] Email from Esther Cook to Paul Egan, 23 May 2011.
[419] *THN*, No 15, November 1987.
[420] *THN*, No 17, August 1986.
[421] Conversation between the Rev Philip Bradford and Paul Egan, 12 June 2008.

reveal that while the original lectures and thoughts on healing were Glennon's, he drew enormous direction and help in preparing the manuscript for publication and in retaining some of the sharper references to his Charismatic beliefs, especially from MacArthur Job. The spread of the influence of the Healing Ministry through books and other auspices testify to Glennon's ongoing influence and persona.

The letters analysed in this chapter, also reveal at least two features which are pertinent to the second hypothesis of this project, that of the Diocese's uncompromising theological position. The first being the perception by Glennon that there was antagonism towards the Healing Ministry and him from the Diocese and his fear of being dismissed as a Charismatic, and the second was the precautions he took to ward off the consequences of these perceptions. The same measure adopted by Glennon relates to both situations, that is, his repeated changes to the manuscript. The multiple revisions, especially of the chapters dealing with the 'prayer of faith' and his testimony in the Holy Spirit chapters and his 'jitteryness' as the time of publication drew near, are expressions of his belief that he and the Healing Ministry were not accepted in the Diocese. These revisions were his countercheck mechanisms to keep the Healing Ministry within the bounds of acceptability in the Diocese. He wanted the book to be read by colleagues, so he wrote it largely for that audience, although some did not find it acceptable. From the Revitalization Theory point of view, the achievements of these writings further reinforced Glennon's status as the Prophet, as his writings spread his message and beliefs and increased his status beyond the Cathedral and even beyond the shores of Australia. These letters also reveal aspects of the Adaptation stage of the Revitalization Theory, that is, the fight-back from the Diocese as it moves to prevent inroads into its theological position. They reveal Glennon's consciousness of the antagonism towards him and his conciliatory efforts with his writing is a counter to this perceived rancour.

Chapter Five

A 'Miracle' Achievement: The acquisition of the Healing Ministry Centre

A major event in the life of the Healing Ministry was the acquisition of the Healing Ministry Centre (a healing home) in inner-Sydney's Newtown in 1985. The account of this event will be presented here in three stages. First the 'Situation and Vision' when members of the Healing Ministry believed a 'healing home' was desirable and attainable, and set about defining what was wanted, its location, function and staffing. The second stage was when the vision became reality, finding and financing the acquisition, and responding to the refusal of the Diocese to support the purchase, and its insistence that it be bought by an independent company. The third section covers the early days after the purchase of the Healing Ministry Centre (which became known as Golden Grove) as it was absorbed into the Healing Ministry.

5.1. The situation.

The Annual Reports for the early years of the 1980s reflect a confident and growing Healing Ministry. For example:

> This has been a record year in every way...the Healing Ministry is more active and expanding than in any previous time. Our extensive activities are made possible because of the commitment which the rank and file of the congregation makes to the ministry and fellowship. 6000 cassettes were borrowed or sold during the year. The Rev Vernon Turner affirms that more people listen to the Healing Ministry Service than any other programme on their station.[422]

[422] 2CBA-FM, a Christian radio station.

The offertory income increased by 36%, from $36,382 to $49.515.[423] ... the Cathedral is always comfortably filled so that it isn't easy to find a seat. During 1982 we had a residential seminar for those who wanted to study the healing ministry, most of those present coming from interstate. We plan to have two more in 1983.

Our net assets increased by 53% from $98,625 to $151,410, this is because of a substantial legacy to our Healing Ministry Home project and the interest on the invested capital.[424]

The Healing Ministry in the Cathedral continues to expand in all areas of our activity; nothing spectacular, but consistent growth like a plant. Our net assets increased by 23.7% from $151,410 to $187,387. We have no liabilities.[425]

5.2. A vision of a Healing Home.

The purchase of the Healing Ministry Centre was the fulfillment and culmination of many years of searching and praying. The benefits of a residential setting for healing had been realised and demonstrated at Gilbulla and Collaroy (described in Chapters Two and Three), and the 1980s were to see the fulfillment of this aspiration with the purchase of the Healing Ministry Centre at Newtown, in an area which had once been known as Golden Grove, an inner city suburb of Sydney. The acquisition of the property is regarded by some as nothing short of a 'miracle'. Glennon wrote in a 'Progress Report on Acquiring the Golden Grove Property', in 1985 that it was 'A miracle of God', and John Davis, a member of the Healing Ministry Leaders' Committee, refers to the 'most miraculous way the Lord had guided us'. This seemed an apt description of at least two occurrences; that the property became available for the Healing Ministry to acquire in the first

[423] Healing Ministry Annual Report, 1981.
[424] Healing Ministry Annual Report, 1982.
[425] Healing Ministry Annual Report, 1983.

place, and the other, the way the finance was forthcoming to conclude the purchase.

It was not known if such a centre would be purchased or rented, but with Gilbulla in mind, it was assumed it would be a country property where prices were far more affordable than in the city. For several years, after Collaroy ceased to operate, Gilbulla had again been used as the Healing Ministry conference centre. Glennon wrote that, at a meeting of the Healing Ministry Leaders' Committee it was resolved:

> That a committee be formed comprising Healing Ministry leaders, Dr Eric Bosanquet, Mrs Elizabeth Dakin, Mrs Janet Hemens and Mr Doug Tudor to investigate the feasibility of obtaining a healing home, taking into account the location, the financial requirements, the personnel needed to operate the facility, and also the possibility that such a Home may be an intermediate step in the development of a permanent Healing Home.[426]

Items for this committee to consider were the 'suitability of the home at Collaroy',[427] the feasibility of having an appeal to raise money for its purchase (but not before 1982 - the time the Rev John Squires was expected to return to Sydney) and the place of Squires in the plans. Finally it was resolved that the Committee should investigate who would own the land purchased with the money already in hand and money derived from any future Healing Home Appeal. Would it be the Church Property Trust, the Cathedral Chapter or the Healing Ministry? Among other things these minutes reveal the first steps necessary in planning for the acquisition of some sort of healing home. These issues were discussed and, where appropriate, resolved at the first meeting of this Committee.[428] Subsequent meetings of this Committee

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[426] Letter from Glennon to Mrs E Dakin, Mrs J Hemens, Dr E Bosanquet and Mr D Tudor, 11 June 1980.

[427] There was, apparently, a property being offered for sale at Collaroy, which was never purchased by the Healing Ministry.

[428] Minutes of the First Meeting of the Special Committee, held at home of Mr & Mrs Dakin, 5 McLeod Ave, Roseville, 17 June 1980.

discussed the possibility of renting a home temporarily, the change of the committee's name from 'The Collaroy Outreach' to the more encompassing 'Healing Home Outreach Committee' and the possibility of utilizing the $36,000.00 'presently belonging to the Healing Ministry congregation' towards the purchase of acreage on the outskirts of Sydney. It was thought that this land could be leased, thus producing income, and increase in value at the current inflation rate.

A few months later, the possibility of purchasing a property at Narrabeen (a Sydney suburb near Collaroy) forced the committee to answer a number of questions before any purchase should be considered:

> '1. Should we endeavour to set up a 'Healing Home' within the next two years, i.e. before December 1982?
>
> 2. If so, who should run the Healing Home? (No of helpers?)
>
> 3. Should it be a rented home or a purchased property?
>
> 4. What is the minimum number of resident guests to be accommodated?
>
> 5. Which is the preferred area for the location of such a home?
>
> 6. Would the municipal council of the selected area(s) permit such a Home to be operated if in a class 'A' area?
>
> 7. If a home is purchased, who would own such a property?
>
> 8. If the C. of E. Church Property Trust are the owners, would the home be free from municipal rates?
>
> 9. Would the Glebe Board or any other C. of E. organization lend the Healing Ministry money to help finance in part or in whole the purchase of such a property?

10. Up to what amount should be borrowed and under what terms?

11. What is the limit of the price that should be paid for a Healing Home?

12. Would it be possible to come to some arrangement with another church or section of the C. of E. to rent part of the existing establishment, e.g. part of Vaughan College in much the same way as the Mary Sisters have rented part of a R.C. convent?

13. What about setting the salaries of the Chaplain and workers'?[429]

Several properties were considered. For example; after some investigation it was reported 'that local council restriction rendered the Kurrajong Heights property unsuitable for a healing home'.[430] Then closer to home, Barry Hall advised that the top floor of Bible House (opposite the Cathedral) was available for lease, and plans were drawn up for renovation for an estimated cost of $10,000,[431] but this did not eventuate. Later in 1983 'It was generally agreed that now was the time to purchase a property with the following characteristics:

'1. Land, with or without building, in a rural area, approximately 2/3 hours travel time from Sydney and reasonably accessible to public transport.

2. Property should be 3/10 acres in size.

3. Within reasonable walking distance of a village.

4. Preferably backing onto a State Forest.

5. A place attractive enough for people to want to visit'.[432]

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[429] Memo to Members of the Healing Home Committee from A H T Pitcher, 28 October 1980.
[430] Healing Ministry Leaders' Committee Meeting Minutes, 4 November 1983.
[431] Healing Ministry Leaders' Committee Meeting Minutes, 8 April 1983.
[432] Healing Ministry Leaders' Committee Meeting Minutes, 4 November 1983.

The Cathedral Chapter had become involved, and in 1984 Glennon reported that 'the Chapter had not yet met to approve the purchase of a Healing Home Property'.[433] Still in 1984, Mr Hollis Pitcher (a member of the Healing Ministry Leaders' Committee) prepared a paper for the Committee to consider. It read, in part:

> For many years past the desirability of the Healing Ministry establishing a Healing Home has been discussed by various committees, and, in a less formal way, by and with the Healing Ministry congregation.
>
> It is the writer's opinion the time has now arrived when it is most necessary for the Leaders' Committee to give serious consideration to the numerous matters which must be decided before a project of this nature can be commenced. In order to engender congregational support it is also considered desirable for the decisions arrived at by the Ministry leaders to be referred to the congregation for their comment and ratification. The whole matter of project planning and fund-raising assumes added significance in view of Canon Glennon's impending retirement in December 85.[434]

The paper made several additional points of subsequent significance. The first was that the 'Ownership and management of the property would be vested in the Healing Ministry, but would revert to the Anglican Church Property Trust in the event of the Healing Ministry ceasing to function'. The second was the 'Location and Features of the Property'. It should:

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[433] Healing Ministry Leaders' Committee Meeting Minutes, 3 February 1984.

[434] The paper goes on to suggest three alternative forms of congregational and community outreach –

> 'a. Day Care. A centre where members of the congregation and their friends can congregate for Christian fellowship, light refreshments, counselling, or special meetings.
> b. Residential Rest and Congregational Meeting Centre (similar to 'Collaroy').
> c. Healing Home. It is considered that a Healing Home would be oriented specifically towards the spiritual treatment and counselling of people with physical, mental or spiritual problems'.

It was thought that of the three alternatives, 'b' is the most suitable, because of its flexibility and diverse function possibilities.

It was thought the name 'Healing Home' should be dropped because of the unfavourable reaction on the part of uninformed municipal councillors or local residents.

Healing Ministry Leaders' Committee Meeting Minutes, 5 April 1984.

‘Be close to public transport, particularly for a residential congregation day-centre.

Preferably be in an area offering pleasant views, woodland walks, park and shopping facilities.

Within a 30 km. radius of the Cathedral.

Have a garden with privacy.

Sufficient land for future expansion.

Off street parking for at least six cars.

Free from traffic or other industrial noise.

In a class ‘A’ residential area

The main building to be brick, stone or concrete, not timber or fibro’.

From these different views, it seems that there was little unanimity as to where/what the healing home should be. The search for a property progressed, as did the visions as to what was required. Several members of the Healing Ministry Committee including John Davis, an architect, Tony Simpson, a lawyer and Doug Tudor, a real estate agent, formed a small search committee and were especially vigilant in ‘keeping their eyes open’ for suitable potential properties. The property departments of established denominations were approached to ascertain whether any suitable properties were to be sold or were unwanted and inspections of possible places for sale at Ebenezer and Kurrajong (on Sydney’s outskirts) were made.[435] John Davis had spoken to a Roman Catholic friend of his, in 1983, about any property they might have for sale – this proved to be a providential contact. This friend organised to circularise a number of property–owning groups within the RC community in Sydney.

[435] *THN*, No 13, March 1985.

5.3. Vision becomes reality, and a Healing Ministry Centre is purchased.

When things started to move, they moved quickly. On Friday 5 October 1984 these three members of the search committee were asked to attend a meeting with the Healing Ministry leaders to discuss the Healing Ministry Centre (Healing Home) project and comment on the paper prepared by Hollis Pitcher (see above), identifying the requirements of the proposed centre. Everyone agreed on the main points, including that a Healing Ministry Centre should be located close to the centre of worship - St Andrew's Cathedral. It was noted that there was at present $150,000.00 in the Healing Home Account and that there would need to be an appeal for at least one million dollars and under the present regulations any property would be owned by the Church Property Trust.[436] As unity had been achieved, Canon Glennon asked Tony Simpson to conclude with a specific prayer to the Lord which encompassed what had been discussed and agreed. The prayer was along the following lines:

> Dear Lord, we thank you for the way you have blessed this Ministry over the last 25 years and we thank you Lord, that at this meeting tonight, you have brought us to a sense of unity in this matter of obtaining a Healing Ministry Centre. Lord, You know our specific needs. We ask in faith for your perfect provision of a property located within ten kilometers of St Andrew's Cathedral, which will provide all the facilities needed for the future growth of this ministry. We thank you now, Lord, that you are making this possible, in the Name of Jesus Christ, our Saviour, Amen.[437]

The prayer was affirmatively answered the following Monday, 8 October at 9.30am when John Davis was telephoned by a property consultant, whom he had never met, and who was acting for the Sisters of Mercy at Parramatta (a Sydney suburb), in response to an advertisement circularized by Davis' Roman

[436] Healing Ministry Leaders' Committee Meeting Minutes, 5 October 1984.
[437] *THN*, No. 13, March 1985.

Catholic friend - mentioned above. He referred to a property the sisters were offering for sale in Newtown, which had previously been used as a convent, and although Davis thought 'peace and tranquility in Newtown was a contradiction in terms', he met the property consultant there at 12 noon that day. He was struck by a sense of awe and praise that their prayer could have been answered so quickly. The property seemed to fulfill all the requirements mentioned at the meeting three days before including the location in close proximity to the Cathedral. Glennon, Tudor, Simpson and George Parkes were contacted, and they inspected the building and grounds on Tuesday 9 October and following their excited response, presented a proposal, that purchase of the property be pursued, to the Healing Ministry leaders on the next evening, Wednesday 10 October, before the Healing Ministry Service. The asking price for the property was $850,000.00. Glennon said one needed to see the property through the eyes of faith, as it was badly run down, the outside was painted Mary blue, it was a rabbit warren of small rooms and the gardens were overgrown and neglected. Near the front gate a section had been marked off as a cemetery, where a neighbour had buried her pet dog![438]

The urgency brought to light the considerable technical difficulties involved in securing both Chapter and Property Trust approval for the purchase of the property, as well as launching an appeal for funds at the same time as the Archbishop was launching his 'Vision for Growth Appeal'.[439] Members of the church hierarchy inspected the property, including Bishop E D Cameron (regional bishop of North Sydney), Sir Harold Knight (member of the Cathedral Chapter and later Governor of the Reserve Bank of Australia) and Mr Neil Cameron (solicitor and member of the Cathedral Chapter and the Sydney Diocesan Standing Committee). All agreed it was an excellent buy at the price – it was an opportunity never to be repeated – as Doug Tudor said it was a *Gilbulla in the city*. Events moved quickly. At a subsequent meeting of

[438] Glennon/Egan interviews 2003/2005.
[439] *THN*, No. 13, March 1985.

the Cathedral Chapter, a detailed submission was made from the Healing Ministry.

The submission refers to the 'Aims of the Healing Ministry', quoting the James 5:14-15 verses and stating that the Healing Ministry is 'a presentation of that scripture'. The submission continues with a history of the Healing Ministry Residential Ministry, covering the Gilbulla and Collaroy experiences, and giving details of the financial arrangements so far.[440]

The Cathedral Chapter agreed to the purchase, provided two thirds of the price would be available in cash or pledges by the contract signing time. The proposal was put to the Healing Ministry congregation, numbering about 1,000 with another 6,000 on the mailing list of the Postal congregation. Tony Simpson and John Davis took the initiative and paid $5,000.00 from their own funds for an option to purchase the property between 8th and 30th November. The sisters, who owned the property, wanted a quick sale, as they were eager to purchase a more suitable property for themselves elsewhere. While they were initially anxious for the Healing Ministry to purchase the property, the sisters had strong interest from other parties wishing to procure it. They had approaches from Roman Catholic groups interested in acquiring the property and someone even approached Sydney's Catholic Archbishop Clancy, to enlist his assistance.[441] The holding deposit gave the Healing Ministry a lien on the property for the time, but the response had to be almost immediate and positive.

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[440] 'At this point of our deliberations Messrs Simpson and Davis said they were prepared to purchase the property in their own name with an optional clause in the contract that would make it over to the Church of England Property Trust when the purchase price had been met. This would be with the intention of the Healing Ministry meeting the payments required under the settlement ($85,000.00 deposit on exchanging contracts, $165,000.00 on January 23rd when we would have vacant possession and $200,000.00 payable on the 23rd of the succeeding three months; (i.e. February, March, and April)). Messrs Simpson and Davis have stated that if the Healing Ministry were unable to meet payments at any point that they would accept responsibility for the debt and develop the property as a private investment and that the Healing Ministry would be reimbursed for the money that it had so far paid towards meeting the purchase price'.
From an undated note by Glennon, containing facts similar to those appearing in a memo from Glennon to Dean Shilton, 23 January 1985.

[441] *THN*, No. 13, March 1985.

There had been some scepticism about the viability, or even the desirability, of the concept of a healing centre on the part of the Dean, Cathedral Chapter and Diocesan Property Trust, and they did not wish to take any responsibility for the project. A memo from Glennon to the Dean (Shilton) included the words:

> I enclose a letter from the Secretary of the Property Trust which says inter alia 'The Trust is not prepared to enter into any arrangement for the property (Healing Ministry Centre) to be purchased in its name without the total purchase price of the property being available ... The Trust's representatives were of the opinion that the incorporation of a company for the purpose of owning and managing the property was the most satisfactory way forward ...'[442]

A letter from Bishop E D Cameron to Dean Shilton said:

> The resolution which I moved (last night) does not, I realize, read in a positive or sympathetic manner, rather to the contrary. In one sense, assuming the Chapter wished to adopt a cautious and consequently distant stance towards the Healing Home, such a form of words was probably inevitable.
>
> I am concerned lest this motion should be understood by those involved with the Golden Grove project, and more especially the Cathedral Wednesday Evening Services, as expressing lack of sympathy, or even worse, opposition to those enterprises as a whole. I have much sympathy with the aspirations of those associated with the Wednesday Evening Services and have noted the strong sense of fellowship and measure of personal encouragement experienced by those who are so associated.
>
> ... there is a distinction between an enterprise carried on in the Cathedral precincts and one that will be conducted at a distance.

[442] Memo from Glennon to Shilton, 23 January 1985.

> One is directly under the presence and influence of the Cathedral. The other is, of necessity, more likely to become independent. Consequently, I believe, as did the Chapter, that an activity such as a Healing Home is best conducted on a voluntary and independent basis through a structure, such as the proposed company. Some of the strongest and most enduring Christian enterprises ... have been conducted on a voluntary basis, such as CMS, Mother's Union etc.[443]

This suggested a reluctance to support the purchase of the Healing Ministry Centre with the adoption of a 'cautious and consequently distant stance towards the Healing Home' while at the same time, at least one bishop, had 'sympathy for' and 'no opposition to those enterprises as a whole'.

There is a range of views as to why the church authorities were so 'unhelpful' regarding the purchase of the property. On the one hand Barry Hall QC, a long-time member of the Healing Ministry Centre Board and its Chairman in 2008, offered a circumspect opinion:

> ... the Property Trust declined to allow us to purchase Golden Grove in its Name because it feared that if there was any default in our ability to raise money, it would be liable to complete the purchase from its funds, and (no doubt) its investment Funds were allocated to other projects which it felt had a higher priority than our proposal to buy Golden Grove. In the event, as you are aware we were able to fund the purchase of the property ourselves and, given the subsequent increase in values, I suspect that the Diocesan Property Trust regrets the decision it made.[444]

Mr Sid Eavis, long-time member of the Healing Ministry, confidant of Glennon and executor of his will, saw an element of malevolence in the Cathedral Chapter's request that two-thirds of the purchase price be available before the transaction could proceed. He said he understood that the Chapter

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[443] Letter from Bishop E D Cameron to Dean Shilton, 8 February 1985.
[444] Letter from Barry Hall to Paul Egan, 16 June 2008.

believed it was not possible for the two-thirds deposit to be raised in time to secure the purchase [445] So, believing the acquisition would not occur, and not wanting to be involved, the hierarchy insisted that the purchase should be made by an independent company with its own board of directors, separate from the Archbishop, Dean and Chapter. Later, a paper by Glennon said:

> Although we have not sought this, we saw there were positive advantages in being an independent Company. We could do things at Newtown that we couldn't do at the Cathedral. For example we could have full
>
> expression of 'baptism in the Spirit' and have visiting speakers ... At the time the Company was formed a leading member of the Chapter, Sir Harold Knight, who had given us so much helpful advice, said that he would 'guard against the possibility that at a <u>later time</u> a headless monster may want to take over the Centre with its own agenda which could be very different to the <u>vision people had who gave the money for the purchase of the property'</u>.[446] [I understand Knight to be referring to an entity who may not have Charismatic/renewal/healing sympathies, as many who gave money for the Healing Ministry Centre had].

Although the ownership of the Healing Ministry Centre might have been a basis for some controversy, the Memorandum of Association of the Centre contains a clause which binds it (the Centre) to the Cathedral Chapter. An objective of the Company is:

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[445] Letter from Glennon to Healing Ministry Leaders' Committee, 20 March 1975.

[446] 'The Origins of the Healing Centre Golden Grove Limited', Canon A J Glennon, c. 2003, attached to a general letter from Mr Frank Anderson, Secretary of the Healing Ministry Centre Golden Grove Ltd to Members of Healing Ministry Centre Golden Grove, 5 December 2007.

> To co-operate with the Chapter of St Andrew's Cathedral Sydney, and the Anglican Diocese of Sydney in the promotion of religion and the provision of Christian Healing.[447]

The relationship between the Healing Ministry and the Cathedral Chapter, however, had some ambiguities. In a letter to the Dean, Glennon tried to clarify the situation when he gave a short history of the purchase showing that the financing of the Healing Ministry Centre had been, and was being managed by the Healing Ministry, completely independent from any other church organisation. He went on to say:

> As I understand it, the Chapter has passed a resolution saying that their influence in the property should be on the lines of the Chapter's influence in the Cathedral School and that the property should be owned by the C of E Property Trust. I attach a letter from the Secretary.[448]

This seemed to contradict what had been said earlier, that the Property Trust was not prepared to be involved with the Healing Ministry Centre.

Glennon wrote to all supporters of the ministry, including members of the Postal Congregation, telling of 'the need to have a centre where people can come for the day or come into residence for a longer time'. This would allow Healing Ministry friends who lived outside Sydney to come and partake of the ministry. He went on to say how a place was needed where residential seminars could be held to give teaching. It could be where lay people and clergy could exercise their ministry effectively. In this letter he pointed out that if everyone gave $200.00 there would be sufficient money to make the purchase. He urged people to 'make jams and cut lawns' - to raise the money and to give more if possible, and to reply by return mail. 'The contracts must be exchanged in one month's time'. It was a prayerful expectation, with everyone's heart in the project. Glennon said that only two

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[447] Memorandum of Association of Healing Ministry Centre Golden Grove Ltd, Clause 2.b.ii.
[448] Glennon to Shilton, 23 January 1985.

people knew who gave what, and they were Pat Read and George Parkes. In a progress report on the purchase process, Glennon wrote to the ministry supporters of a remarkable happening. For the transaction to proceed, $560,000.00 was needed by the contract signing date of 30th November, 1984. The deadline set was the Wednesday night service of 21st November. The boxes where pledges or money could be deposited were cleared during the service and counted at the end of the service - and found to be $130,000.00 short. Then, as the counting was finishing, one of the attendants came into the office with the amount - $130,000.00. Glennon continued 'since then, we have gone ahead in complete certainty, total unity and with our hearts made glad by the Holy Spirit'.[449]

The continued response was overwhelming. A community, or even a family, atmosphere prevailed, as everyone worked with a will to see this objective (miracle) achieved. The Healing Ministry capital of $150,000.00 was advanced and amounts of $200,000.00 were raised at regular intervals until the full amount was forthcoming. As well, $100,000.00 was required to gut and partially restore the building interior - $120,000.00 was raised. An anonymous gift of $10,000.00 was given in July 1985, enabling full and final payment for the building. In less than 12 months, $970,000.00 was raised and the property was fully paid for and restored sufficiently for use.

The ownership of the Healing Ministry Centre remained in dispute when it was noted that 'the present arrangement between the Healing Ministry Centre Board and the Healing Ministry Leaders' Committee does not seem to be working satisfactorily'.[450] Glennon refers to this situation in a letter:

> The Ministry Leaders' Committee look upon themselves as the representatives of those who have provided and are providing the money to purchase the Centre and they are concerned to safeguard

[449] 'Progress Report on acquiring the Golden Grove Property', Undated.
[450] Report from Barry Hall headed 'Preliminary Proposal for Goldengrove for the Period Ending 30th June 1986'.

> that trust as far as the future is concerned. [The main reason for the dispute!]
>
> May I make a suggestion that may contribute to a reconciliation between the legal and the moral considerations?
>
> 1. That it be freely and fully recognized by resolution of the Board of Directors of the Company that for moral, if not legal reasons, their decision making, as far as principle is concerned, is subject to the Ministry Leaders' Committee.
>
> 2. That the Chairman of the Ministry Leaders' Committee is to always be the Chairman of the Golden Grove Company.[451]

This rather idealistic proposition was accompanied by a six page letter from Barry Hall QC, giving formal advice on the relationship between the Healing Ministry Leaders' Committee and the Centre's Board as well as a weightier problem, the relationship between the Healing Ministry and the church Hierarchy. This 'advice' put into perspective the legal position of the Healing Ministry in relation to the hierarchy:

> The substantial question I am asked to consider is whether membership of the company can be organised so as to permit the ministry leaders, of the Healing Ministry of St Andrew's Cathedral, as presently constituted, to have absolute control over the company. This could be done, by making them sole Directors of the Company, but in my opinion, it would be preferable to incorporate the company in accordance with the present draft, which envisages that the company will be controlled by its members, in accordance with the usual practice relating to companies limited by guarantee.
>
> Because there is presently no Ordinance, or other Ecclesiastical provision in relation to the healing service, it could at any time be

[451] Letter from Glennon to the Healing Ministry Leaders' Committee and the Healing Ministry Centre Golden Grove Ltd Directors, 6 March 1985.

discontinued at the discretion of the Archbishop or the Dean of Sydney, or the Cathedral Chapter.

Canon Glennon is to retire during 1985, and his replacement (if any) will be appointed by the Archbishop. Whilst it is understood that any replacement will be discussed with the Healing Ministry leaders, so far as the legal position is concerned, there would be no obligation on the Archbishop, or the Dean or the Chapter of the Cathedral, to discuss the matter with the Healing Ministry, or its leaders, nor would the Ministry or the leaders be entitled to object to the Clergyman appointed to take charge of it.

The Archbishop and the Chapter of St Andrew's Cathedral have indicated that they will not accept any legal responsibility for, and will not be involved in any way in, the acquisition of that property.

For my own part I deplore what I regard as a short sighted refusal on the part of the Trust, to allow us to acquire the property in its name. But assuming, as I must on my instruction's that the Trust is adamant that it will not permit the property to be acquired in its name, there is really no alternative to the incorporation of a Company Limited by Guarantee.

As I understand the position, those who seek to preserve the control by the Ministry leaders are concerned that some extraneous group might 'take-over' the Centre at Goldengrove (*sic*), and develop it in a way that would diverge from the interests of the present Healing Ministry.

Given the complete absence of any legal or ecclesiastical authority for the present Healing Ministry, and the vulnerability of the Ministry leaders to removal by the Archbishop, the Chapter or the Dean, I consider that there is greater safety in encouraging as many members of the Healing Ministry as possible to become members of the new company, and

presently preserving the democratic process for election of Directors which is presently embodied in the articles.[452]

This advice was accepted, and members and their elected directors 'controlled' the company.

5.4. Early days of the Healing Ministry Centre.

The acquisition of the Healing Ministry Centre at Golden Grove[453] was a great achievement for the Healing Ministry congregation, including both local and postal supporters. It provided a whole new paradigm of operation for the Healing Ministry, with new responsibilities and requirements. On 11 October, 1985, a dinner was held in the Sydney Lower Town Hall to celebrate the 25th Anniversary of the establishment of the Healing Ministry, with some 400 present. It was a happy occasion, which had been planned well in advance. A programme for the occasion listed the names of a number of people, including Glennon, the Dean, and Rev John Squires, saying Grace and giving a 'Welcome', a 'Word' or a 'Greeting'.[454] The dinner, however, which may have been a great celebratory occasion, was very much outshone by the prospect of the purchase and subsequent dedication and official opening of the Healing Ministry Centre later that year.[455] On 1 December, the official opening by Sydney's Archbishop Donald Robinson, was a grand occasion. Messages of goodwill came from many quarters, including Archbishop Runcie of Canterbury, the Australian Primate, Archbishop Grindrod, a former Archbishop of Sydney, Bishop Hugh Gough and the Dean of Sydney, the Very Rev Lance Shilton. Archbishop Robinson gave a most supportive address,

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[452] 'In the matter of THE HEALING MINISTRY CENTRE GOLDENGROVE LIMITED ADVICE', G Barry Hall QC, 21 March 1985.

[453] 'Our Healing Ministry Centre at Newtown, NSW, has historic origins that stem from the First Fleet. The chaplain to the colony, the Reverend Richard Johnson, and his wife travelled in the storeship 'Golden Grove', after which the district and Centre were named'.
The Golden Grove Bicentenary Renovations Appeal Brochure. 1988.

[454] Programme, 25th Anniversary Celebration Dinner, 11 October 1985.

[455] The next edition of *THN*, (No. 14, February 1986) devotes six pages to the opening of the Healing Ministry Centre, with only one page to the Anniversary Dinner of the Healing Ministry at St Andrew's Cathedral, Sydney on October 11th 1985, in the Town Hall, Sydney'.

endorsing the work of Canon Glennon and tracing the history of the Golden Grove site and healing in the Anglican Church. Of Glennon he said:

> This diocese has no more loyal son than Jim Glennon...I have been in many parts of the world and when I say I come from Sydney...it is often very nice to have someone say 'Do you know Jim Glennon?', because he is someone who has held the flag very high in the cause of Christ and of Christian ministry in many parts of the world and we are grateful for that - not only for the 25 years that are past, but for his part in the acquisition of this place.

Of healing, he included part of a talk given by Archbishop Wright in 1923, inspired by the visit to Australia and Sydney of healing missioner, James Moore Hickson. He said:

> Eyes were opened to the reality of the living Christ and His truth as we sought to minister comfort and instruction to the suffering members of His flock. Very often the healing of the soul showed its reflex blessing in healing of the body. But even where the bodily infirmities remained untouched there was a spiritual uplift in outlook which was an incalculable blessing.

He went on to quote from a pastoral letter circulated by the Australian bishops following the devastation to life and limb in World War I. Part of the letter says:

> 'We have learned afresh old truths that had been forgotten and we have seen a new vision of the love of God for His children as the dominant fact in the life of the world. We have realized the power of the prayer of faith, we have felt the happiness of intercession'. [456]

The establishment of the Healing Ministry Centre was welcomed not just by members of the Healing Ministry but by others who saw it as the successor to smaller, less viable ministries. In 1989 a gift of just over six thousand dollars, plus

[456] *THN*, No. 14, February 1986.

a delivery of a van load of household items, was made to the Healing Ministry Centre. These were gifts from the recently defunct 'Community of Christian Care'. This was a care community which had existed for some 15 years which functioned as a 'ministry of encouragement to people feeling the stresses and strains of living and witnessing for Christ in a non-Christian society'.[457] Deaconess Pat Nelson usually worked as a deaconess on a part time basis, devoting the remainder of her time to living at, and managing, the care community, which she had purchased, with a band of volunteers. A number of people were involved in the life of the community, acting in supporting and other voluntary roles. It is estimated that 316 different residents stayed at the community during its lifetime, some on several occasions, as well as those who attended the daily fellowship activities. Apart from a few short periods, there was usually a shortage of partners (volunteers), especially for residential partners to live on the premises.[458] For a time, in 1984, it was suggested that the community property might form the basis of a healing ministry centre in conjunction with the Healing Ministry. A meeting between the community and the Healing Ministry took place to discuss the possibility of 'blending experiences and resources', but nothing eventuated.[459] With the establishment of the Healing Ministry Centre, the function of the Community was largely assumed by that body. With its large base at the cathedral, the Healing Ministry Centre had more prospects of viability and so, with its dearth of volunteers, the Community happily handed its assets and responsibilities to the Healing Ministry Centre.

In 1996 another gift was received from a similar source. This was $5000.00 from the Avalon Community of Christian Healing in Victoria (see previous Chapter),

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[457] The Community of Christian Care was the vision of Ms Linda Hughes, an ex CMS missionary in Africa, and became a reality when Deaconess Pat Nelson from Sydney became involved and provided accommodation.
The First Ten Years 1973-1983: A Short History of the Community of Christian Care, (SDA).
[458] *Community of Christian Care Newsletter*, No 23, December 1978.
[459] Minutes of Extraordinary meeting of Partners of the Community of Christian Care with St Andrew's Cathedral Healing Ministry Leaders' Committee, 19 March 1984.

which had come to an end. The Avalon community was initially the vision of the Rev Vernon Cohen as a result of his attending and speaking at a Gilbulla Conference of the St Andrew's Cathedral Healing Ministry congregation in the 1960s. It has been said that the Healing Ministry in St Paul's Cathedral Melbourne was patterned on the St Andrew's model and that the Healing Ministry Centre was patterned on Avalon! A major difference was that Avalon was some 60 miles from Melbourne and was therefore not readily accessible to many of the cathedral congregation, whereas the Healing Ministry Centre is only about a ten minutes' drive from St Andrew's Cathedral.[460] The Avalon community ceased, largely, because of the absence of a close physical link between the community and the cathedral congregation, indicating the wisdom of having the Healing Ministry Centre in its convenient location. After closing, *Avalon* distributed its assets amongst organisations which had similar objectives to it, including the Healing Ministry.

After the decision was made to purchase the Golden Grove property a meeting was called on 23 January 1985 of persons proposing to incorporate the Healing Ministry Centre Ltd.[461] Those present were the Organising Committee members – Canon Glennon, the Rev John Squires, Messrs John E Davis, K Douglas Tudor, Anthony G Simpson, G Barry Hall, George Parkes, and Mrs Pat Read. Barry Hall, a QC and member of the Healing Ministry Leaders' Committee, was very helpful in guiding this committee through the legal necessities to purchase the property. It was resolved to proceed with the formation of the company, when the Organising Committee became redundant, and the Healing Ministry Centre Golden Grove Ltd (HMCGG) was formed, with the old committee members becoming the directors of the new company.

[460] Letter from Glennon to the Hon Secretary, the 'Avalon Community', 1 November 1995.
[461] Minutes of 1985 Annual General Meeting of the Healing Ministry Centre Golden Grove.

Many people had their own jobs in the centre, which were unknown and unheralded. They cleaned, cooked, brought and bought items. Wonderful fellowship was had around the washing-up. Someone provided flowers regularly for Golden Grove. With so many owners, humorous situations sometimes arose. For instance, there was the placing of a picture in the front room. Several 'owners' had different views as to where the picture should hang, so for some time the picture, daily, moved around the room! All involved in the Healing Ministry Centre felt an ownership of it.[462] There was a need for further funds to maintain and improve the building. A regular trading table was held each Wednesday night at the Healing Ministry Service, where everything, including cakes and jams, were sold to raise money for the centre. One enterprising young man, a son of a Healing Ministry family, ran a hot-dog stand of a Wednesday night for a year or so. Glennon and others distributed five and ten dollar notes to selected people to multiply it in some way and return it and the profit for the Centre.[463]

Urgent renovations were needed with the operation of the Centre starting from scratch, with the generosity, visions and expectations of several people the main guide. The nuns had been very charitable in what they left behind them, although much was unsuitable for the Healing Ministry Centre's needs. Gifts arrived at 'Golden Grove', including, anonymously, the lounge suite now in the front room and a table, still in use in the dining room. People at the Healing Ministry Centre never knew who to thank for these gifts. In January 1985 the appointment of office staff and the setting up of the office became a priority. Mrs Norma Bishop resigned her position with the Sydney Diocesan Secretariat and became the first Healing Ministry Centre Secretary, a position she held until December of that year.[464] This position included the roles of hostess/manageress of the centre, and involved work that was far beyond the call of duty as the Healing Ministry Centre became established. There was the appointment of residential caretakers – Bob Pretyman and Police

[462] Glennon/Egan interviews, 2003/2005
[463] *Ibid*.
[464] Letter from Glennon to Diocesan Secretariat Division, 22 July 1985.

Constable Ross Signorelli being the first.[465] These two, together with Norma Bishop formed a small community living at Golden Grove and were always available for prayer and support for needy people. A Chaplain needed to be appointed and a prayer and intercession group was formed. A coffee shop, book stall, trading variety table and a day centre, where Healing Ministry members could come and enjoy regular fellowship, were also planned. Barry and Margaret Hall commenced a Friday night 'Prayer and Praise' meeting in the new building.

Longer term plans included the appointment of an administrator and extra staff to establish a live-in community, as well as renovations for the building. A regular youth night and Charismatic meeting, where the gifts of the Spirit (speaking in tongues and prophecy) were practiced, were also on the agenda. There were the inevitable delays with builders, plumbers and electricians. It was largely a matter of walking (or galloping) in faith as progress was made in these early days. A long term renovation plan costing $150,000.00 was accepted, plus $20,000.00 for painting and an initial $7,000.00 for garden landscaping. The official opening date was in December, 1985, some 25 years after the commencement of the Healing Ministry.

5.5. Conclusion.

This chapter has described a leap forward for the Healing Ministry as the Healing Ministry Centre was acquired. It began as a vision, largely based on the Gilbulla and Collaroy experiences as the benefits of a healing home/residence became apparent. The vision must be seen, initially, as that of Glennon. Details of this 'home' were vague, and this chapter shows something of the process followed in reaching the point of knowing approximately what was wanted and what the commitments in having such a place would entail. The finding of the building for sale and the securing of the lien on the property were 'fortuitous' events, resulting from initiatives taken

[465] Paper headed, 'A Core Group or Community at Golden Grove', 5 March 1987.

by some Healing Ministry supporters in searching for suitable properties, and by others in being prepared to advance the cash holding deposit. The purchase process was complicated by some opposition from the Cathedral Chapter and the Church Property Trust, both requiring a large deposit being raised before the purchase could proceed, and then insisting that the property be purchased by an independent company.

The chapter supports the first hypothesis, that of Glennon's gifts as a leader, as he promoted and supported every step of the acquisition process, including pointing out the benefits of Golden Grove being purchased by an 'independent' company. His ability to delegate tasks was seen when Golden Grove was 'found' by members of a committee which did not include Glennon. The loyalty and support he enjoyed can be seen by the level of funds raised which had the property completely paid for within months of its purchase and the enthusiasm and excitement displayed when the Centre opened. The second hypothesis, the Diocese's uncompromising theological position, is reflected in the difficulties put in the Healing Ministry's way of the purchase by the hierarchy. These were first the apparent expectation that the purchase could not proceed if a large deposit was insisted upon, then when this failed, the insistence that Golden Grove be bought by a separate entity.

The application of the Adaptation stage of the Revitalization Theory, in this instance, involved a clash between the Prophet and the 'new regime' (with its Charismatic ethos), and the existing Steady State, may be seen in full flight. On the one hand was the diocesan hierarchy's determination not to ally itself with the Healing Ministry for the purchase of the Centre, but rather to frustrate, or at least do nothing to expedite, the process. On the other hand, the acquisition, and full payment for the Healing Ministry Centre within a year, and the enthusiasm of local supporters as well as church dignitaries, including Archbishop Robinson at its opening, must have given confidence to Healing Ministry adherents that they had found some acceptance in the Diocese!

Chapter Six

A Period of Consolidation; The second leader of the Healing Ministry

This chapter returns to the analysis of the growth and development of the Healing Ministry, which was interrupted by the account of the advent of Glennon's best-seller, *Your Healing Is Within You,* and the Healing Ministry Centre purchase. It will look at the Healing Ministry under the leadership of Canon Jim Holbeck (1935-), and will include an account of his background and appointment, the improved but ongoing friction between the Healing Ministry and the Cathedral Chapter, a comparison between Holbeck and Glennon, a contrast in their roles and finally a brief mention of Glennon's posthumous legacy. With reference to the two hypotheses, the first one about Glennon's leadership applies insofar as his influence continued through what had been achieved at the Cathedral and the Healing Ministry Centre and through his books. The second hypothesis, regarding the Diocesan resistance, is illustrated by antipathy towards the Charismatic element of the Healing Ministry and the less strident but still apparent opposition to, and some have said ill-treatment of, Holbeck.

In 1987 Glennon decided to step aside from the leadership of the Healing Ministry. It was a traumatic 'step into the unknown' for all concerned. For Glennon it meant the severing of links, at least partially, with what had become a life work, for the Healing Ministry congregation it meant the replacement of the founder and only leader it had known throughout its 27 years' existence, and, for the Dean and Chapter, it meant appointing a leader, who would need to be more than simply another cathedral assistant, and working with a new person.

6.1. Dean James Evans Holbeck's appointment as Healing Ministry leader.

When Glennon announced his intention of retiring, the Healing Ministry Leaders' Committee appointed a Search Committee consisting of three members from its ranks, Dss. Gwyneth Hall, Mrs Susan Larkins and Mr George Parkes,[466] to recommend a suitable replacement. Dss. Hall was especially helpful in suggesting the names of possible candidates she had come to know well through the Postal Congregation and its Residential Seminars. Several names were suggested and investigated, and finally two names were left, Dean Jim Holbeck of Armidale and the Rev Gerald Farleigh of Weston, Canberra. It was agreed that the final decision on who should be the nominated leader should be made by a joint meeting of the Healing Ministry leadership and the Healing Ministry Centre Directors. A vote was taken and the joint committee voted nine to six in favour of Holbeck being nominated as the new Healing Ministry leader.[467] A letter, written subsequently to the Dean of Sydney, from Glennon, recommended Holbeck's appointment.[468]

Some four months later, a media release was issued from the dean's office, formally announcing the appointment of Holbeck.[469] As well as announcing Hobeck's appointment, this Media Release is significant for at least two reasons. First it acknowledges, without reserve, the growth and far-reaching

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[466] Healing Ministry Leaders' Committee Meeting, 1 May 1987.
[467] Healing Ministry Leaders' Committee and Healing Ministry Centre Directors' Joint Meeting Minutes, 3 August 1987.
[468] Letter from Glennon to Shilton, 30 July 1987.
[469] 'TOPIC. New Leader for World Wide Healing Ministry
... The Very Reverend Jim Holbeck, Dean of Armidale since 1978 has accepted the invitation to become the Healing Ministry leader in July 1988.
... It [the Healing Ministry] has since grown to become the largest church-based healing ministry in the world with sermon notes and cassettes reaching thousands of people throughout many countries. He was also responsible for the setting up of a residential, healing home in Newtown as a conference and fellowship centre.
Dean Shilton said "Canon Glennon's ministry arises out of a deep compassion for people with physical, psychological and spiritual problems. He introduces them to the grace of God in a relevant way ..."'.
Media Release from the Dean of Sydney, 9 December 1987.

nature of the Healing Ministry and it also makes uncritical reference to the spiritual aspects of the Healing Ministry.

6.2. Biography – Jim and Carole Holbeck.[470]

Holbeck started life in Gympie in Queensland. When he was 12, the family moved to nearby Ipswich, and Holbeck attended Ipswich Grammar School, where there was no formal religious instruction. He, his parents and his older and younger sisters were a close and loving family unit. They had strong moral values and there was some spiritual concern for the children. His parents, especially his mother, attended church occasionally and Jim was sent to confirmation classes and was confirmed. His sisters attended the Ipswich Anglican church and came under the influence of the evangelical flavour of that church, and they were anxious to impact on the life of their brother, Jim – lending him books and tapes. In the meantime Jim left secondary school and after spending some time as a junior clerk and apprentice fitter and turner, became a laboratory cadet with Queensland Railway Laboratories. He obtained his Diploma in Industrial Chemistry and became a senior chemist. It was in 1958 that his final examinations loomed! It was a case of passing everything, or failing and having to repeat the lot. Jim made a secret bargain with God; something along the lines of - 'if you are there, and get me through these exams, I will consider you seriously.' He passed and, to fulfill his side of the bargain with God, started to read the books and listen to the tapes given to him by his sisters. He was impressed and became a Christian in a New Year's Eve encounter with God. He soon became involved in local churches, attending, then leading, prayer and bible groups. It was in one of these youth groups that he met Carole Tapsell whom he later married.

[470] The biographical information in this chapter comes from a conversation between Canon Holbeck and Paul Egan, 25 June 2007, unless otherwise stated.

Holbeck became a metallurgical chemist with the Queensland Railway Laboratories. While he enjoyed the work, he was also keen to use what gifts he had to speak about his faith, and he was aware of the limited audience he had while he worked in the railway department. In 1964 he took a year's long service leave and enrolled in a theological course at Ridley College in Melbourne. In the December of that year he returned to Brisbane to work for two months and decided then on further theological study. He returned to Ridley College in 1965 for a further four year's study, where he completed a London BD, a ThL (2nd class honours) and a Th Schol (2nd class honours). He was deaconed in 1968 and priested in 1969 in Brisbane where he became Senior Curate at St Stephen's Church, Coorparoo in 1968-72, Rector at St Bartholomew's Mt Gravatt 1972-78 and part-time Chaplain at Griffith University, and then Dean of St Peter's Cathedral Armidale 1978-88. In the middle of his theological studies, in 1964, Jim and Carole were married and while at Coorparoo their only daughter, Sarah, was born in 1971 and second child, James, arrived in 1973. The youngest, David, was born at Armidale in 1979, apparently the first child born to a deanery family in over 100 years.

Holbeck's wife Carole (Tapsell), was born in India of English stock, who had been part of the British Raj for several generations. Her father was Carlyle Tapsell, an Olympic dual gold medallist for India in hockey. He is regarded by some people as the greatest hockey full-back the world has known, and being to Indian hockey what Don Bradman is to Australian cricket. The family followed other family members to Australia in 1947 and settled in South East Queensland. Carole attended Ipswich Girls Grammar School, where she was a formidable athlete. She went on to teacher's college and university in Brisbane and became a physical education teacher. She taught in Brisbane and Melbourne until Sarah was born and later became Senior Head Teacher in Health and Recreation in the Sydney TAFE Institute.

Holbeck's experience of God's healing is both personal and congregational. At the age of 11 months their daughter Sarah contracted meningitis, a very serious disease in the 1970s. Many children in the Mater Hospital, where Sarah

was a patient, died at this time. After much prayer, Sarah recovered. Then in 1973 their son James developed a blood incompatibility which required a blood exchange within a few days of birth. This was a traumatic time for the family. He also had bent bones so that he kept tripping over his own feet. God was called upon to intervene. Both Sarah and James were wonderfully healed, and James survived to become a rugby union player with the Australian Wallabies National Team. From a congregational point of view healing was evident at Mt Gravatt. It was a parish with many older people, and Holbeck saw the hand of God present in the lives of many of these people. So that, even before he went to Armidale, Holbeck was acutely aware of God's ability and willingness to heal, and a healing service was commenced at St Peter's Cathedral, Armidale.

6.3. Holbeck's arrival in Sydney.

Holbeck was warmly welcomed by Shilton, for as far back as 1968, the year he (Holbeck) completed his theological studies and was deaconed. Holbeck was offered two separate positions, one by Bishop Peter Chiswell of Armidale, and the other by Rev Lance Shilton who was, at the time, rector of Holy Trinity Adelaide, a large evangelical church in that city. Coincidentally, Holbeck's wife Carole had been converted to Christianity at a CMS Houseparty, under the ministry of Shilton. Holbeck turned down both offers as he believed he should return to Brisbane Diocese. So Holbeck was already known and approved by Shilton, and enjoyed his support. He was also well known to Bishop Goodhew of Wollongong, with whom he had worked, as his Senior Curate in Coorparoo, Brisbane, and who became Sydney's Archbishop between 1993 and 2001,[471] much of the time Holbeck was leader of the Healing Ministry. Excerpts from a letter to Goodhew from Holbeck, at the time of his election as archbishop suggest the closeness of the relationship

[471] *Year Book of the Diocese of Sydney - 2005*, Diocesan Registry, Sydney.

between the two.[472] These two associations from the past no doubt were, or became, a comfort to Holbeck. Another characteristic welcomed by Shilton and the anti-Charismatic members of the Sydney diocesan hierarchy was that Holbeck did not overtly embrace the Charismatic label. Holbeck said he didn't like labels and preferred to be known as a conservative Evangelical, who was open to things of the Holy Spirit like John Stott or Michael Green (two known English conservative Evangelicals),[473] rather than be labelled a Charismatic. Holbeck was though, through studies in eschatology, convinced that 'the age of the Spirit which began at Pentecost for all the people of God, had never come to an end.'[474]

With these views, Holbeck generally, skirted being branded a Charismatic - a continuationist, yes – however, his links with the Healing Ministry made him suspect by elements within the Diocese, which will be noted from time to time in this chapter.

It was with some trepidation, and only after talking with many people, that Jim Holbeck accepted the position as Healing Ministry leader.[475] He was aware of Glennon's unique ministry, and was somewhat in awe at the prospect of 'filling his shoes'. Being involved in the Healing Ministry, however, and being a Ridley College (Melbourne) trained man with no experience in working in the Sydney Diocese, Holbeck knew few local people and found it difficult to network, and experienced a degree of isolation. Holbeck felt confident in his position and experienced a warm acceptance by the Healing Ministry congregation and was convinced he was in the right place. If some Sydney 'conservative Evangelicals' did not accept him as one of them, he said 'that was their problem'.[476] This sentiment probably suggests a

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[472] '… I would like now to say personally how much Carole and I were relieved and delighted to hear that you had been appointed Archbishop … We always knew that you were headed for greater levels of leadership, and we feel that the Lord couldn't have made a better choice. We're glad that his people got it right too!'.
Letter from Holbeck to Archbishop Harry Goodhew, 4 April 1993.
[473] Email from Holbeck to Egan, 12 December 2010.
[474] *THN*, No. 18, January 1988.
[475] Holbeck/Egan conversation 25 June 2007.
[476] Ibid.

degree of rejection felt by Holbeck from some other Sydney clergy while he was leader of the Healing Ministry.

His first duty as leader, even before his arrival in Sydney, was an arrangement by Glennon that he (Holbeck) should attend the Diamond Jubilee celebrations of the Crowhurst Healing Home in Kent[477] and the Leaders in Renewal Conference at Canterbury England in 1988, while Glennon extended his time in office by a few months. In 1985, when it was still assumed that Squires would be the successor of Glennon, a minute from a meeting of the Healing Ministry Leaders' had approved the future leader undertaking an overseas Study Tour.[478] Holbeck says this was a worthwhile experience and was a high point from which he was to start the new ministry.[479]

In answer to the suggestion that he was 'something of a bridge' between the low-key Charismatic ethos of Glennon and the non-Charismatic emphasis of his successor, Holbeck wrote of his experiences soon after arriving at St Andrew's. [480] He said that shortly before Glennon retired, Bishop David Pytches (c.1933- , former Anglican Bishop of Chile, Bolivia and Peru), spoke at a Wednesday Healing Service. Near the close of the service he (Pytches) called, or invoked, the Holy Spirit to come on the congregation. The result was that a significant number of the congregation fell down (were 'slain in the Spirit', to use Charismatic/Pentecostal language). Some said dozens, and some said hundreds, fell! Holbeck was told, before he had begun his ministry at the Cathedral, this must never happen in his time as leader. Holbeck gained the impression, from several interviews he had in those early days at the Cathedral, that any outward Charismatic expressions such as tongues or prophecy would not be tolerated in the Healing Service. 'It was made clear that I had to fit in with the diocesan ethos or the future of the Healing Service might be at serious risk'.[481] Because he came as an assistant to the Dean and

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[477] Healing Ministry Leaders' Committee Meeting Minutes, 5 May 1988.
[478] Healing Ministry Leaders' Committee Meeting Minutes, 6 September 1985.
[479] Holbeck/Egan conversation, 25 June 2007.
[480] Email from Holbeck to Egan, 12 December 2010.
[481] *Ibid*.

responsible to the Dean and Cathedral Chapter, Holbeck felt he had to fit in with these requirements, and being a conservative Evangelical with openness to the workings of the Holy Spirit, he was happy to preach and teach the gospel believing that the Holy Spirit would take His word and use it to His glory. If there happened to be manifestations of the Spirit during services, then he said he could not stop that. He did, however, maintain a behind the scenes 'control' over the service to ensure that nothing happened that would put the service at risk of being closed down. 'It is probably true to say that both Canon Glennon and I tried to be sensitive to the people we were amongst and may have spoken more on Charismatic issues to people whom we knew were open to such teaching'.[482] Holbeck agrees that 'Charismatic' can mean different things to different people, but was reluctant to further define his own convictions on the matter.

Soon after Holbeck's arrival, his 'comforter' Shilton resigned as Dean of Sydney, and a farewell dinner was held for him and Mrs Shilton at the Healing Ministry Centre on 28 January, 1989.[483] This was followed shortly after with a welcome dinner for the new Dean, Bishop Ken Short, at the Healing Ministry Centre on 8 April, 1989.[484] Holbeck remembers Short as a strong character, who did not directly involve himself with the Healing Ministry. He told Holbeck of some financial difficulties the Chapter was having and also some disquiet about the Healing Ministry by some Chapter members. Holbeck believes there was mutual respect between the two.[485]

6.4. The new leader settles in.

The arrival of Jim Holbeck as leader of the Healing Ministry was quite a shock for the congregation since he and Glennon were different in several ways. They had different functions and their ministries covered different times under

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[482] *Ibid*.
[483] Healing Ministry Leaders' Meeting Minutes, 8 December 1988.
[484] Healing Ministry Leaders' Meeting Minutes, 10 February 1989.
[485] Holbeck/Egan conversation, 25 June 2007.

different circumstances and each had personal strengths and relationships, some of which will be mentioned here.

A most obvious difference was their ministry/preaching focus. While always keen to see conversions, Glennon's preaching was largely based on his experience and reading on the subject of healing, and was somewhat aspirational, [486] that is, seeking for something out of the ordinary, and focused very much on healing, and challenging what the Diocese accepted. Holbeck, on the other hand, had a broader pitch in his preaching, while still emphasising healing. Following the warnings on his arrival, he tended to be more orthodox and 'broad biblical'.[487] Glennon's ministry was that of a pioneer. He had to establish the Healing Ministry from nothing and nurture its dramatic growth to reach its peak in the late 1970s and 1980s. He persisted in what he believed to be the will of God in the face of concerted opposition. His detractors' views were based on genuine belief that what was taught was not quite biblical, blatant heresy or one of several positions in between. It required a strong and independent personality to make moves and decisions which were not always in keeping with the views of others associated with the Cathedral.[488] It is possible that the more gregarious Holbeck, from outside the Diocese, would have had difficulty treading that path. This is further spelt out by Holbeck:

> I had to suffer a whole lot of rejection and misunderstanding etc as I tried to preserve the Ministry in the face of those who would love to have seen it closed down. For example I was told soon after I took over from Jim that someone on either the Chapter or Standing Committee

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[486] Conversation between Barry Hall and Paul Egan,

[487] Email from Eavis to Egan, 22 April 2009.

[488] Holbeck has noted, that 'Jim Glennon could afford to challenge some negative things said or done regarding the Healing Ministry because he was a "son of the diocese" and personal friends with Marcus Loane, Don Robinson and John Reid and many others in high places. He also had the support of Sir Harold Knight as a very fair man on Chapter to turn to when things got a little rough. In early days there were other chapter members who were onside with Jim but they had disappeared before I came on the scene. Jim also knew some highly placed Anglican legal people to whom he could and did turn from time to time'.
Email from Holbeck to Paul Egan, 24 February 2011

of the Diocese had stated that the Healing Ministry is 'a blight on the Diocese'.

The only negative report I got personally from the Chapter was a rebuke from someone on Chapter that I had advertised some forthcoming activities as those of the 'St Andrew's Cathedral Healing Ministry'. It was pointed out to me very strongly that 'there was no such entity' and that I must never advertise in that way again. I had to use the term 'The Healing Ministry **at** St Andrew's Cathedral'. It was also pointed out that though this might seem to be a matter of little consequence, there were people on Chapter who were ***willing to die for it…*** It showed the attitude of some on Chapter over the years who were not obviously supportive of our Healing Ministry, behind the scenes.

So there was not much I could do about it except to bear the injustices etc and to make the Healing Ministry as theologically correct and as godly an organisation as I possibly could under God. It also meant that I did not share as many of the issues with my HM Leaders because that would only have inflamed the situation and would not have been personally helpful to them. We did not want to develop a 'them' and 'us' mentality. It was much better for us to get on with the job of providing a good healing ministry to meet the needs of needy people rather than get caught up in battles that we could not have won.

I had a lot of forgiving to do but it is not something I will be able to share with you because it would 'dent the reputations' of a few people. For me forgiveness means choosing to be merciful to the people concerned, refusing to hold against them the things they said or did; letting them off the hook of my unforgiveness and trying to love them by seeking their best interests. There are some things in life better

left unsaid for the sake of the gospel and for the honouring of the name of Christ.[489]

The marital status of the two has had some impact on the Healing Ministry. Glennon, being a single man, had perhaps been able to devote more of his time to the ministry, and it became his life's work until after his retirement, or his death. On the other hand, Holbeck's wife Carole played an active and significant role in the Healing Ministry. While she never had a defined (or paid) role, for most of the 17 years Holbeck was Healing Ministry leader, Carole regularly spend time before and after work praying with and counselling guests at the Centre and enquirers. She always encouraged and supported guests and staff, often buying and preparing food. Throughout the years she always attended the Wednesday night service in the Cathedral.[490]

Probably the main difference in function between the leadership of Glennon and Holbeck was the responsibility for maintaining and operating the Healing Ministry Centre, which presented new and more demanding challenges. As mentioned previously, the first few years after the acquisition and the last years of Glennon's leadership were almost frenetic years as the Healing Ministry Centre was becoming established and blended into the overall running of the Healing Ministry as a viable ongoing entity. It fell largely to Holbeck to oversee the development of the Healing Ministry Centre, although Glennon , during the next 17 years of his life, was never able to completely 'let go' of his involvement with the Centre.[491] The various parts of the Healing Ministry which had been established and grown over the first 25 years had

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[489] Email from Holbeck to Egan, 24 February 2011.
[490] Holbeck/Egan conversation, 25 June 2007.
[491] For example, in January 1988 Glennon conducted a regular series of talks on 'Are You Burnt Out' at the Healing Ministry Centre as well as Holy Communion on Sunday afternoons. Then in December of that year he led a series of retreats on 'Prayer', 'Silence' and 'Holy Communion'.
In November 1997, Glennon acted as Chaplain at the Weekend for 'Cancer Persons and Carers'.
In May 2001, Glennon conducted meetings for cancer sufferers at the 'Support Saturday' meeting.
Flyers Advertising Activities at the Healing Ministry Centre, January and December 1988, November 1997 and May 2001.

small beginnings, which then grew gradually. The acquisition of the Healing Ministry Centre meant an almost monolithic burden was suddenly thrust on the Healing Ministry. Office, maintenance, security, hostel reception, caring and cooking staff were needed – both voluntary and paid. A significant amount of money was needed simply to maintain the property. While a competent board of directors existed, Holbeck virtually the CEO, was ultimately responsible for the Centre as leader.

A major task of Holbeck was to utilise the Healing Ministry Centre as a teaching/learning/accommodation facility. To this end a number of teaching programmes were developed. Some ministries had small and unexpected beginnings. For example, soon after his appointment, Holbeck was counseling a young lady, when she asked if she could bring some friends to hear about healing and wholeness. She brought about ten people to the first session, and what became the regular Monday morning teaching started. In time these sessions evolved into what became known as Core Teaching sessions. Starting with Core One on the fundamentals of healing, they have expanded into five 'Core' segments, moving deeper into the healing process. The format of these was initially only 'live-in' from Tuesday until Thursday, but later changed to allow for day participants as well.

From a historian's point of view, Glennon's time appears to have had far more happening as new barriers were broken. Holbeck's years seemed more benign and routine by comparison. Holbeck was quick to respond to this suggestion:

> Let me assure you that my time in charge of the Healing Ministry at the Cathedral was not benign as you said, even though I agree that it appeared to be benign. One reason it appeared to be benign was that I was in no position to 'rock the boat' knowing that as an outsider to the diocese I had no peer or hierarchical support.[492]

[492] Email from Holbeck to Egan, 24 February 2011.

Related to this was the partial healing of the breach between the Healing Ministry and the Cathedral Hierarchy, especially the deans. While the Healing Ministry, especially under Glennon, was merely tolerated by past deans and his relationship with Shilton was strained, Holbeck's ministry was more warmly accepted by the Cathedral hierarchy. Note the occasional criticism of Glennon in the Cathedral Chapter Minutes referred to in Chapter Two. There appears to be no such direct criticism of Holbeck's ministry in the relevant Chapter meetings.[493] Holbeck, from choice or necessity, was less overtly Charismatic and controversial than Glennon, making him more acceptable to the Sydney hierarchy.

As with the change in the leadership of many churches, numbers of people left the Healing Ministry when Holbeck became the leader in 1989. Some had been stretched in their duties and general activities with the Healing Ministry, and were glad for an excuse to 'get-out'. Another feature of the Holbeck years is the collapse of the Charismatic ministry in the mainline churches and the consequent mushrooming of non-mainline Charismatic churches, and the spread of healing services in Sydney Anglican suburban churches. Both of these have had an effect on the popularity of the Healing Ministry Service as a source of healing ministry and as a gathering of people seeking Charismatic ministry and worship, resulting in a fall in numbers attending the Healing Ministry Services during the Holbeck years.

Glennon continued his regular visits overseas, especially to Florida, until 1996, when he decided it was getting too difficult for him to continue.[494] He was asked who could be invited to replace him. Glennon approached Holbeck, who agreed to go, so a formal invitation was issued. After Glennon's last visit in 1998, Holbeck travelled to the USA, ministering at All Saints Winter Park Florida and other centres in 1999, and annually from 2001 until after his retirement. These visits always involved a busy schedule of preaching,

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[493] Recollections of Cathedral Chapter members Canons John Chapman (1975-1995) and Bruce Ballantine-Jones (1995-2003).
[494] Email from Eavis to Egan, 10 August 2007.

teaching and counselling with usually a mission at the same time. A pamphlet from Florida, 2007, indicates a typical work schedule, and reads:

> 'The Healing Ministry at All Saints Church'.
>
> 'CANON JIM AND CAROLE HOLBECK WILL BE BACK WITH US
>
> October 22 - November 15, 2007'
>
> Canon Holbeck will be speaking at the Tuesday Healing Services during that period.
>
> Tuesdays 23, 30 October, 6, 13 November
>
> Canon Holbeck will be doing Master Teaching for Clergy and Prayer Group Members
>
> Mondays. 1pm and 7pm
>
> Tuesdays. 1 pm (following the Noon Hour of Prayer)
>
> Wednesdays. 9 am
>
> Thursdays. Noon. .
>
> Canon Holbeck Will Be Offering a Basic Healing Ministry Teaching Series:
>
> BASIC TEACHING FOR MEMBERS OF THE HEALING COMMUNITY.
>
> (Physicians, Nurses, Church & Parish Nurses, Medical Technicians & Personnel, Prayer Group Members and those beginning in the Healing Ministry.) This will be taught in three parts
>
> Session 1 - October 27 – The Prayer of Faith, Healing/Curing and Fear
>
> Session 2 – November 3 – Healing and God's Perfect will For Us
>
> Session 3 – November 10 – Healing Can Be Instantaneous – progressive – Delayed – Come in a Different Form Than Expected.

> CAROLE HOLBECK Will Be Speaking at the Care Givers Workshop at the Glennon House, Thursday, November 8 – 11.30 a.m. – 1.00 p.m. – Along with Dr Barbara Keene, Don & Sarah Jaeger.

An interesting aside, at this point, is a letter received by the Healing Ministry on the occasion of its 44th anniversary on Wednesday 22nd September 2004 from Donald C Jaeger 'of the All Saint's Episcopal Church in Winter Park Florida', whose testimony of healing was included in Chapter Five. He writes:

> I have been blessed by Jesus through the 'two Jims' of the St Andrew's Healing Ministry. First in 1992 Canon Jim Glennon visited Florida and it was through him that Jesus healed me of Motor Neuron Disease (ALS). Jim's teaching guided and supported me through the healing process. It was then that my rector and I had the vision of a healing ministry here in Florida.
>
> God has blessed this ministry with a weekly Healing Service averaging 180 people and a healing centre called, naturally, The Glennon House.
>
> We have been personally blessed that Canon Jim and Carole now spend a month each year in our home as they teach and minister to our healing team in Winter Park. In addition, during that time, they have a general healing mission one weekend and a specific cancer and care givers session another weekend. They have prayed for us, tutored us, encouraged us and gently disciplined us during the growth of Jesus' healing ministry here at All Saints Episcopal.
>
> So, we here at All Saints are inexorably tied to the Healing Ministry at St Andrews through Jesus Christ and his obedient servants Canon Jim and Carole Holbeck. PRAISE GOD.

Holbeck continued this 'Florida connection' as well as an active travelling ministry in Australia. For instance in April 1998 the Healing Ministry Leaders' Meeting minutes note that 'Canon Holbeck reported details of ministry outreach to West Wollongong, Uralla, Forbes, Orange, and Nowra and

coming outreach to Yass, Mowll Village and Men's luncheons in the City and Hornsby'. A Ministry Team had also been formed and had been 'well received' in Forbes and it was planned to develop further teams for outreach.[495] Meanwhile, the Cathedral work continued, but in 1992 it was noted that the attendances at the Wednesday services had decreased over the previous five years,[496] and it never increased to the numbers it had in the 1970s and 1980s. John Norfor (1928 -) suggests that while the model for the service had been proved over 30 years, he believed there was a need for special events such as music groups or special preachers.[497] In 1989, a 3 p.m. Sunday afternoon healing services commenced on a monthly basis,[498] and continued for the duration of Holbeck's ministry. The service was never as popular as the Wednesday night service, although attendances reached 100 people at some services in 1995/96.[499] It was discontinued soon after Holbeck's retirement in 2005.

The context for the relationship between the Healing Ministry and the Cathedral, described below, is largely summed up in the opening sentence of the Healing Ministry's Financial Report for 1991, where it says 'During 1990 the financial position of the Healing Ministry took a dive into a deficiency for the year of $8,149.00 after many years of surpluses'.[500] Holbeck explains the fall in income by saying that although the numbers have not dropped to a great extent, the core has diminished a little due to age and to the adverse publicity, especially recently, regarding public transport. Holbeck suggests it is probably this factor more than any other, which has affected offertories. He goes on to say:

> Not only has Jim Glennon retired, but in that period there has been the loss of Janet Hemans, the coordinator of Ministry at Golden Grove, and

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[495] Minutes of Healing Ministry Leaders' Meeting, 30 April 1998.
[496] Report from John Norfor (Healing Ministry Treasurer) to Healing Ministry Leaders Meeting, 9 January.1992.
[497] *Ibid*.
[498] Healing Ministry Leaders' Committee Meeting Minutes, 23 November 1989.
[499] Healing Ministry Leaders' Annual Report, 1996.
[500] Healing Ministry Financial Report, for the Year Ended 31 December 1991.

> more recently her successor Mrs Susan Larkins to work in the Parish of Canterbury. The loss of 'heir-apparent' the Rev John Squires, has had a significant effect, and some who had been involved at the Cathedral Healing Ministry, chose to support his ministry at Longueville [where Squires was the rector] rather than remain at the Cathedral.[501]

Over the next couple of years two issues, in tangent with the budget shortfall, occupied the thoughts and correspondence of the Healing Ministry and Chapter. One was the question of Holbeck's housing which is discussed below (separately for clarity), and the other was the prospect of the Healing Ministry wanting a closer, 'integrated' relationship with the Cathedral. Regarding the latter issue, a letter from Mr Graeme W McPherson, Cathedral Administrator, to the Healing Ministry refers to a telephone conversation of the previous week when mention was made of a 'proposal by the Healing Ministry that the Chapter be responsible for the Wednesday Healing Ministry on a 100% basis'.[502] This was followed by a letter to McPherson from the Healing Ministry, being more explicit about their ideas of closer cooperation between the two. The letter reads in part:

> We have put to the Chapter our wish to create a new vision of the St Andrew's Healing Ministry so that the Cathedral is fully committed to the Healing Ministry, and we in turn fully committed to the Cathedral through the two healing services (the established Wednesday evening service and the new monthly Sunday afternoon healing service) through our efforts and our giving ...
>
> Our main concern is with a new vision for the Healing Ministry to continue and extend that ministry as part of the ministry of St Andrew's Cathedral. There are other aspects of our proposal such as our

[501] 'Some Thoughts on Healing Ministry', Paper prepared by Holbeck, 30 November 1989.
[502] Letter from Graeme W McPherson to John Norfor, 21 December 1989.

willingness to return the Healing Ministry's finances to the Cathedral if you wish: this however is not the main thrust of our proposal ...[503]

A similarly worded letter was sent to Bishop Short on the same day, with a few differences. After reference to 'the main thrust of our proposal', the letter to Short said the relationship between the two 'is something to be settled during the negotiations over the new vision proposal which we hope will go forward early in 1990'. The letter goes on to say:

> St Andrew's Healing Ministry thanks you for agreeing to close the discussion on the apparent shortfall on the Healing Ministry's contribution during 1989. We are also agreeable to a budget commitment for 1990 of $42,000.00, based on 75% of an expected offertory of $56,000.00 but in the spirit of the vision proposal we would like to express it solely as a dollar budget (without reference to a percentage). This year has been a difficult financial year for us, and we would appreciate an opportunity to recover and build the bank balance. Our estimate of total general offertories for 1989 is $48,000.00.[504]

It would appear that the financial drop-off was, at least partly, responsible for these overtures. However, in a letter written in April 1990, the Dean says, in effect, 'Thank you, but no thank you'! Short, and the Chapter, argued that there is already support by the two ministries for each other, and he does not want a closer relationship. He notes examples of closeness such as:

> 1. That some people attend both 'Cathedral' and Healing Ministry congregations.
>
> 2. That Healing Ministry-owned taping equipment is used to tape the 'Cathedral' services.

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[503] Letter from Tony Simpson, Chairman, Business Mgt Group, Healing Ministry Centre to Graeme McPherson, 22 December 1989.
[504] Letter from John Norfor to Bishop Short, 22 December 1989.

3. That Glennon and Holbeck have given their counselling skills to needy people, no matter what congregation they are from and Holbeck is seen as a member of Cathedral staff.

4. Holbeck's secretary, Mrs Verco, is considered a member of the Cathedral staff.

This letter includes the following conciliatory paragraph:

> For these and other reasons, we are glad to confirm our common interest, fellowship in the gospel of Jesus Christ, and unity of purpose in the Spirit. We actually believe that the mutual dependence of which you speak is a reality. Undoubtedly when Christians work together especially as in this case where there are differences of accent and approach, it is vital that while understanding these differences to also give attention to the truths in Christ which unite us. This I believe is happening.[505]

This is a contrast to the view of Dean Shilton, some years previous, who described the Healing Service as being in the Cathedral, but not part of it. The Healing Ministry had made some progress in becoming part of Cathedral life, but was still not quite there. Finally, the Dean said he and the Chapter were glad to continue the 'present harmonious arrangement, which has been worked out over a number of years'.

The Healing Ministry was disappointed with this response, as indicated in a note written by John Norfor:

> I suggested that the Healing Ministry could perform better if given more responsibility, especially for its finances, and could voluntarily come in with support with the Cathedral Appeal. He and Chapter might be surprised! We left it at that, things would roll on, and at the end of the

[505] Letter from Bishop Short to Norfor, 10 April 1990.

year would negotiate the 1991 budget openly. Thus, no clear written back-off, but communication that we were disappointed.[506]

The first hypothesis of this thesis, regarding the gifts of Glennon in promoting the Healing Ministry, is less relevant here, although much of what had been achieved was recognised as Glennon's legacy. The second, relating to the Diocese's intolerance of the Charismatic ethos of the Healing Ministry is apparent as evidenced by the treatment Holbeck received from some members of the Diocese. The sending of mixed signals is apparent from this section, and do confuse the Adaptation stage of the Revitalization Theory, where the status-quo is challenged by a 'rogue ministry'. We see in this section the criticism of the Healing Ministry via criticism of Holbeck by some people, and the refusal of the Dean and Chapter to entertain the idea of a closer relationship with the Healing Ministry, while the Dean can write about 'our common interest in the gospel of Jesus Christ'.[507]

6.5. Relationship between the Healing Ministry and the Chapter.

In *The Healing Newsletter* for December 1991, finance was a major topic. 1t was reported that the offertories of $37,400.00 for the six months to June 1991 were $3,400.00 below budget and the $17,403.00 income for the September quarter was $3,000.00 short of budget. The written piece ends with 'WE MUST INCREASE OUR REVENUE IN 1992 TO SURVIVE'.[508] This shortfall was to be a feature of the next decade.

Bishop Short retired as Dean in 1992 and was succeeded by the Rev Boak Jobbins, and money remained a subject of letters and memos, together with reference to the links between the Cathedral and Healing Ministry. In December 1994 Jobbins wrote:

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[506] Notes on Discussion between Bishop Short and John Norfor, 22 June 1990.
[507] Letter from Short to Norfor, 10 April 1990.
[508] *THN*, December 1991.

> I wish to thank you, and through you all those associated with the Healing Ministry, for their generous donation to the Cathedral Gift Appeal.
>
> The Healing Ministry is a vital part of the life of the Cathedral. As such, I see its members as part of the Cathedral family; the gift is a sign that they see things similarly.[509]

This relationship of tolerance and partnership appears to have continued between the Healing Ministry and the Chapter during the deanships of Short and Jobbins. Jobbins resigned as Dean in 2002, and was replaced by Acting Dean Trevor Edwards. A looming crisis was identified on 8 April, 2002, when Archdeacon Edwards told Holbeck and other Cathedral staff members that, on 4 April, he had been appointed as a part of a Task Force, to report back to the Cathedral Chapter in relation to the accumulated financial losses which the Cathedral was suffering. It was believed that the 'Healing Ministry contribution to the Chapter was $5,000.00 for 2001'. He advised that the preliminary view of the Task Force was that the Cathedral's financial outgoings would have to be reduced, so as to ensure that, by 30 June 2002 (the date it was believed a new Dean may be appointed),[510] the Cathedral would no longer be operating with a cash deficit[511] In order to achieve this outcome, Edwards identified several areas, suggested by the Task Force, where savings should be made, a provisional proposal was suggested on 30 April 2002, including that 'The employment of Canon Holbeck will cease on the 30th June, 2002', and that the 'Healing Ministry become a financially independent ministry'.[512]

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[509] Letter from Dean Jobbins to Mrs June Gilbert (Holbeck's secretary), 7 December 1994.
[510] 'Preliminary Note in Relation to the Proposal, by the Cathedral Chapter to Re-organise the Financial Arrangements Between the Chapter and the Healing Ministry', 23 April 2002. (Prepared by Barry Hall).
[511] Letter from Barry Hall to Healing Ministry Leaders' Committee Secretary, 6 May 2002.
[512] Hall reiterated these warnings in a letter to the Leaders Committee, headed 'Proposal to Re-organise the Financial Arrangements Between the Chapter and the Healing Ministry', 1 May 2002.

This sudden and confrontational proposal was reminiscent of the letter sent by the Chapter to the Healing Ministry back in the Shilton days in 1985 (see Chapter Two). At a meeting on 30 April,[513] it was pointed out that the Task Force did not have an accurate understanding of the day to day activities of the Cathedral staff, and they had only a limited understanding of Healing Ministry activities. They further said that the Cathedral finances were in disarray, that the figures for the Healing Ministry contribution were inaccurate, and the most the Task Force could indicate was that it believed that the accumulated Cathedral deficit to 30 June, 2002 would be approximately $300,000. Chapter accounts had not been completed for the year ending 30 June 2001, but (give or take $20,000) a deficit of $80,000 for that year was anticipated. There was a detailed and, at times, 'sharp' discussion of these documents and figures. Some persons were offended by criticism made in relation to Cathedral finances, whilst others were offended by criticism of the Chapter's lack of knowledge of what actually occurred in the Cathedral, and criticism of its management generally.

Barry Hall made a written response, writing a very confident and assertive letter, arguing that the Healing Ministry could not make an immediate comment until all costs had been accurately calculated and the proposal considered in detail.[514] He went on to say that 'insofar that an immediate response is requested, the Healing Ministry could not undertake to assume extra financial burdens unless they are confident they can be met, however, preliminary investigation indicates that the Healing Ministry was paying more than 90% of the salary costs of its leader. Hall notes that Holbeck gave not less than 25 hours per week to Cathedral (as distinct from Healing Ministry) activities, that even on his 'day off' he attended meetings and that when he was appointed he was expected to devote only 25% of his time to Cathedral activities.

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[513] Meeting between Task Force members, Holbeck, Hall and Chandler (Healing Ministry Treasurer) Minutes, 30 April 2002.
[514] Letter from Barry Hall to Cathedral Chapter Secretary, 30 April 2002.

Holbeck was critical of the Chapter for:

1. Allowing the deficit situation to continue for years without involving the congregation.

2. Suggesting that staff cutbacks were the proper way to deal with the situation.

3. Not having sufficiently considered the implications of their proposed actions.

4. Suggesting the Healing Ministry Leader's employment be terminated when he led a world-wide ministry, recognised by many denominations and when they have had his services for virtually nothing. 'The Healing Ministry is prepared, and able, to help with the financial difficulties.'[515]

Research by John Chandler (1947 - , a long-time supporter of the Healing Ministry and Honorary Treasurer of the Healing Ministry Leaders' Committee from 2001 to 2008), was able to show, at the meeting on 30th April, 2002, that:

*In 2001 the Healing Ministry contributed $43,000.00 to cover Holbeck's costs.

*In 2002 the Healing Ministry was contributing nearly $4,000.00 per month.

* That Holbeck is living in a house built by the Healing Ministry at no cost to the Cathedral. The Cathedral did not contribute anything towards building the house and had not contributed anything since the house was built. That is, the Healing Ministry is providing Jim's accommodation at no cost to the Cathedral.

[515] From paper entitled 'Preliminary Views of Healing Ministry Leader', Jim Holbeck, 30 April 2002.

* That Holbeck's employment contract with the Cathedral states the Cathedral provides his accommodation.[516]

Subsequent to the meeting, the Rev Barry Marsh, who was on the Cathedral part-time staff, found that the Cathedral financial records showed the annual contribution from the Healing Ministry was $5,000.00, while the balance of the Healing Ministry's financial contribution was included in the total figure of Cathedral offertories. Nothing more was heard from the Cathedral Chapter.[517] At the Cathedral's 2002 annual Vestry Meeting, Archbishop Peter Jensen advised the meeting that for many years, the Cathedral had been heavily subsidising the Healing Ministry.[518] Since this was untrue, Chandler wrote to the Archbishop pointing out an alternative position. Statistics and comments from this letter include:

Cash contributions and provision of equipment since 1965.

	Actual Amount Given	Approx Values as at 31.12.2001[519]
Monthly contributions	$1,056,539	$2,055,585
Cathedral gift appeal	$ 62,256	$ 166,820
Cathedral restoration appeal	$ 37,912	$ 98,343
Provision of Cathedral equipment	$ 21,000	$ 29,000
	$1,177,707	$2,350,018

In 2005 the Healing Ministry was again encouraged to make a larger contribution to the Chapter, because, based on their calculations, the Healing Ministry was not 'pulling its weight'. Chandler was able to point out

[516] Letter from Chandler to Egan, 26 November 2007.
[517] *Ibid.*
[518] Email from Chandler to Egan, 26 November 2007.
[519] These amounts are based on the Retail Price Index for each year from 1965. They are calculated by using the formula obtained from The Australian Bureau of Statistics.

that their calculation had failed to account for Holbeck's accommodation, which incurred no cost to the Cathedral. A local real estate agent had estimated that Holbeck's accommodation at the Healing Ministry Centre was valued at $700.00 per week. Cheekily, Chandler pointed out that, based on the figures the Chapter had presented plus the rental cost, that the Healing Ministry had paid 138% of Holbeck's cost to the Cathedral in 2005, and was therefore subsidising the Cathedral![520]

This section shows a general thawing of relationships between the Dean/Chapter and the Healing Ministry. The Chapter, however, was still quick to jump in and threaten the Healing Ministry when it was thought it was not making substantial/sufficient financial contributions to the Cathedral.

6.6. Housing the Holbecks.

The Holbeck's housing situation is a saga which took some 12 years to resolve, and resulted in a significant addition to the campus of the Healing Ministry Centre. The Holbecks initially moved into the Cheltenham house which was owned by the Cathedral Chapter and lived there for some 18 months.[521] Holbeck notes in a letter that he did not have a say in where the family were to live when they first came to Sydney.[522] Moves for the Holbecks to vacate the Cheltenham house were made in July 1989 when the matter was brought to a head by a letter from the Dean mentioning financial difficulties the Chapter was experiencing and the possibility of selling the Cheltenham house.

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[520] Letter from Chandler to Ms Kay Terry (St Andrew's Administrator), 30 November 2005.

[521] 'For both of us, the travelling seems to take an eternity, and one has to allow for long delays on any day. Nevertheless, we believe we are in the place to which God has called us despite all the changes'.
Christmas letter from the Holbecks. 1988.

[522] 'I don't need to bring up the past except to say that we were told we must live in the house at Cheltenham'.
Ministry Letter from Holbeck to Leaders and Directors of Healing Ministry and Healing Centre, 12 August 1998.

At a meeting of the Healing Ministry Centre Directors, a report from the Special Housing Committee noted that 'although it was the Healing Ministry not the Healing Ministry Centre which was responsible for housing Canon Holbeck and family',[523] the Directors [of the Centre] were prepared to look at the proposal that the Holbeck family live at Golden Grove. In December 1989, and after meeting with the Chapter representatives it was reported that the Chapter welcomed the proposal for the Holbeck family to live at the Healing Ministry Centre and to continue with the $12,000.00 p.a. housing subsidy. This was meant to be a temporary measure and after several years, in 1995, the Healing Ministry Committee still believed the Chapter would provide accommodation for the leader and his family 'in a matter of months'.[524] However, it stretched to an 11 year stay. In the meantime negotiations between the Chapter, the Healing Ministry leaders and the Healing Ministry Centre Board were ongoing.

Many housing options were considered and a degree of friction continued between the Healing Ministry committees and the Cathedral Chapter over the leader's housing. On the one hand the Healing Ministry committees believed the Chapter had abrogated their responsibility by leaving the Holbecks living in the Healing Ministry Centre, especially since Holbeck's work agreement says the Cathedral Chapter would provide accommodation.[525] The Cathedral Chapter (remembering that some of its members were opposed to the mere existence of the Healing Ministry) thought it was outside the orbit of their responsibility to provide housing for the leader of the Healing Ministry which was claiming, at least partly, to be an independent body.

However the Holbecks continued living on the top floor of the Healing Ministry Centre until 2001. Prior to that, in 1998, the Cathedral Chapter released the proceeds of some bequests which had been made to the Healing Ministry. Proceeds from the two bequests totaled some $250,000.00 and included one

[523] Healing Ministry Centre Directors' Meeting Minutes, 21 September 1989.
[524] Healing Ministry Centre Directors' Meeting Minutes, 25 July 1995.
[525] Healing Ministry Centre Report to Directors, 2 April 1998.

of $90,000.00 from the estate of Mrs Anne Carrington,[526] and another from the estate of Mrs Thelma Maxwell Fillans-Lawless of $160,000.00.[527] Both had been members of the Healing Ministry. The release of this money followed a letter to the Archbishop (Goodhew) from Mrs Pat Read. Read had previously been Glennon's Secretary, member of the Healing Ministry Leaders' Committee for 16 years and Director of the Healing Ministry Centre for ten years and later Holbeck's Secretary for one year.

The letter reiterated much of the background to the Holbeck housing story, including mention of Squires and the Cheltenham house. Read's letter continues, there being no other accommodation available for them, at the time, the Holbeck family occupied the second floor of the Healing Ministry Centre. It was never suitable for a family of five on a permanent basis. Mrs Read goes on to say that 'the Holbecks never complained, but that the children never liked living there. It is not a place where young people would feel comfortable bringing friends home as they normally would'. Both the Healing Ministry Leaders and Holbeck had approached the Dean (representing the Chapter) on many occasions as to the provision of a home. It had gone on for so long, that she had lost track of the different responses she had during the previous eight years. The letter continues:

> The solicitors sent the cheque to the Cathedral and instead of coming to the Healing Ministry it was put into the Property Trust and I presume is being held on our behalf ... It would be in the interest of the Healing Ministry to have our leader properly housed, so could this money be used towards that purpose?[528]

From as far back as 1989 the possibility of building a house for the Healing Ministry leader on the Golden Grove site had been raised.[529] Andrew Blamey

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[526] Letter from Barry Hall to Dean Jobbins, 27 November 1997.
[527] Attachment to a letter from Barry Hall to Healing Ministry Leaders' Committee, 30 October 1997.
[528] Letter from Mrs Pat Read to Archbishop Goodhew, 14 February 1997.
[529] The Board is interested to consider how a suitable house could be built on portion of the Centre's property.

was an architect who inspected the Healing Ministry Centre property with the view to recommending where a house might be placed, and the advantages and disadvantages of building in different positions on the site.[530] After reviewing the possible locations for the house construction, Blamey recommended the South West corner as being the most advantageous and likely to have the least impact on other aspects of the site. Holbeck wrote a paper favouring the proposal, which he saw as a win/win/win situation. [531]

Healing Ministry leaders and Healing Ministry Centre Directors met again on 24 November 1998 and it was resolved that the leader's house would be built on the north east corner of the property, next door to 22 Queen Street and would be built and owned by Healing Ministry Centre Golden Grove Ltd. Soon after, proposals for the design of the leader's house from three architects, Peter Bell, John Davis and Andrew Blamey were reviewed and Blamey's was chosen.[532] In 1999 the two storied, four bedroom house with its leafy outlook

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Memorandum from Tony Simpson, Chairman, Healing Ministry Centre BMG, 22 December 1989.

[530] SOUTH WEST CORNER.

Advantages	Adjoins other residences.
	Provides private access from Queen Street.
	Can adjoin existing terrace house which is built to boundary (no windows).
	Level street access.
	Existing separate lots available.
	Quiet part of site.
Disadvantages	Affects pathway walk (most of palm trees could be relocated).
	Removes internal car access to rear service area.
	(Kitchen can be serviced from Queen Street).

*Part of the site was on separate title from the bulk of the site.

Letter from Andrew Blamey to Healing Ministry Centre Directors, 24 November 1998.

[531] 'It would be **a win situation for the Holbecks** because humbly I would suggest that having lived on the site for several years I would be in a position to know what is involved, and certainly more than those who have not. We would love to live there.

It would be **a win situation for the Leaders' Committee and for the Directors**. There have been many of our followers who have been suggesting that God has given us the land already, and to look further afield for another property does not appreciate His provision.

To me it would appear to be **a win situation for the Chapter**. It would relieve the Chapter of responsibility for housing the leader adequately, with no financial outlay to them, nor ongoing concern for maintenance. It would also solve the problem of joint ownership and other complications arising from a joint venture'.

Letter from Canon Jim Holbeck to Healing Ministry Centre Directors, 24 November 1998.

[532] Healing Ministry Centre Directors' Meeting Minutes, 3 December 1998.

and quiet setting, so near to the city, was completed and the Holbeck family moved in.

6.7. Holbeck's last years with the Healing Ministry.

In January 2000, only months after occupying the Golden Grove house, Holbeck approached Dean Jobbins informing him that his 65th birthday was coming up later in the year (the mandatory age for clergy to retire, without an invitation to stay longer), and proposing that he remain leader of the Healing Ministry for a further two years,[533] until 31st December 2002. This, among other things, coincided with Holbeck's acceptance of an appointment to Winter Park Episcopal Church, Orlando, Florida as from 30th April 2003.[534] The Chapter approved this arrangement. In the meantime, a new Dean (Jensen) was appointed in October 2002, and commenced duties in early 2003 and he suggested Holbeck extend his time as Healing Ministry leader until the end of 2004. This he did, scuttling his plans to take up the Florida appointment. The Dean acknowledged the longstanding antagonism from the Cathedral towards the Healing Ministry, and the cruel way the Holbecks had been treated.[535] In his comments to the AGM of Healing Ministry Centre Golden Grove Ltd in 2004, the Treasurer, Chandler, was glowing in his praise for the new Dean.[536] He noted that in all the years of the Healing Ministry prior to Dean Jensen, the Healing Ministry was little more than merely tolerated by the Chapter – for the first time in 43 years the Cathedral now accepted the Healing Ministry. For example, the Dean talked about the Healing Ministry at the Sunday services and appreciated many features of the Healing Ministry. In previous years when the Healing Ministry leader visited other churches he did so as leader of the Healing Ministry only, not representing the Cathedral. This has now changed. The Healing Ministry

[533] Healing Ministry Leaders' Committee Meeting, 27 January 2000.
[534] Letter from Barry Hall to Secretary, Healing Ministry Leaders' Committee, 6 May 2002.
[535] Healing Mnistry Leaders' Committee Meeting Minutes, 6 June 2006.
[536] Statement read at the AGM of the Healing Ministry Centre Golden Grove Ltd by Chandler, 12 March 2005.

website could now be accessed through the Cathedral's website. This was not the case previously. It was mid-2006 that Holbeck, formally retired as leader of the Healing Ministry.

6.8. Glennon's death and posthumous legacies.

Jim Glennon died on 11th June 2005, and was privately cremated after a Service of Thanksgiving in St Andrew's Cathedral on 22nd June 2005 at 10.30 am, which followed closely instructions he left for his funeral.[537]

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[537] Sid Eavis wrote:
'In Jim's personal notes I found the following information.
"I have no relatives in Sydney I would like to make these arrangements/suggestions for my funeral.

- I would like the funeral service to be at St Andrew's Cathedral where I ministered for 33 years.
- The service to be from BCP [Book of Common Prayer] and for the coffin to be in the Cathedral.
- I would like Colin Boland to be my funeral director.
- The hymns I would suggest are;
- *How Sweet the name of Jesus sounds.*
- *Rock of Ages*
- And if there is time for a third hymn *How great thou art*
- If there is an anthem*, Jesu, joy of man's desire (Bach)* and included in the music, *I know that my Redeemer liveth (Handel)*
- If agreeable I would like Bishop Donald Robinson or Bishop John Reid to be the preacher and for the service to be arranged and conducted by the Dean of Sydney. [Bishop John Reid preached].
- I want the service to give glory to the Lord Jesus Christ, my Savior, Healer, Lord.
- My wish is to be cremated.
- I hope that on the order of service could be printed '*I was not disobedient to the heavenly vision'*.
- If the Dean is agreeable I would like my ashes to be interred in the Cathedral.
- Failing that I would like my ashes buried in the Cathedral Close and failing that in my parent's grave in Botany cemetery (Anglican Section No. 1050).
- I would appreciate a plaque being placed in the Cathedral – possibly with the choir plaques (I was Precentor 1957-1962) with the words:-
- *In loving memory of*
- *Canon Alfred James Glennon A.M.*
- *Who served on the Cathedral staff for 33 years*
- *And who founded the Healing Ministry in the Cathedral in 1960*
- *'Jesus Christ the same yesterday and today…"'*
- The total cost of the funeral and any cost of the above is to be met from my estate and a gift of $5,000 to be given to the Cathedral to cover expenses for the funeral service'.

Email from Sid Eavis to Canon Jim Holbeck, 13 June 2005.

In February, 2000, Glennon had established the Canon Jim Glennon Healing Ministry Trust (the Trust). This was established with a gift of $1,000.00[538] from Glennon and by the end of the year, in a letter to Bishop Forsyth, he mentions that he had added an extra $100,000.00 and an additional $200,000.00 was expected from Glennon when the sale of his home was complete and he had moved into Goodwin Village.[539] This was increased to over two million dollars from Glennon's estate in 2005. The public were invited to add to it and the Trust stipulates that only the proceeds earned are to be spent, after the fund has been capitalised to maintain its value, for the following objectives:

RECITAL B:

a. The advancement of the work of the Healing Ministry in St Andrew's Cathedral, Sydney.

b. The advancement of the work of the Healing Ministry Centre (Golden Grove) Limited at 5 Forbes Street, Newtown or wherever it may subsequently be located.

c. The support of so much of the work of the Order of Saint Luke (Australia) Limited as relates to the support and promotion of the Christian Ministry of healing in churches throughout Australia.

d. The support of any other work that reflects the Christian principles and philosophy of the Christian Ministry of Healing, whether in churches, theological colleges or healing homes, or through the provision of training opportunities in the Christian Ministry of Healing in Australia.

e. The support of the general ministry of St Andrew's Cathedral, Sydney.

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[538] Deed of Trust, 1 February 2002, between Canon Alfred James Glennon A.M. and the Very Reverend Boak Alexander Jobbins Dean of St Andrew's Cathedral, Canon James Evans Holbeck, Clive Jeremy Warren-Smith and John Murray West.
73 Letter from Glennon to Bishop Forsyth, 16 December 2002.

f. The advancement of the Christian work of the (Anglican) Church Missionary Society, and the (Anglican) Bush Church Aid Society.[540]

The Trust leaves to the discretion of the trustees how the money is to be allocated within these parameters,[541] but Glennon did make two, non-binding, recommendations:

1. That ten percent of the income go to missionary purposes, and of the remainder, two thirds will go to the Healing Ministry and one third to St Andrew's Cathedral.[542]
2. It would sicken me to think that either the Healing Ministry or the Cathedral or both could anticipate receiving what ultimately will be a substantial amount that would be used only to support their general finances and excuse them from raising their own finances and meeting their own needs. I suppose, in other words, it means that I think the Trust money should be used for fresh endeavour and be a spur and not a crutch.[543]

The letter to Forsyth continued by saying 'As the Trust document sets out clearly, two-thirds of that money will go to the Healing Ministry and one-third to the Cathedral ... At least, I am making a very tangible contribution to the finances of the Healing Ministry and the Chapter and the Trust is so structured that that amount will continue and increase every year'.[544]

In the year this Trust was established, distrust of the Chapter by the Healing Ministry Centre Board was still a factor. The Articles of Association of The

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[540] Deed of Trust, 2.
[541] '...PROVIDED HOWEVER that at least two thirds (2/3) of the income and two thirds (2/3) of the capital shall be applied for the purposes specified in Recital B sub-clauses (a), (b), (c) and (d)'.
Deed of Trust, 4.
[542] The Canon Jim Glennon Healing Ministry Trust, A Brochure Publicising and Produced by the Jim Glennon Trust.
[543] Letter from Glennon to the Jim Glennon Trustees, 3 December 2003, cited in Sid Eavis, *A Healing Ministry*, 135.
Glennon wrote this letter in an effort to clarify the interpretation of the Recitals,
Email from Eavis to Egan, 26 April 2009.
[544] Letter from Glennon to Bishop Forsyth, 16 December 2002.

Healing Ministry Centre Golden Grove Ltd were unanimously altered by the membership. The decree that, 'in the event of the liquidation of the Healing Ministry Centre for any reason and the assets reverting to the Cathedral Chapter', was changed to, 'the assets going to the Canon Jim Glennon Healing Ministry Trust'.[545] Months before his death in 2005, as speaker at the 20th anniversary of the Healing Ministry Centre at Golden Grove, Glennon commented that 'Sir Harold Knight had made the observation that "Things are alright now, but one day a headless monster will want to take the Centre over"'.[546]

In 2006 three directors of the Healing Ministry Centre Board, Sid Eavis, John Norfor and Peter Verco, conceived the idea of developing a ministry which promoted and made available the teaching of Canons Jim Glennon and Jim Holbeck, called the 'Kingdom Outreach Ministry'. This ministry became a reality in 2009, with the production of a resources booklet containing a catalogue of Glennon and Holbeck teaching material (CDs and DVDs) available for purchase, an introductory cassette and notice of workshops to introduce the Ministry.

Ms Zillah Williams edited Sid Eavis' book *A Healing Ministry,* which was published in 2007, after which she embarked on editing a daily devotions book.[547] Eavis gave her copies of most of Glennon's sermons from which she selected the devotions. The book *Healing is a Way of Life*, published by Zillah Williams in 2009 and consisting of daily readings for one year, was based entirely on Glennon's sermons. It was commended in the Foreword by Stuart Robinson, Bishop of Canberra-Goulburn, with its authorship attributed to Glennon.

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[545] Eavis continues 'The property was by this stage valued at between $7m and $10m…Bearing in mind the events leading up to the acquisition of the property, the directors and shareholders [those who are accepted by the directors and pay an annual subscription] convened an Extraordinary General Meeting at which this Article [Article 8] was altered'. Eavis, *A Healing Ministry*, 57.
[546] *Ibid*.
[547] Email from Eavis to Egan, 28 March 2011.

6.9. Conclusion.

Probably the most positive aspect of the Holbeck years, so far as the Diocese's acceptability of the Healing Ministry was concerned, was the appointment of Holbeck himself. Holbeck's previous encounter with Dean Shilton was a very positive note on which the new ministry should commence. Holbeck's relationship with Archbishop Goodhew made for further harmonious relationships within the Diocese.

Holbeck heeded the Diocese's warnings and kept any Charismatic expression under control. The teaching programmes which Holbeck developed utilised Golden Grove. The positive words of Deans Short and Jobbins, and the work Holbeck did above his '25%' show the benefits to the Cathedral of having him on staff. The financial contractions of the Healing Ministry and the financial difficulties of the Cathedral Chapter were important factors in the 1990s. The Healing Ministry attempted to have a closer association with the Cathedral, which was spurned, and the Cathedral accounts were in disarray, which led to the belief that the Cathedral was subsidising the Healing Ministry. The Healing Ministry was vindicated on this occasion. The Holbeck's housing situation was prompted by a Chapter financial 'difficulty', which led to the ignoring of the Holbecks for some years and the addition of a valuable asset on the Golden Grove site. The establishment and terms of the Canon Jim Glennon Trust included a bequest to the Healing Ministry and St Andrew's Cathedral. The Kingdom Outreach Ministry and *Healing is a Way of Life* are further instances of Glennon's legacy.

The first hypothesis of this thesis, regarding Glennon's gifts and influence, can be seen in this chapter. As well as the legacy of the Ministry and Centre inherited from his time as leader, Glennon remained active at the Centre, leading groups, teaching and inspiring. His posthumous legacies are significant. The Jim Glennon Trust is an entity which will benefit the Healing Ministry and the Cathedral 'in perpetuity'. The Kingdom Outreach Ministry is

an attempt by his supporters to keep the teaching and testimony of Glennon alive and the book, *Healing is a Way of Life,* is a tribute to him.

Evidence of the second hypothesis, of the Diocese's uncompromising theological position, including attempts to restrict the Charismatic ethos of the Healing Ministry from being observed in the Diocese, is apparent in this chapter. The warnings given to Holbeck by Chapter members and others, showed the depth of feelings some people had towards the issue of any Charismatic influence. The refusal of the Chapter to become more closely allied with the Healing Ministry may be construed as a rejection of it, and the speed with which the Chapter criticised the Healing Ministry when it, erroneously, believed the Healing Ministry was not 'paying its way' again showed the disrespect with which the Healing Ministry was held. The acknowledgement by Dean Jensen that the Holbecks had been treated cruelly, at least partially in relation to the housing situation, again shows the disdain with which the Ministry had been held. The chapter again illustrates the Adaptation stage of the Revitalization Theory, as the Chapter continued its efforts to discredit the Healing Ministry by accusing it of financial ineptitude and by muzzling mention of the Charismatic ethos which had been a lynchpin of its earlier success.

Chapter Seven

The Final Decade – The End of an Era

PART 1. Orthodoxy Recaptured

This chapter consists of two major sections, describing two changes which have occurred in Sydney Diocese in recent decades. The first is what may be called a macro event, which is the evolution of the diocesan evangelical theology between approximately, 1980 and 2001. The second is the description of a micro event, namely the fortunes of the Healing Ministry, which resulted from the success of the macro event. The first section is a description of the application of the Revitalization Theory which I have called the Jensen Challenge and which describes, primarily, events leading to the year 2001. Illustrated, is a Period of Increased Individual Stress of the Revitalization Model in the 1980s and 1990s when a number of influential people's Mazeways were disrupted. This situation led to a group of 'young Turks' in the Diocese taking it upon themselves to inaugurate a movement to reform the Diocese and restore the values they believed were being undermined. Conscious of the political realities of the times, and acting strategically to attain a position of power in the Diocese, this group mobilised their forces and selected a Prophet, from their number who, they believed, would be most electable at the upcoming Archbishop's election. This person would lead the final stage of the campaign and continue in the role of leader (Archbishop) following the election. The Jensen Challenge, like the Mowll Challenge of 1933, is a derivation of the Revitalization Theory in that, the movement was well underway before the Prophet was chosen to lead the campaign and eventually to preside over the new Steady State. Again, as with the Mowll Challenge, the new Steady State is more of a reinforcement of the previously, prevailing situation, rather than a radical departure from it.

This chapter confirms the thesis' second hypothesis, that of the 'uncompromising theological position' of the Sydney Diocese. The first part shows the Diocese 're-enforcing the concrete', theologically, after a tremor threatened its foundations in the 1990s. Forces within the Diocese became increasingly dissatisfied with the prevailing, more moderating ethos, especially under the direction of Archbishop Harry Goodhew (1931-). These forces worked to overthrow this regime at the 2001 archbishop's election and to bring about a reinvigorated Steady State.

As noted in Chapter Three, the Mowll Challenge (culminating in the election of Archbishop Howard Mowll in 1933), was a reaction by forces within the Diocese, especially through the Anglican Church League (ACL), against what were perceived as liberal impulses threatening the conservative theological position of the Diocese. There is a similarity, and a link, between the Mowll and Jensen Challenges. The similarity is that a perceived threat was evident in the lead-up to both elections, which galvanized the opposition forces, which later chose a leader/Prophet. The link is that one of the last acts of Mowll, as Archbishop, was to appoint the Rev Dr David Broughton Knox (1916-1994), in 1959, to his 26 year Principalship of MTC, producing generations of graduates who espoused his conservative theological predilections.

7(1).1. The Knox Factor.

As world-wide Anglicanism, in the developed world, was becoming more tolerant and accommodating to some broader biblical interpretations and intellectual developments, Sydney Diocese was reacting by becoming more theologically conservative, thanks largely to the theology taught by Dr Knox. This teaching of Knox's laid the foundations to the Jensen Challenge, and was promoted in the context of the theological tumult of the 1960s. John Robinson's *Honest to God* was published in 1963 amid the world-wide spread of liberal theology, and the Australian Church Record reporting a number of instances of clergymen resigning their orders because of a 'crisis of faith'. The

spread of neo-Pentecostalism seemed to provide an alternative to the authority of the Bible as a source of revelation.[548] Knox's influence was institutionalised. From the 1960s to the 1980s, archbishops refused to ordain anyone for work in the Diocese who had not been trained at MTC.[549]

Knox taught and promoted several distinctive theological positions which maintained, and even strengthened, the conservative evangelical track on which the Sydney Diocese was travelling. At the heart of Knox's theology is the theory of Propositional Revelation. This is the belief that God is revealed solely through propositions presented in the Bible, that is, through the written words of scripture, in which the fundamental proposition is that Jesus is Christ, the Lord. In 1960 Knox develops the claim that the only revelation of God is 'propositional', spelt out in an article entitled 'Propositional Revelation the only Revelation'.[550]

Whereas T C Hammond had been a conservative evangelical theologian in a more traditional mode, Knox was a conservative Evangelical in a radical form, which changed the college's focus to Calvin's theology. In particular, and assisted by MTC's Vice-Principal D B Robinson, a future Archbishop of Sydney, Knox concentrated on teaching a radical (for Anglicans) view of the nature of the Church. This shows how Sydney Diocese reacted to the threat of theological liberalism by following an even more theologically conservative path. How this greater conservatism 'played out' follows.

7(1).2. The 'fight-back' mobilises.

The conservatives held a precise view of Biblical truth, but it was, primarily, focused on such key issues as the ordination of women to the priesthood, the ordination and marriage of homosexuals, and the promotion of Lay

[548] Marcia Cameron, *An Enigmatic Life: Broughton Knox – Father of Contemporary Sydney Anglicanism,* (Canberra, Acorn Press, 2006), 159f.
[549] Stuart Piggin, *Evangelical Christianity in Australia*, (Melbourne, Oxford University Press, 1996), 184.
[550] D.B Knox, Propositional Revelation the only Revelation, *Reformed Theological Review,* February 1960, Vol. 19.1, 1-9, cited in Stuart Piggin, *Evangelical Christianity in Australia*, 185.

Presidency (lay people presiding at Holy Communion). In 1992 REPA (Reformed Evangelical Protestant Association) began, as a gathering of about 20 clergymen of 'standing and accomplishment in parish ministry',[551] who gathered regularly but informally on a Saturday morning to discuss how things in the Anglican Church could change for the better.[552] The goal was to reform the Church so that it would be more effective evangelistically, more faithful to the scriptures, and more in tune with what were regarded as the essential principles of the Reformation. These goals are included in the REPA foundation statement of early 1992.[553] REPA represented a culture with a no-nonsense interpretation of the Bible, and it was strict in matters of personal morality.[554] All this was reminiscent of the teachings of Knox, who had taught all the REPA founders. 'There was nothing sinister about this agenda', insists John Woodhouse (1949-), rector of Christ Church, St Ives (1991-2002), a founding member of REPA and later principal of MTC (from 2002). Our questions, he insists, were 'What is going to happen to us as Anglicans? Is anyone thinking about where we are going? Have we (or anyone) got plans for the future? What Church do we want to see achieved in this city in the

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[551] Chris McGillion, *The Chosen Ones; The Politics of Salvation in the Anglican Church*, (Crows Nest, NSW, Allen & Unwin, 2005), 8, from an interview with the Canon Bruce Ballantine-Jones, rector of St Clement's Jannali by Chris McGillion, November 2003.

[552] McGillion, *The Chosen Ones*, 8.

[553] 'We are a group of reformed evangelical protestant pastors of churches in Sydney who are dissatisfied with our Association of Churches [that is, the Anglican Church of Australia] because of its failure to stimulate growth, develop resources, maintain evangelicalism, handle controversy and spread and establish the gospel. Therefore we are meeting to try and rectify the weaknesses in our Association, whose place in our society is diminishing and whose integrity to our theological position is compromised ...

'The essential change that we need to make is to put our reformed evangelical theology (with its characteristic evangelical style of ministry) ahead of any denominational, institutional or vested interest at every level of our Association. It is not a grand stroke but a thousand changes that need to be made. However, all the changes run in the same direction, so that our Association will reinforce and spread our pastoral ministries. It is a grass roots rather than a centrally organized change in direction based in theological and evangelicalism rather than in liturgy and structuralism'.

Cited in McGillion, *The Chosen Ones*, p. 8/9, Quoted from the Rev Robert Forsyth, 'The future of Anglicanism in Australia' an address to the New South Wales Provincial Synod, 1994.

[554] *Ibid,* 9.

future? It was fundamentally our evangelical concern for the gospel teaching in this city'.[555]

One response to the formal establishment of REPA was the formation, in July 1992, of 'Anglicans Together', made up of more moderate and diverse Anglicans. Their aim was to prevent the Diocese from drifting into a narrow sect, cut off from the rest of the Church. One of the first acts of Anglican's Together was to mobilise support for a successor to Archbishop Robinson, due to retire in 1993, who would be sympathetic to a broader Anglicanism. By the beginning of 1993, Anglicans Together membership had grown in number to about 250, mostly lay people, while REPA claimed to represent almost half of the clergy in the Diocese.[556]

The final vote for electing the Archbishop of Sydney in 1993 was between two 'moderates', the Bishop of North Sydney, Paul Barnett and the Bishop of Wollongong, Harry Goodhew. Goodhew won by a relatively small margin of 267/203 in the House of Laity and 137/122 in the House of Clergy.[557] The more 'radical' groupings were represented by Bishop John Reid (1928-), Bishop of South Sydney, being the most 'liberal' of the candidates, and the Rev Phillip Jensen (1945-), rector of the influential St Matthias, Centennial Park and Chaplain at the University of New South Wales, being the most 'conservative'. (Phillip Jensen was said to have been the chief inspiration behind the REPA, and the founder of the Ministry Training Scheme, which supervised some University graduates for a year prior to their entering MTC. By the early 1990s, Ministry Training Scheme graduates were said to comprise between 20% and 30% of MTC's students).[558]

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[555] *Ibid*, From an interview between the Rev John Woodhouse (Principal of MTC) and Chris McGillion, November 2003.
[556] McGillion, *The Chosen Ones*, 10.
[557] *Ibid*, 16.
[558] *Ibid*, 13/14.

Goodhew's views were made clear on some issues, including church unity to which he gave more credence than conservative evangelical 'purity', when he read a letter from Bishop Anthony Nichols (1938-) of North West Australia.[559] The 1993 Synod elections saw a move towards a more moderate ascendancy with the Anglicans Together candidates winning places from the ACL conservative party in the Diocesan Standing Committee. This rebuttal to the ACL was the first since 1933, and prompted it to be more resolute in its activities and to win back seats on Standing Committee - and power. Canon Bruce Ballantine-Jones (1942 -) was elected ACL President in 1995, and over the next several years presided over the doubling of the membership of the ACL to 400. 'It was clearly obvious' says Bishop Goodhew 'that a very useful piece of machinery was being developed, quite systematically and consciously'.[560]

Some years later, the vigilance of the ACL was still apparent in an excerpt from the ACL Centenary Dinner Address of 2009, given by the Rev Ed Loane (c.1980-, an ACL officer and grandson of the late Archbishop):

> ... we might look around at our and say there is no need for the ACL any more. Things are stronger than they've ever been. Why waste time worrying about defending and advancing Anglicanism in Sydney?
>
> Well the truth is, while our challenges might not be ritualism or modernism, evangelical truth is still challenged. Whether it is the new perspective, the Charismatic Movement or something else, we must not

[559] Sydney is the spiritual powerhouse of the Anglican Church and must not turn its back on the rest of the denomination. There are many congregations and thousands of faithful believers around the country holding on in discouraging circumstances. They are not necessarily evangelical, but they are Christ centred and wonderfully responsive to faithful teaching when it comes their way ... Sydney must not selfishly abandon them and turn in on itself by for example, failing to provide maximum input and leverage in the process of prayer book revision. Be sure that Sydney will not escape the influence of the world, the flesh and the devil, by cutting itself off from non-evangelical dioceses.
Ibid, 18. Quoted from Archbishop Goodhew's Presidential Address to Sydney's Synod, 1993.
[560] *Ibid*, 25.

> be complacent and think Sydney evangelicalism is invincible. The challenges remain.[561]

'Charismatic' is mentioned here in a negative context, in a significant address, by a significant person, signalling its place in the thinking of these hard-liners.

This tussle ensued throughout Goodhew's episcopate, with the conservatives consisting of the REPA remnant, the ACL and MTC fighting to see their perceived 'purity' presented and advanced, and the moderates represented by Anglicans Together and the Archbishop battling to be a moderating influence in the Diocese. Between 1993 and 1996, Goodhew had a largely sympathetic Standing Committee, but after 1996 the ACL and the conservatives regained the upper-hand. In answer to the question 'Why is the ACL how-to-vote Synod ticket so successful?' Ballantine-Jones replied:

> The ACL is made up of mainstream Sydney Evangelicals who are the majority in the Synod. This tends to discourage other groups from challenging it. Add to this their organisational skill in finding and promoting their nominations and you have the reason for their success. At times the ACL has gone through periods of laxness and has been challenged, with some success, such as the *Blue Ticket* challenge[562] in the 1990s. But whenever these challenges occur, the ACL quickly re-gathers its energy and recovers the ascendancy.[563]

Goodhew made some strategic decisions during his years in office, which put him off-side with Synod members, especially the clergy. Among them was the Pymble affair. [564] This met with the disapproval of many clergy in the Diocese. He attracted more enemies in 1994, when he tried to break the stranglehold MTC had on the training and selection process of clergy for the Diocese, by

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[561] The Rev Edward Loane (Member of the ACL council), ACL Centenary Anniversary Address, MTC, 3 September 2009.
[562] 'Blue Ticket Challenge' refers to the colour of the 'How to Vote' card issued by supporters of Goodhew in 1993.
[563] Email from the Rev Bruce Ballantine-Jones to Paul Egan, 24 October 2010.
[564] McGillion, *The Chosen Ones,* 50.

setting up his own committee to decide on matters of training and appointment. The proposal was howled down in the Standing Committee and eventually killed off.[565] The Prayer Book issue proved another blow to Goodhew's popularity in the Diocese.[566] This further undermined his credibility in the eyes of the hard-liners. Regarding Women's Ordination, Goodhew was seen as soft on the issue, when, after years of opposition to it, he stated in 1998, that he would not withhold assent if the matter was passed by the Synod.[567] Lay Presidency was another issue to blight Goodhew's episcopate.[568] He was conscious of the division within Anglicanism it could cause. In 1999, two years before Goodhew was due to retire, the ACL was in a race to elect a new Archbishop who was more sympathetic to their wishes.

The election Synod of 2001 became a campaign between Peter Jensen and Robert Forsyth, after other candidates were eliminated in early ballots.[569] Jensen and his supporters won the night. The victory 'guaranteed protection of the Diocese against the liberal tendencies at large within Anglicanism generally and the ever increasing trend to subject the Bible to a variety of revisionist interpretations'.[570] Forsyth remained a supportive bishop in the Diocese and has never become a leader of a group in opposition to Jensen.

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[565] *Ibid*, 26.

[566] It concerned the acceptance of a new Prayer Book by the General Synod in July 1995. The Sydney members had agreed to a certain course of action opposing the new book, when Goodhew was persuaded by influences outside the Diocese, to change his mind and modify his opposition.
Ibid, 30.

[567] To emphasise the situation, Dr Patricia Brennen (1944-2011), the founding President of MOW (Movement for the Ordination of Women) said, in reply to Goodhew's comment that 'The middle ground of the Synod has opposed Woman's Ordination ... because of its fear of the clergy/theologians who lead the opposition', (Brennen) said 'Harry Goodhew is the first Archbishop of Sydney in more than 30 years to at least signal to the middle ground of his Synod to move against that fear'.
Ibid, 49.

[568] After years of prevaricating, the Sydney Synod, by a significant majority of 122/66 in the House of Clergy and 224/128 in the House of Laity, voted in favour of Lay Presidency. Goodhew used his power of veto to withhold his assent to the motion, further alienating members of Synod.

[569] *Ibid*, 73.

[570] *Ibid*, 83.

The point of this discussion is to understand the Diocese's position with regards to forms of ecclesiology other than its view of conservative Evangelicalism. The victory of Jensen and the establishment of a new, or re-enforced, Steady State witnessed changes in the Diocese as some ministries were removed and others introduced. This includes the effect on the subject matter of this thesis, namely the Charismatic element in the Healing Ministry

7(1).3. Winners and losers.

In answer to the question 'What features did/does the Charismatic Movement have, or not have, which have caused it to be a victim of Sydney Diocese's move towards a more conservative evangelicalism during the last 20 years?' the Rev Bruce Ballantine-Jones responded:

> I don't accept the premise that the charismatic movement was a victim of a more conservative movement in the Diocese. It is true that the Diocese under the influence of D B Knox became less pietistic than it was before. Sydney clergy were more rigorous in their exegetical approach to the New Testament due to the influence of Knox and Robinson. Also the influence of the Billy Graham crusades and such people as Jim Packer and John Stott tended to direct Sydney Evangelicals to give priority to evangelism and church growth initiatives. The charismatic movement was seen by many as downgrading the supremacy of Christ and placing an unhealthy emphasis on the subjective elements of the faith. In the 1960s and 70s when the charismatic movement was at its height, Sydney reacted to shore up its traditional *Reformed* emphasis both at the intellectual level as seen in articles in *Interchange*, and in Synod committee reports. In this competitive environment the conservatives won out and the growth of alternative charismatic churches meant that the influence of the

> charismatic movement inside the Diocese tended to fade away. I don't see this as victimisation.[571]

Again, there can be seen the low esteem with which the Charismatic Movement was held and the rationale behind it. Though while the Charismatic issue may not have been as headline-grabbing as the Ordination of Women, Gay Marriage or Lay Presidency, it was a target for the conservatives,

This section has shown how powerful elements in the Diocese have reacted to a perceived threat to the conservative, evangelical ethos of their theology. This can be associated with a threat to the Mazeways of this group, leading to a period of Stress. REPA was a reaction to this Stress as was the recharging of the ACL's efforts resulting in an overthrow of the threat (Archbishop Goodhew), and the return to a 'yet more conservative' Steady State agenda, which included the restricting of Charismatic expression.

[571] Email from Ballantine-Jones to Egan, 24 October 2010.

PART 2. Dealing with a Deviant Ministry.

The second section of this chapter follows the success of the Jensen Challenge of 2001, with an account of a casualty of that Challenge or 'Revitalization'. We have seen in earlier chapters how the Glennon Challenge developed from the earliest call of Glennon, for people to experience a new work of the Holy Spirit in their lives, especially when seeking healing. This was a departure from the generally accepted Steady State which had rarely, if ever, been challenged since its introduction as a result of the Mowll Challenge of 1933. Since 1960, however, when the Healing Ministry commenced, there had been a striving by the Glennon followers to have the Healing Ministry recognised and accepted in the Diocese by the deans and Chapter, and the Charismatic taint was reckoned as the cause of the marginalisation it endured. The Adaptation Stage of the Revitalization Theory, is partly fashioned by 'the amount of resistance that the opponents use against the group', and this proved to be the undoing of the Charismatic element in the Healing Ministry. This resistance/opposition, which had commenced early in the 1960s, reached its climax after the year 2001 with the coming of a new Dean and Archbishop, who were intolerant of the Charismatic ethos of the Healing Ministry, consistent with the values of the conservative Evangelicals who supported the Jensen Challenge and the election of the Archbishop in 2001.

7(2).1. A new Dean arrives.

The appointment of the Rev Phillip Jensen as Anglican Dean of Sydney in 2003 heralded a significant re-focusing of the Healing Ministry; probably more so than the appointment of the new leader, the Rev Christopher Allan (c.1976-), in February 2008. Unlike previous deans, who merely tolerated and largely ignored the Healing Ministry, Jensen, from the start, proved to be a 'hands-on' person who included the Healing Ministry as part of his strategy for revitalising

the overall cathedral ministry. This re-focus, which included the further subordinating of the Charismatic dimension of the Healing Ministry, was consistent with the Diocese's distrust of the Healing Ministry during the decades since its inception. What was different at this time, were the personnel involved. This section of the chapter will explain how a final attempt was made during the years of this decade (2001-2010) to abolish vestiges of Charismatic practice from the Healing Ministry and how a vain fight-back occurred.

A short biographical note on Phillip Jensen[572] is appropriate here to help gain some appreciation of his role regarding the Healing Ministry. Born in 1945 Jensen and his brother, Archbishop Peter Jensen, were from the Eastern Suburbs of Sydney, having been educated at Scots College and attended St Stephen's Church, Bellevue Hill. Both were converted to Christianity at the Billy Graham Crusade of 1959. Soon after, both brothers were conscious of a calling to the Anglican ministry. Jensen (Phillip) gained a B.A. (Hons) from the University of Sydney in 1967 before entering MTC in that year, where he distinguished himself by attaining several awards including a London University B.D. (Hons) and was ordained Deacon and Priest in 1970 and 1971. After a curacy at Manly, a Sydney beachside suburb, and a stint as Assistant Missioner with the Sydney Diocese Board of Evangelism, Jensen was appointed Chaplain to the University of New South Wales in 1975, a position he held until 2005. Between 1978 and 2003, he also occupied the incumbency of St Matthias, Centennial Park – a synergism with the University Chaplaincy.

Throughout his ministry Jensen has been conscious of his role as an evangelist, following closely the conservative evangelical traditions of the Anglican Church in the Diocese of Sydney. He was strongly opposed to the Charismatic Movement, as evidenced by sermons he preached in 2009. One concluded, after commenting on the gifts of tongues and prophesy, that 'To build a

572 *The Year Book of the Diocese of Sydney*, 1986 & 2005, Sydney Diocesan Registry.

church and its reputation on the Pentecostal/Charismatic experience is an infantile failure to understand the work of the Spirit or the work of Christ in building his church through our loving service of each other',[573] or 'There is nothing wrong with these "gifts" though they can be used wrongly and wrongly valued'.[574] His opposition was reinforced by his experiences of the 1989 John Wimber Conference, which was condemned in *The Briefing* about that time.[575] I will not attempt to mention all points covered, rather I will refer to just one - 'the sufficiency of scripture for all matters of Christian life'.[576] To deviate from this is anathema for conservative Evangelicals, and from it other deviations must follow. John Wimber (1934-1997) and his adherents argued that 'words of knowledge, go beyond Scripture, and play an essential part in Christian living'.[577] Jensen retaliates by saying:

> His lack of theological understanding and education makes him a most dangerous friend. He is like the "loaded dog" of Henry Lawson's story ... He may be compassionate, loving, genuine and sincere, but so was the loaded dog.[578]

Another 'Sydney' man, Andrew Shead, writes 'although Mr Wimber acknowledges the centrality of the cross in theory ... [he says] we are to look to fresh revelations from God and place our faith in them'.[579] 'The message of the Bible was repeatedly confused and distorted during the week'.[580] In a conversation with Dr Jack Deere (c.1950-), an associate speaker at the conference, a questioner asked 'Are you saying that the Gospel is more than

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[573] Sermon 'Time to Grow Up', preached by Dean Phillip Jensen, 14 August 2009.
[574] Sermon 'Worldly Spirituality', preached by Dean Phillip Jensen, 27 May 2009.
[575] *The Briefing,* Nos. 45/46, 24 April 1990.
[576] Phillip D Jensen, 'John Wimber Changes his Mind', *The Briefing*, Nos. 45/46, 24 April 1990, 5.
[577] *Ibid,* 5.
[578] *Ibid*, 6.
[579] Andrew Shead, 'Spiritual Warfare: The Critical Moment', *The Briefing*, Nos. 45/46, 24 April 1990, 8.
[580] Mark Thompson, 'Spiritual Warfare: What Happens When I Contradict Myself', *The Briefing,* Nos. 45/46, 24 April 1990, 10.

Justification by Faith?', 'Yes' was Deere's answer 'deliverance ... things like demons and healings'.[581] Banister concludes:

> At this point I'm trying desperately to think of something charitable to say about the conference. However, nothing seems to come to mind. It is hard to find anything commendable about a group that abuses the Word of God the way this group does. And as for their gospel (if they ever work out what it is), perhaps the apostle Paul put it best. 'As we have said before, so now I say again. If anyone is preaching to you a gospel contrary to that which you received, let him be accursed'.[582]

This brought the response from Jack Deere:

> In my 26 year history as a born again Christian I can not remember any Christian brother or sister wishing that I would be accursed from Christ and go to hell. Yet recently some brothers in Christ in Sydney, Australia, have publicly expressed their desire in print that a number of other Christians who belong to the Vineyard Christian Fellowship and I would spend eternity in hell. One of these brothers suggested that his desire for us to go to hell was the kindest thing he could say about us.
>
> The April 24 1990 (45/46) issue of *The Briefing*, a magazine published by St Matthias Anglican church in Sydney, Australia examined the ministry of John Wimber and the Vineyard. Dr Jack Deere's analysis of their claims reveals serious misrepresentations, false reportings and erroneous methodology.[583]

With this dispute Sydney's stance against Charismatic theology reached a new low.

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[581] Graham Banister, 'Spiritual Warfare: The Signs & Wonders Gospel', *The Briefing,* Nos. 45/46, 24 April 1990, 14.
[582] *Ibid*, 16.
[583] Jack Deere, *The Vineyard's Response to The Briefing*,(Vineyard Position Paper #2, May 1992), 1.

When Jensen's appointment to the deanship of St Andrew's Cathedral was announced, rumours began to circulate that, because of his perceived anti-Charismatic sentiments, he would close the Healing Ministry or change it so much that it would not be recognised as a Charismatic healing service.[584] Initially, however, members of the Healing Ministry were excited by Jensen's embrace of the Healing Ministry. Of all the deans, since 1960, Jensen was immediately the most involved and supportive of the Healing Ministry. He expressed gratification at the welcome he received from the Healing Ministry, especially by preaching frequently during the last years of Holbeck's tenure and the interregnum which followed Holbeck's retirement. Jensen told a meeting of the Healing Ministry Centre Board that he believed that the Holbecks had been treated badly in the past, especially regarding their housing, and that the Healing Ministry had been regarded as tenants in the Cathedral – being charged for petty items used, as well as rent for services![585] He also referred to the 'stupidity' of the way the Healing Ministry Centre was purchased; that is, independent from the Chapter. Jensen referred to the past hostility between the Healing Ministry and Chapter and noted there was little cross-attendance between their services or advertising of each other. He said he would not tolerate this situation, that the Cathedral and the Healing Ministry needed each other to complement and support one another. A redirection in the ministry was perceived by some members of the Healing Ministry when Jensen said that he regarded the Wednesday evening service as an evangelistic prayer meeting rather than a healing service. He added that 'we are talking about the same thing, just using different words'.[586] Then in a letter to this author, Jensen wrote 'I think there is a great place for evangelizing the community of our city through a preaching and prayer

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[584] 'Underlying them all [objections to the appointment of a new Leader of the Healing Ministry], has been a suspicion that I am trying to take over the centre for wider diocesan use of disposal, and that the new Leader will not be Charismatic. "Charismatic" is not the term that is used rather "renewal perspective" or "believing prayer" or "experienced in the Healing Ministry" are the normal terms'.
Dean's Report to St Andrew's Cathedral Chapter, October 2007.

[585] Notes taken at a meeting of the Healing Ministry Centre Directors, 20 June 2006 by Mrs Marianna Chandler, a member of the Healing Ministry Centre Board of Directors.

[586] *Ibid*.

ministry such as the Healing Ministry offers'.[587] This presents something of a dilemma. On the one hand Glennon often said that the Healing Ministry had, primarily, an evangelistic purpose but that the healing potential of the ministry had a strong and significant pre-evangelistic element. It would seem that Jensen supports the evangelistic thrust of the ministry, but he is antagonistic towards an emphasis on the traditional, Charismatic (healing), pre-evangelistic aspect of the Healing Ministry!

7(2).2. The search for a new Healing Ministry leader.

Mr John Chandler had been appointed the Honorary Treasurer of the Healing Ministry Leaders' Committee in 2001, a position he resigned in 2008. In October 2005 he accepted an invitation by Canon Holbeck and the Board of the Healing Ministry Centre to become the Healing Ministry Centre Manager. This lifted a significant burden from Holbeck, and was especially significant during the 18 months between Holbeck's retirement and the new leader's (Allan), commencement of duties, when Chandler performed many activities which the Healing Ministry leader had previously undertaken at the Centre.

Holbeck resigned in mid-2006, leaving the Healing Ministry without a leader or a leader-designate. During the interim the Rev Christopher Moroney (1953-), an Assistant Minister on the staff of the Cathedral, was appointed acting-leader of the Healing Ministry. A Search Committee, consisting of Mrs Susan Larkins, Mrs Jackie Johnson and Mr John Chandler, was chosen from the Healing Ministry Leaders' Committee members in 2002 to find a new Healing Ministry leader.[588] The selection and appointment of this new leader was in marked contrast with the selection of Holbeck, which was a relatively straight forward matter compared with this one, which became a multi-year process, and which caused some angst. The Search Committee looked for a man with experience in healing, and one who was sympathetic with the Charismatic

[587] Letter from Dean Jensen to Paul Egan, 14 June 2006.
[588] Details of this episode, related in this paragraph, are taken from notes recorded and provided by John Chandler and Mrs Susan Larkins.

ethos of the Healing Ministry. The Dean's regard for the Healing Ministry was evident in a comment he made in 2006 when he wrote that the Healing Ministry leader was considered a highly prestigious and 'charismatic' ministry and, after the appointment of the Music Director, was the next most significant step in meeting a united cathedral ministry.[589] The direction the Dean had in mind for the Healing Ministry was further indicated when he wrote that he had a talk with the Healing Ministry Committee, speaking about the 'new day coming'. By this phrase he described the uniting of the Healing Ministry into the cathedral mainstream.[590] He continued, in the report, to say this would have happened if Holbeck had stayed, but with his departure and a new ministry commencing, it was time to 'lay out the plans on the table with the Healing Ministry'. This 'uniting vision' was further qualified in an advertisement for a Director of Music for the Cathedral when it says that the 'Diocese is predominantly Evangelical' and that the 'music in the Cathedral should express sound evangelical theology'.[591]

While the Healing Ministry Centre's Search Committee had been searching for some years for a new leader, the Dean noted that according to the Cathedral Regulations, it was the Chapter's responsibility to set up a (Chapter) Search Committee to help with the search.[592] These Regulations had been altered since the search for Holbeck in 1986. Then, the accepted procedure was that the Healing Ministry Search Committee would recommend a person to the Dean and Chapter. The Dean recommended that Mr John Scott and Mr Kel Richards, and Bishop Robert Forsyth, Cathedral Chapter members, join him in forming the Chapter Search Committee. This recommendation was accepted by the Chapter.[593]

The original Search Committee, however, continued to fulfil its 'appointed' role, with members of the chapter Search Committee joining them for

[589] Dean's Report to St Andrew's Cathedral Chapter, 2 February 2006.
[590] Dean's Report to St Andrew's Cathedral Chapter, 8 June 2006.
[591] Advertisement presented to the St Andrew's Cathedral Chapter, May 2005.
[592] Cathedral Church of St Andrew Sydney, Cathedral Regulations, 2004, Item 45.2.
[593] Dean's Report to the St Andrew's Cathedral Chapter, 2 February 2006,

meetings. In August 2006 a candidate was found who was acceptable to the Dean, Chapter and the Search Committee, and an offer of the position was forwarded to him setting out the terms and conditions of the appointment.[594] Then in May 2007 the Dean reported, 'Yesterday, the rector with whom we have spent months in negotiation with made his decision that he did not want his name put forward to the Chapter as the next leader of the Healing Ministry'.[595] The Dean's report goes on to say that this was the last candidate that the Healing Ministry Committee has approved of, and they have failed to provide any suitable alternative. He continues that it is hard to persuade evangelical clergy to have their name put forward for consideration, however, he says he will continue to search for 'an Evangelical who will be able to take on this mission field'.[596] Unlike when Holbeck was appointed, the field was now restricted to MTC trained men. It would appear that no one could be found who had Charismatic sympathies, and who was able to convince the Dean that he was able to lead a healing ministry which would conform to his (the Dean's) vision of an integrated cathedral ministry. At the June 2007 meeting of the Chapter, the Dean reported that he continued to fail to attract a suitable person to undertake the Healing Ministry leadership. "It is hard to find a person suitable for the Cathedral Ministry Team and the Healing Ministry Committee'.[597] This was echoed in an email to members of the Search Committee, together with the frustration felt by the Dean.[598]

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[594] The terms and conditions included the following-
Review. The Dean will endeavour to review performance every 12 months.
Termination. 5 years, or in accordance with the Assistant Minister's Ordinance 1990.
Cathedral Chapter Minutes, 3 August 2006.
[595] Dean's Report to St Andrew's Cathedral Chapter, 3 May 2007.
[596] *Ibid*.
[597] Dean's Report to St Andrew's Cathedral Chapter, 7 June 2007.
[598] 'In it [your email to me] you say "we do thank you for your reassurance that you do not intend to impose on the Healing Ministry anyone that we do not think would be suitable". I have consistently said that "I did not wish to impose anyone that would be unsuitable or that the Healing Ministry did not want". I have been working to that end. That is still my position. However there comes a point when all avenues have been explored and the ministry must have a new leader, I covet your goodwill in this appointment...But if it is impossible to gain your goodwill then, against my wish, the appointment will have to be made without it...I understand your point that they [the Leaders' Committee] need to hear that their originals desire for experience cannot be met. I think they may also need to hear of my desire for a united Cathedral that integrally includes the Healing Ministry.

7(2).3. A new leader is appointed.

On 27 October 2007, a meeting of members of the Healing Ministry Centre was held to hear and exchange views on current issues, which must affect the future of the Healing Ministry. This letter clearly illustrates the ongoing conflict between those who wanted to retain the Charismatic heritage of the Healing Ministry and those who did not see this as a priority. A summary of that meeting is contained in a letter distributed by Frank Anderson, secretary of the Healing Ministry Centre, to all members of the Healing Ministry Centre,[599] which is the source of much of the detail included in this and the subsequent paragraphs. In August the Board had heard that the Dean was likely to offer the position of Healing Ministry leader to an assistant minister with a good record of congregational growth, but with no experience in healing ministry. The Board had invited the Dean to their September meeting and read a prepared statement outlining the experience they believed necessary to function successfully as leader of the Healing Ministry Centre. This included:

> that the person needs to have had extensive practical experience and outcomes in healing ministry and have a renewal background. We believe this is essential in order that he has a sense of authority to run a credible healing ministry.[600]

The letter notes that the Dean listened, but with the rundown in the Healing Ministry services and the pressure on other cathedral staff, and having canvassed the list of clergy acceptable to him, he could see no one more suitable than the 'talented young man he was considering'. It was not by a

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Email from the Dean to Susan Larkins, Jackie Johnson and John Chandler, (Search Committee members) 18 September 2007.

[599] Letter from Mr Frank Anderson, Secretary of the Healing Ministry Centre, to Members of the Healing Ministry and Healing Ministry Centre, reporting on the General meeting held on 27 October 2007, 5 December 2007.

[600] *Ibid.*

unanimous decision of the Healing Ministry's Search Committee, but with the support of the majority, that the Dean offered the position to the Rev Christopher Anthony Allan. Allan graduated as a Bachelor of Building Construction Management in 1999 from the University of Technology Sydney[601] shortly before entering MTC, where he graduated with a B.D. and Diploma of Ministry in 2005. He was deaconed in the same year and priested in 2006. He worked as Assistant Minister at Rooty Hill before his appointment as Assistant Minister at St Andrew's Cathedral, which in effect meant leader of the Healing Ministry. He claims to adhere closely to the conservative evangelical churchmanship of Sydney Diocese as promoted by MTC. While the Healing Ministry Centre Board members were impressed with Allan's personal qualities and work and ministry achievements as well as his youth and enthusiasm, it was clear that he had no background in, or knowledge of, the healing ministry as developed at St Andrew's Cathedral or Golden Grove.

The October 2007 meeting report continues by noting that there was division within the ranks. Concern was expressed that the appointment of a leader with no experience in Healing Ministry may lead to the eroding of the integrity of teaching and ministry which had flowed through Glennon and Holbeck. Others pointed out that since members had prayed for a leader, they should not question the person whom they believed God had chosen. To help reconcile these conflicting views, several points were to be put into practice which it was thought would prevent the loss of the Charismatic heritage. These included, that Canon Holbeck would mentor Allan for some days during 2008, that Allan would fill a casual vacancy on the Healing Ministry Centre Board without being Chairman, and finally and most radical, that the Board would embark on a programme to expand the healing ministry within the Anglican church and other groups. For this, the Board expects to receive, through the Glennon Trust, sufficient funds to enable the employment of a

[601] *Year Book of the Diocese of Sydney 2005*, Sydney Diocesan Registry, Sydney.

Chaplain to lead this expansion. 'This position will provide continuity within the Centre of healing and renewal ministries and teaching'.[602]

The report emphasised that the Board was not seeking division, but wished to make arrangements to meet the needs of all parties and protect the legacy that had been left by Glennon and Holbeck. The question of the relationship between the new Chaplain and the leader was raised. It was agreed that discussion was necessary to help ward off some of the looming divisions. The Board would also like to assure members:

> … that in his dealings with the Board the Dean stated the importance of a healing service in his evangelism program. He discussed his change in the selection criteria before he proceeded with the appointment. He told us that he regards the separate identity of the Healing Ministry Centre as inappropriate and hopes that one day, with trust, it will disappear.[603]

The letter noted that between 90 and 120 people were attending the Healing Ministry services, with new people coming each week. Finally, Anderson attached a copy of the 'headless monster' letter which Glennon had written stressing the historic independence of the Healing Ministry Centre.

7(2).4. Who's in charge of the Healing Ministry Centre?

It is appropriate to diverge chronologically here and look at a situation which had been brewing for some time regarding responsibility and authority between the Dean and Chapter, the Healing Ministry leadership and the Healing Ministry Centre Board. As described in some detail, in Chapter Five, the Cathedral Chapter insisted that the Healing Ministry Centre be bought by an independent company answerable to the Healing Ministry Centre's Board of Directors.

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[602] Frank Anderson Letter, 5 December 2007.
[603] *Ibid.*

The confusion arose over just how independent was the Healing Ministry Centre. Was the Board totally independent? Did the Healing Ministry Leaders' Committee have ultimate control, or was it the Dean and/or Chapter who were in charge? In the Memorandum and Articles of Association of The Healing Ministry Centre Golden Grove, the only reference to external influences at Golden Grove is one object of the company which reads:

> To co-operate with the Chapter of St Andrews Cathedral Sydney, and the Anglican Diocese of Sydney in the promotion of religion and the provision of Christian Healing.[604]

This confusion is exemplified by writings of Glennon and Holbeck. As mentioned in Chapter Five, the term 'headless monster' was first coined by Sir Harold night in 1985, and stressed that the Healing Ministry Centre was not independent but was to be under the control of the Healing Ministry Leaders' Committee, that is, not under control of the Dean or Chapter.[605] Then in about 2003 the same term was used in a paper by Glennon which, he said, illustrates and stresses the independence of the Healing Ministry Centre and cites lawyer and barrister Tony Simpson and Barry Hall, both long term members and office holders of the Healing Ministry, to substantiate what he says. He goes on to say that at the Healing Ministry Centre they could do things they could not do at the Cathedral (implying greater independence of the Healing Ministry Centre Board from the Healing Ministry Leaders'

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[604] Memorandum of Association of The Healing Ministry Centre Golden Ltd, 21 January 1985, Paragraph 2,(b), (ii).

[605] I first note the basics of the [Cathedral] Chapter resolution in this connection.
It was resolved that
a. There should be no reference to the Cathedral or Chapter in the Memorandum and Articles of the proposed Company.
b. That the proposed Healing Home be conducted as a separate entity, being wholly independent of the Cathedral and Chapter – both as to its activities and its holding of property.
c. and consequently, that the 'Healing Home' and the proposed company should assume responsibility for all its activities conducted on its premises and under its name.
Letter from Glennon to the Ministry Leaders' [Healing Ministry Leaders'] Committee, referring to a resolution of the Cathedral Chapter, 20 March 1985.

Committee).[606] These comments of Glennon's were written in the context and belief that the Healing Ministry Leaders' Committee and the Healing Ministry Centre Board would be one in beliefs and vision for the Healing Ministry, that is, with Charismatic sympathies. The prospect of a non-Charismatic in the leadership position was a source of concern for those who treasured the Charismatic renewal emphasis. It was largely this concern that led to the decision by the Healing Ministry Centre Board to appoint a Chaplain for the Healing Ministry Centre.[607]

Holbeck wrote in the 2004 Healing Ministry Centre Annual Report, inter alia, 'The Board has no authority to arrange activities in ministries independent of the Leaders' Committee. It is the Leaders' Committee's property after all ... The Chapter allowed the establishment of the Healing Ministry Centre on the basis of the Healing Ministry wanting to extend its ministry at the Centre'. Further confusion occurs when one looks at the Cathedral Regulations. Those of 1993 make no mention of the Healing Ministry Centre,[608] presumably on the understanding that it was independent of the Healing Ministry and Cathedral, while those of 2004 say:

> The terms and conditions of the agreement between the Chapter and the company whereby the Healing Ministry uses the Healing Ministry Centre ... shall be determined from time to time by the Chapter and the board of the company'.[609]

The assertion that the Cathedral Chapter had some control over Golden Grove, introduced a new element into the 'equation'.

These conflicting interpretations caused gross misunderstandings. An item in the Dean's report to the Chapter in 2006 notes that 'The Chapter has the authority to alter the arrangements of the appointment and deployment of

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[606] Undated report written by Glennon headed 'The Origins of the Healing Ministry Centre Golden Grove Limited', and attached to a letter from Frank Anderson, Secretary to Healing Ministry Centre Golden Grove Ltd to members of the Company, 5 December 2007.
[607] Frank Anderson Letter, 5 December 2007.
[608] Chapter Regulations of St Andrew's Cathedral Sydney, 1993, Items 31-37.
[609] Chapter Regulations of St Andrew's Cathedral Sydney, 2004, Item 46 (5).

the Assistant Minister and the Healing Ministry, but has no authority over the Healing Ministry Centre other than the appointment of the Assistant Minister responsible for the Healing Ministry'.[610] There was confusion, but while the moderate Holbeck 'held the reins' and with a passive Dean in the Cathedral, nobody 'rocked the boat'!!! The appointment of a pro-active Dean with his own agenda, however, 'moved the goal posts'!

7(2).5. A new Healing Ministry Centre Chaplain is appointed.

The frustration caused by the inability of the Search Committee to recommend a 'suitable' person to become Healing Ministry leader came to a head in 2007, after the appointment of Allan, when the Board of the Healing Ministry Centre advertised for a Chaplain for the Healing Ministry Centre. This was done with the belief that it had the authority to appoint such a person (it had already appointed domestic and administrative staff) and the purpose was to fill this position which, as pointed out in the Anderson letter, 'will provide continuity within the Centre of healing and renewal ministries and teaching', by appointing a person to work at the Healing Ministry Centre, who had experience with the healing ministry and sympathy with Charismatic practice, as had the majority of Board members prior to Allan's appointment. This appointment was to be significant for two reasons; one because it was an attempt by some pro-Charismatic Board members to preserve that heritage, in the light of the appointment of the new Healing Ministry leader, and second, its failure signalled the end of the Charismatic influence in the Healing Ministry leadership, which marked the final defeat of the Glennon Challenge in the Adaptation Stage of the Revitalization Model.

In cooperation with the Trustees of the Jim Glennon Trust, it was agreed that the salary for the Chaplain would be a suitable object for Trust money, since the appointment of the Chaplain was a fresh endeavour to ensure the continuance of the healing and Charismatic ministries at the Healing Ministry

[610] Deans Report to St Andrew's Cathedral Chapter, 2 February 2006.

Centre. This was a new position, as previously the leader had acted as quasi-Chaplain at the Healing Ministry Centre, performing or delegating the chaplaincy duties of counselling and teaching. Subsequently the Rev Alexander Kornaczewski (1946 -) was appointed and he and his wife Joan, occupied the flat on the upper floor of the Healing Ministry Centre, part of the one vacated by the Holbecks.

This appointment of the Chaplain, however, was executed without the knowledge of the Dean or Chapter. A letter giving details of the appointment was sent to Healing Ministry Centre members, together with a document giving Kiornaczewski's background, achievements and experience including his extensive Charismatic credentials.[611] This subversive appointment was not appreciated by some people, and was quickly followed by a stop-payment being put on the cheque for Kiornaczewski by the Dean, as chairman of the Glennon Trust. The Dean's report to the Chapter, showed his disapproval of this appointment, as well as recommendations made by him as Chairman of the Glennon Trust.[612]

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[611] Attachment sent with the letter of appointment from Anna Thompson, Chairperson, Healing Ministry Centre's Directors to Healing Ministry Centre members, 1 February 2008.

[612] 'Rec. 1. I move the trustees receive the report.

Rec. 2. I move the Trustees approve with regret, the actions of the Chairman in putting a temporary stop on the distribution and calling this special meeting to discuss the issue.

Rec. 3. I think that it is time for the whole ministry- the Healing Ministry and the Healing Ministry Centre to face the question whether there is not some deep spiritual problem being indicated by these episodes. For a ministry that rejoices in its spiritual awareness activities have taken place that bring no credit to the name of Christ and frankly would not be tolerated in the world of unbelievers. Apologies are one thing, repentance is another and it is repentance that is needed. We must stop this kind of behavior.
So I move that the Trustees call upon the Ministry Centre Board to enter into a time of prayer and repentance about the actions involved in this appointment.

Rec. 4. The main problem for the failure is the creation of such a division within the ministry team of the Healing Ministry Centre as to undermine the work at the centre. This threatens to either divide the ministry at both the centre and at the Cathedral or to divide the Healing Centre from the Healing Ministry (an appallingly unthinkable outcome).
So I move that the Trustees invite the Board to address the issue of the unity of the ministry team and the authority of Christopher Allan in relation to the new Chaplain.
I do not want to specify how they do their business. But they asked for the money to spend on a particular project which was to be set up and worked in a particular fashion. It is not unreasonable now to ask them how they intend to fulfill what they undertook. The method

Kornaczewski commenced duties in April 2008, while Allan, who had started in February of that year, and had set about working to achieve a Healing Ministry Centre Board of Directors which was supportive of his (Allan's) leadership,[613] and added supportive people to the membership of the Healing Ministry Centre.[614] A potential conflict was created by these appointments (Allan and Kornaczewski) because of their different approaches to the healing ministry, by both being led to believe they would be in control at Golden Grove (where Allan was, in fact, in control, and Kornaczewski was unable to adjust to the situation).[615]

At the end of 2008, Chandler was dismissed from his position as Manager of the Healing Ministry Centre.[616] Chandler had been manager of the Healing Ministry Centre for some three years, and was a person with convictions. He supported the Charismatic emphasis of Glennon's and Holbeck's, and was

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can be simply by making it explicit that Alex is responsible and answerable to Christopher; it could be by making Christopher the Leader of the Healing Ministry Centre; it could be by making Christopher responsible for the review of Alex's work after nine moths to determine whether the arrangement should continue for a second year or it could be some other approach. There are many ways that this matter could be addressed – the motion only asks the Board to address it.

Rec. 5. The issue of releasing the funds is a delicate one. I do not want to hold up the money or make it difficult for anyone – especially Alex or his wife. However the breach of trust that has occurred does need to be addressed.
So, I recommend that the distribution be made within one working day once the Board satisfies Ross Spence and John West that they have reasonably addressed these issues.
I do not want to have to call another Trustees meeting to ratify a decision we have already made. I personally do not want to be involved or to be seen to be involved in helping the Board decide their best way forward. This means the money can move as quickly and as soon as the Board addresses the issues that have been raised by this unhappy episode'.
Dean's Report to St Andrew's Cathedral Chapter, March 2008.

[613] Interview between the Rev Philip Bradford (current Healing Ministry Centre Director) and Paul Egan at Hunters Hill, 16 November 2010.

[614] The Healing Ministry Centre Golden Grove Ltd membership list for 31 December, 2008 includes, for the first time, the names of the Dean and his wife, the Archbishop, the Rev Christopher Allan and his wife, the Rev Christopher Moroney and his wife and probably others who could be regarded as Allan supporters.

[615] Bradford Interview, 16 November 2010.

[616] 'I did not resign from my position of Centre Manager at the Healing Ministry Centre as it was not my choice to leave the Healing Ministry Centre …'
From a statement made by Chandler at his farewell luncheon at Golden Grove, 10 December 2008.

one who agitated for its proclamation and retention in his various roles during his 15 years association with the Healing Ministry. Chandler was sometimes critical of the post-Holbeck regime at the Healing Ministry and Healing Ministry Centre. The reason given by the Healing Ministry Centre Board for his dismissal was the reduction in finances, caused by the Global Financial Crisis of 2007/2008. This, together with the requirement to pay a new leader after 18 months without one, while during the same time receiving a commercial rent for the leader's house on the Healing Ministry Centre compound, had contributed to a reduction in income for the Healing Ministry/Healing Ministry Centre complex. The wisdom or accuracy of this reason/decision is disputed by some people, including Mr John Norfor (1928 -), who resigned from the Board of the Healing Ministry Centre while not agreeing with the decision to terminate Chandler's position and finding the role on the Board 'quite stressful'.[617] Norfor reflects on Chandler's role at the Healing Ministry Centre and its recent history, and disputes finance as being the reason for Chandler's dismissal, implying that his Charismatic leanings were more likely the reason.[618] Bridging Chandler's departure was the ministry of the Kornaczewskis. Alex Kornaczewski had been employed as Chaplain and resident host, as we have seen, early in 2008. Financial and other constraints, however, contributed to some stress and pressure of the position. A further pressure was that Kornaczewski was required to become self-funded, that is, his Chaplaincy function was required to generate sufficient income to cover the cost of his employment.[619] His functions consisted of presiding at the Wednesday Holy

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[617] John Norfor, 'My Resignation and Reflections on the Recent History of Healing Ministry Centre', 8 December 2008, and 'My Resignation from the HMC Board on November 24, 2008', Prepared by John Norfor, 3 December 2008.

[618] 'When I was re-elected to the Board in March 2008, I studied the minutes for 2007 and 2008. I discovered a number of decisions about the future directions on Healing Ministry Centre…:

There was a struggle financially until the revenue from the centre accommodation rose from $124,352 in 2004 and for the first time covered all the accommodation and wages costs in 2006, and 2007 when accommodation revenue reached $200,999. The credit for this turnaround belongs to John C [Chandler] and his staff.

Overall Healing Ministry Centre moved from a deficit in Jan-Oct 07 of $11,923 to surplus for the same period 2008 0f $6,791. A turnaround of $18,714'!

Ibid. (John Norfor's Statement).

[619] Conversation between Alex Kornaczewski and Paul Egan, 25 June 2009.

Communion, the Prayer and Praise on Friday night, outside speaking engagements and counselling and in between, he developed a Divorce Recovery programme. These he found rewarding, but the Host role he found demanding. He reflected on the halcyon days of the Healing Ministry when a regular congregation of 700 people supported and publicised the ministry. Now it was largely up to him to create awareness of the Healing Ministry Centre and what it represented.

The termination of Kornaczewski's employment at the Healing Ministry Centre marked the end of any formal appointments involved with the Healing Ministry who had Charismatic sympathies, and the Charismatic ethos of the Healing Ministry was, in effect excised. While some members of the Board or committees and the general congregation may have entertained such views, they have no effective formal leadership.

In spite of this turmoil, healing and evangelism, the 'stuff' of the Healing Ministry continued. At the 50th anniversary service of the commencement of the Healing Service, at which Holbeck preached, a testimony of healing was given for Mrs Mei Ooi by her niece Helen (edited).[620] This healing and these transformations occurred within the ministry of Allan. A final (slightly edited) testimony is that of Mrs Robin Bali,[621] which links Glennon's ministry with the

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[620] In February 2010 Mei was diagnosed with a brain tumour, which caused feelings of hopelessness and fear in her. The two were walking past St Andrew's Cathedral in April 2010, believing it to be a museum, and knowing nothing about Jesus Christ. They heard 'phantom' singing which enticed them to come into the Cathedral, where they found a notice advertising the Healing Ministry... Mei's operation and recovery were faster than expected, and she gave a testimony to her healing, in the Cathedral, five days after her operation. Mei says she became a Christian believing God had given her everlasting life and that He was her rock and redeemer. She announced that both she and her son (a former Buddhist) had been confirmed during the previous week. Helen added that Mei's sickness and healing experience had been beneficial to the whole family!
Testimony of healing given by the niece of Mrs Mei Ooi at the Healing Service, 29 September 2010.

[621] Two and a half decades ago I walked into this Cathedral service a broken woman. I had lost the strong faith once held.
Today I can testify how Jesus touched me with his healing & gave me 'abundant life'
I wonder if anyone here has had the medical & paramedical professionals speak to you the words 'There is nothing more I can do for you'. As those words rang in my ears it was like a death sentence. Where do you turn to?
Eleven years of intensive daily therapy for a son with a disability had taken its toll & slowly I was consumed with an overwhelming fear. An irrational fear, a fear that grips you mentally &

present. Bali, is a regular member of the Healing Service, a board member at the Healing Ministry Centre and she conducts MTC's Preliminary Theological Course classes at the Centre and at the Cathedral.

7(2).6. Conclusion.

In the decade 2001-2010, as a consequence of the success of the Jensen Challenge, the Glennon Challenge was finally laid to rest. This section shows at a micro level how a ministry which did not conform to the teachings/principles of Sydney Diocese's theological position, especially as reflected in the Jensen Challenge, was dealt with. This was achieved by a pro-Active Dean with a determination to implement an agenda to revitalise the cathedral ministries. He was supported by a sympathetic Archbishop and church hierarchy and later the appointment of a Healing Ministry leader with sympathies with the Dean's theological position, rather than the Healing Ministry's Selection Committee. With the power vested in these people, and their determination to use it to achieve their goals, the excising of the Charismatic influence was inevitable. While some Charismatic activity may be accepted in the suburbs of Sydney, the prospect of a successful Charismatic

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physically every waking moment…I became addicted to nicotine, smoking 30-40 cigs a day. I began coughing up blood which only exacerbated the fear!!
To go from someone who was confident, who'd lived all over the world comfortable in every country, who had a demanding career & thrived under pressure, who didn't know what it was to feel ' stressed out'. To someone whose reactions you could no longer anticipate or understand, who had lost all focus in life.
I made an appointment to see Canon Jim Glennon the leader of the HM at the time. He always opened the conversation with, 'How can I help you'?
From the depths of my being came the words, 'I don't want to live anymore'. I was shocked not at my words but that they were the truth.
Over the course of just one week I had no need of tablets, I was instantly healed of the dreadful spirit of addiction with no withdrawal symptoms & have never been tempted to touch a cigarette, My mind & body were completely healed.
As the hymn says, 'my chains fell off, my heart was free, I rose went forth & followed thee'.
Eventually I went to MTC for 4 years of full time study & have been in ministry both here and o/s until I retired last year.
One thing is certain, I would have been long dead if this HM had not been God's ministry to the needy – whatever those needs are.
By the way- our son with the disability went on to become a St Andrew's cathedral chorister, a member of this congregation, completed his HSC here, is a soccer coach & referee & a Hawaii Ironman – Olympics for triathlonist. Praise God, Praise God'.

ministry in the cathedral heart of the Diocese would not be tolerated by these conservatives.

This chapter has shown the intolerance by the Diocese of theological views different from its own. At a macro level, the Diocesan controllers were strong and passionate enough to build on the background they had and to mount a major campaign to restore what they believed was being eroded during the Goodhew episcopate This led to the Jensen Challenge, which restored the purity they believed was being degraded. The Charismatic element of the Healing Ministry, the focal feature of the Glennon Challenge, is one such expression which has been expunged, although the Healing Ministry continues. The future may reveal just how crucial was/is the Charismatic influence to the functioning of the Healing Ministry?

The end of the effort to bring about an acceptance of the Glennon Challenge is demonstrated in this chapter. The Glennon Challenge commenced with a Mazeway resynthesis for a Prophet (Glennon), which was succeeded by the Communication and Organisation of followers of that Prophet as they (the followers) grew in numbers at St Andrew's Cathedral over a number of years. Books were written and the Prophet found acceptance in the wider world. In the Adaptation stage of the Revitalization process, the Glennon Challenge met an insurmountable obstacle in the form of the success of the Jensen Challenge, which marked the end of the Charismatic influence in the Healing Ministry and the Glennon Challenge.

7(2).7.Epilogue.

The Healing Ministry has continued at St Andrew's, providing services which are void of any official Charismatic content or emphasis. Canon Christopher Allan (as he became on 13 December 2010) cites well-known American Evangelicals,[622] the Revs. Don Carson (1946-)[623] and Mark Dever (1960-),[624]

[622] Email from Canon Christopher Allan to Paul Egan, 1 January 2011.
[623] Canadian-born Professor of New Testament at Trinity Evangelical Divinity School, Deerfield, Illinois.

as saying that they have no knowledge of any non-, Charismatic or Anglo-Catholic healing ministry in the world, other than the St Andrew's Healing Ministry. A senior figure in the Healing Ministry for some decades says 'Chris Allan relies solely on Scripture but firmly believes in the healing power of God. The ministry is in no way 'Charismatic' at this present time'.[625] The new face of the Healing Ministry is a mixture of 'new' people, with little or no knowledge of the past, and 'older', congregation members, many of whom have come to see Allan as the right man for the job as leader.[626]

In 2011 the Healing Ministry Centre experienced a renaissance, largely under the direction of Canon Christopher Allan with Mrs Barbara Richards, wife of a Chapter member, who is co-ordinating a series of workshops on topics such as depression, addiction and difficult relationships (reminiscent of the topical teaching of Glennon), which have attracted encouraging congregations of up to 100 people. The Healing Ministry Centre has made a profit in the recent years from its accommodation function, and in 2011 several bequests have made possible extensive renovations at 'Golden Grove'.[627]

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[624] Senior Pastor of Capitol Hill Baptist Church in Washington DC.
[625] Email from Mrs Jacqueline Johnson to Paul Egan, 6 December 2010.
[626] Comments about Allan include:
'Although Christopher Allan had little or no experience in the healing ministry, he has come to appreciate its value and the fact that it has touched the lives of many people ... He has come to appreciate the Healing Ministry as an evangelistic tool and also a way of bringing healing and hope to people in need'.
*Interview with the Rev Philip Bradford and Paul Egan, 16 November 2010.
'C A Allan. He is God's man for the job. He is prepared to learn, and is on a steep learning curve ... He is a natural leader, who is faithful to what he believes and teaches'.
*Interview with Mrs Anna Thompson and Paul Egan. 14 November 2010.
[627] Conversation between Canon Christopher Allan and Paul Egan, 29 June 2011.

Conclusion

The main questions addressed in this thesis are, 'What has been the fate of Healing Ministries in the Anglican Diocese of Sydney, and regarding the Healing Ministry at St Andrew's Cathedral, Sydney 1960 – 2010, what happened, why did it happen, how did the Diocese respond, and why'?

In answering these questions two hypotheses have been employed: 1) That the charisma, initiative and leadership skills of Canon Jim Glennon were the driving forces behind the foundation and growth of the Healing Ministry at St Andrew's Cathedral and, 2) That the uncompromising theological position of the Diocese of Sydney has led to its non-support of healing ministries, and especially the dismissal of the Charismatic/renewal nature of the Healing Ministry at St Andrew's Cathedral.

C.1. Healing Ministries in the Diocese of Sydney.

Chapter One, describes several healing ministries which grew in the Diocese. Those at St James and CCSL were distinctive because of their High-Church nature, which is at odds with the culture of the Diocese, but they were tolerated and largely ignored, because of the prestige and tradition of their respective parishes. Each of the other ministries was local, founded and operated by an individual clergyman whose own investigation, often linked to Gore, had brought divine healing to their attention. These ministries experienced marginalisation and opposition and a range of fates. Guinness was the exception and was tolerated because, like St James and CCSL, he was part of a bigger picture. His had been a famous evangelistic ministry, but in any case, his healing ministry finished with him. The other three were not welcome in the Diocese; Harris' ministry was absorbed into the Healing Ministry and the OSL, Oliver's ministry ended with him, and Bingham left the Diocese.

C.2. What Happened and Why?

Throughout this thesis it has been shown that the initiative, charisma and skills of Glennon were employed to found and develop the Healing Ministry for the first 27 years of its existence, until his retirement. The testing of this first hypothesis answers the questions; 'What happened to the Healing Ministry at St Andrew's Cathedral', and 'why did it happen'? 'What happened' is that a healing ministry was founded at the Cathedral church of St Andrew in Sydney in 1960, and developed in every way over the next two and a half decades, with a low-key Charismatic ethos. Attendance reached over 700 persons at the weekly service, making it the best attended regular service in the Cathedral and allegedly the best attended weekly healing service in the world. With a dedicated and loyal band of active volunteers promoting sub-ministries, the Healing Ministry prospered. The publication of a best-seller book by Glennon, based largely on the prestige and experiences of the Healing Ministry and the acquisition of a healing home, established on a valuable piece of real estate, added to the ministry's achievements. Glennon's personal and leadership gifts must be credited as the impetus for these accomplishments.

As a nervous young man with a physical disability, Glennon took the initiative and had the determination to prepare, perhaps unwittingly, for the establishment of the Healing Ministry. His attending a church, independently of his family, shows initiative, as does his determination to join the armed forces, and later to enrol at MTC and his independence of thought in finding the teaching on the termination of the charismata unsatisfying. His initiative was again employed when he travelled to England and heard from Canon Bryan Green on the value of pre-evangelism. His reading and embracing of the healing message was the catalyst which caused him to commence the Healing Ministry with the permission of the then Dean and the agreement of the Prayer Group which he led at the Cathedral.

Charisma, determination and diplomacy are characteristics which Glennon used in the early days of the Healing Ministry. His charisma in attracting a congregation was important, and the substantial offertories should be mentioned as these have been recognised as significant reasons for the Healing Ministry being allowed to continue. He was convinced and determined to continue with the Healing Ministry for as long as the congregation demanded and the church authorities permitted.

A similar set of attributes with the addition of that of delegation applied as the Healing Ministry grew and sub-ministries such as the Postal Congregation, Residential Homes and other less spectacular sub-ministries flourished. Glennon's ability to delegate and exact loyalty and effort from his followers, helped give the Healing Ministry an international reputation.

The publication of Glennon's book, *Your Healing is Within You,* is an example, not so much of Glennon's skill as a writer, but his ability as a communicator. His leadership abilities are also demonstrated by his conceiving of the original series of sermons in Melbourne, attracting the attention of the MacArthur Jobs, and his being able to delegate the responsibility for editing the addresses to those who made them suitable for publication, in spite of his own persistent misgivings.

The acquisition of the Healing Ministry Centre again demonstrated Glennon's delegating skills as the property was found by members of a committee, not including him, although his encouragement, determination and enthusiasm contributed towards its discovery and purchase. Determination and charisma came to the fore when the money was needed to be raised to finance the Healing Ministry Centre.

The influence of Glennon continues today through the existence and heritage of the Healing Ministry and Golden Grove in Sydney and abroad

through the books he authored. His posthumous legacies are testimony to his influence and charisma as well as the love people had towards him.

'Why did it happen'? It must be concluded that Glennon was 'charismatic' in both senses of the word. He was an inspiring, gifted leader, and he was also influenced by, and committed to, the Charismatic Movement, with its theology of the special baptism of the Spirit for service and the insistence that the gifts of the Spirit were no more confined to the Apostolic Age than the fruit of the Spirit. He found the teaching he had received on the cessation of the gifts of the Holy Spirit to be unsatisfactory and discovered a suitable substitute in the teaching of Charles Gore. This reached him through James Hickson and Agnes Sanford and others, and later through the influence of the Charismatic Movement, which he embraced. Through it he received what he referred to as the 'power to witness' and fulfil his role as a leader of the Healing Ministry.

The confluence of several more mundane factors contributed to 'why' the Healing Ministry 'happened'. Not least of all was the place of Glennon in the Cathedral when he experienced this 'Sanford revelation' and the permission given for the service to commence. The small group who were meeting in the Cathedral which Glennon led were part of the 'why' it happened. The congregation which grew together with the offertories it generated, which was too tempting for the Cathedral to resist, even though it may have thought its theology had been compromised. Glennon's ambition, enthusiasm and determination to see his work succeed, completed the answer to the question, 'Why'?.

Glennon's influence was the sole impetus for the establishment and development of the Healing Ministry. That is, the hierarchy of the Diocese of Sydney was in no way responsible for its being, any step of the way. It was, in fact, opposed to it - every step of the way!

A further dimension may emerge if this question were modified to read 'Why did it happen (in the way it did)'? This fuller question is addressed by the

second hypothesis, which refers to the response of the Diocese to the Healing Ministry.

C.3. How did the Diocese react, and Why?

This thesis has noted that from its colonial days the Diocese of Sydney has had an evangelical focus. Through a series of circumstances over several decades this focus strengthened especially from 1933, by which time conservative evangelicalism had become entrenched in the Diocese and its committees, as the power brokers in the Diocese were vigilant in guarding against the 'dilution' of the gospel.

It has been shown that this dilution included that which was perceived as Glennon's, and others, understanding of Charismatic theology, which to many in the Diocese, was seen as 'a downgrading of the supremacy of Christ'. Charismatic outbreaks in the parishes were marginalised and in the Cathedral, opposition to the Healing Ministry arose from its earliest days.

This thesis has illustrated that anti-Charismatic, or non-orthodox, sentiment was strengthened by some extreme examples of diversion from conservative evangelical practises in entities such as Tinker Taylor and the outbreak of exorcism at St Michael's Surry Hills under the guise of Charismatic/renewal. These led to a popular Christian book and a Synod report, both critical of the Charismatic Movement in general. These kept the Healing Ministry, with its low-key Charismatic ethos, in the firing-line, and has kept anti-Charismatic sentiment alive in the Diocese. Further fuel was added to the anti-Charismatic feelings in the Diocese with the Wimber mission in 1989 and the investigation by some Sydney men of their claims.

Glennon endured criticism during his 27 year leadership of the Healing Ministry, although the criticism was tempered at times, especially while it was making substantial financial contributions to the Cathedral Chapter.

The question of 'How did the Diocese react?' is referred to in every chapter of the thesis. The chapters specifically dealing with the influence of Glennon, two to five, show ongoing critical reaction from the earliest days from the Cathedral Chapter. More general criticism by members of the congregation, and a threat from the Dean of not recommending a successor to Glennon if certain financial obligations were not met, were further examples of diocesan reaction. Chapter four on the writing of the book *Your Healing is Within You*, indicates not so much criticism of Glennon and the Healing Ministry, but rather Glennon's awareness and perceptions of the Diocese's anticipated critical response to the book.

Chapter Five on the process of the purchase of the Healing Ministry Centre showed a new response by the Diocese, following a new paradigm for the Healing Ministry, namely the acquisition of the Healing Ministry Centre. This was the raising of a barrier to the purchase of the property. While this was unsuccessful in stopping the purchase, it illustrated the Diocese's attempt to restrict the advance of what was regarded by some as a rogue ministry.

The Diocese reacted to Glennon's successor, Canon Jim Holbeck, by issuing severe warnings to him not to permit any Charismatic manifestations in the Cathedral and not to preach such teachings. The Healing Ministry was threatened with closure if these warnings were not observed. A similar threat was issued in 2002 when it was believed the financial contribution to the Cathedral was not as high as it should be. The 'Holbeck housing situation' was another example of the Diocese's reaction, when the Holbecks were housed in a small flat in the Healing Ministry Centre for 11 years, when the Chapter was under some obligation to provide housing for them, causing Dean Jensen to describe their treatment as 'cruel'. The congregation numbers and the financial contribution at the services waned somewhat during the Holbeck years. These were offset by Holbeck spending more than the obligatory 25% of his working time on Cathedral matters, rather than 75% of his time on Healing Ministry business, and some substantial bequests which were used to help build a house for the Healing Ministry leader on the Golden Grove site.

After what has been called the Jensen Challenge of 2001, an even more repressive attitude applied to the Charismatic nature of the Healing Ministry from the Cathedral hierarchy. The appointment of a new Dean in 2003 who was intolerant of any Charismatic influence, and the difficulty in appointing a new leader after Holbeck's resignation in 2005, resulted in the appointment of a person with no healing ministry experience and void of any Charismatic sympathy. This heralded the end of any Charismatic ethos in the Healing Ministry. The changes which came to the Healing Ministry would suggest that the take-over by the 'headless monster', predicted by Sir Harold Knight 1985, may have become a reality.

In the Introduction to this dissertation, this thesis is referred to as a Case Study of how Sydney Diocese reacted to a perceived deviation from its theological position. Much of what has been written here may be extrapolated to apply to other 'theological deviations' in the Diocese. For instance, the Ordination of Women and the Ordination and Marriage of homosexual priests are mentioned above and depend on particular Biblical interpretations. Promoters of these practices may find their situation similar to Glennon - that is, marginalised. While each may have some unique characteristics, some general features will apply. One is the entrenched, conservative nature of the Diocese and its long memory. The intrusion of theological variance is not welcome, even when it is accompanied by a significant following and financial benefit. This variance, itself, may contribute towards mobilising the forces, which will act in a decisive way when an opportunity presents itself, such as with the Mowll and Jensen Challenges. Dissidents may endure the situation, as Glennon did, join a situation where one's convictions are accepted, as Harris did, or leave the Diocese, as Bingham did.

C.4. Application of the Revitalization Theory.

The classic Revitalization Model includes a Prophet who arises to offer a more satisfying Mazeway, following a Period of Stress which disrupts the prevailing Mazeway. What has been here called the Mowll Challenge and the Jensen Challenge both refer to the reaction which occurred in the Diocese to the perceived dilution of the conservative evangelical theology of the Diocese prior to 1933 and 2001. Both of these challenges heralded revisions towards what was thought to have been lost. Each diverged from the classic Revitalization Theory, mainly in that the Prophet was not the prime instigator of the revision, but was chosen to lead the movement in the final months of the campaign for the election of the new Prophet/Archbishop. The Glennon Challenge, however, was somewhat more conventional as to the timing of the Prophet's emergence.

Sydney became aware of the world-wide Charismatic Movement in the 1950s, which made some people conscious of a Stress situation under the Steady State following the Mowll Challenge of 1933. The Stress was caused by a perception that there was a deeper experience of God which came through Charismatic theology and worship. Individual Anglican parishes in Sydney provided this, but there was no apparent diocesan leader other than Canon Jim Glennon who had started the Healing Ministry at St Andrew's Cathedral. Steps of the Revitalization Model followed (Communication and Organisation) as the Prophet's ministry attracted disciples and grew over several decades.

The Adaptation Stage is a conflict between the new and the old. On the one hand the growth and development of the Healing Ministry including the reception of Glennon's books and ministry, and the establishment of the Healing Ministry Centre, backed by the positive remarks of Archbishop Robinson and others may have led to the belief that the Healing Ministry might gain acceptance in the Diocese. On the other hand from the start the

‘amount of resistance’ to the Charismatic ethos of the Healing Ministry was relentless and significant. The history of the Diocese was against change of this nature and the legal position regarding the appointment of the Healing Ministry leader and the control of the Healing Ministry Centre, meant that the Healing Ministry was very much under the control of the Dean and Chapter. This may have taken many years to work out, while the person of Glennon and his network of support held the reins and the Healing Ministry grew. But with his retirement and a more conciliatory leader without a support base in the Diocese, in the person of Holbeck, the Charismatic element of the Healing Ministry began to diminish. The ‘degree of resistance’, in the Adaptation Stage of the Revitalization Model was low during Holbeck’s term. This was the result of Holbeck’s conciliatory attitude towards the Diocese and the more tolerant nature of the regime of Archbishop Goodhew. With Holbeck’s retirement and the appointment of a pro-active Dean, and a revived, theologically conservative Steady State and Archbishop following 2001, the supporters of the Charismatic ethos of the Healing Ministry in St Andrew’s Cathedral stood ‘no chance’. The ‘degree of resistance’ towards the Charismatic nature of the Healing Ministry increased, and it was quickly defused.

C.5. Dilution of the Charismatic ethos with successive leaders.

The loss of the Charismatic ethos in the Healing Ministry at St Andrew’s Cathedral progressed as the leadership move from Glennon to Holbeck to Allan.

Glennon’s primary introduction to the healing scene, in 1960, was through the writings of Agnes Sanford, a woman with Charismatic beliefs, and less than a year later, through her ministrations, he personally experienced the baptism in the Spirit. He believed this gave him the power to ‘witness’, and become the leader he did. While not promoting such beliefs in the Cathedral at the

behest of the Archbishop, he never shrank from speaking or writing of his experience and acknowledging its importance in his life.

He was 'protected' from much criticism by his network of relationships, being a 'son of the Diocese' including his friendship with Archbishop Gough, his ex-teacher at MTC Archbishop Loane and his fellow alumnus, Archbishop Robinson, and his favourable links with Deans Pitt and Morton, as well as some prominent laymen in the diocesan councils. These associations did not shield him from significant criticism from some people in the diocese, by whom the Charismatic Movement was not regarded favourably. The Healing Ministry, however, grew and became an international entity, while making a substantial financial contribution to the Cathedral coffers, and with Glennon continuing, in a diplomatic way, to challenge the Diocese.

Holbeck, on the other hand, while the choice of the Healing Ministry, was seriously warned by the hierarchy not to allow any Charismatic 'manifestations' to occur, on pain of the Ministry being closed. He had no network of contacts in the Diocese. Shilton, who had approved of Holbeck while he (Shilton) was in Adelaide, retired shortly after his appointment and Archbishop Goodhew, with whom Holbeck had worked in Brisbane, arrived about five years after Holbeck and left four years before his retirement. Holbeck never felt comfortable about challenging the diocesan line, even had he wanted to. He believed the Holy Spirit would work through his biblical teaching, and he proceeded to develop the Healing Ministry Centre. While he may have been close to Glennon in his low-key, non-insistent Charismatic beliefs, Holbeck observed the orthodox tenets of the Diocese.

Following what has been called the Jensen Challenge of 2001 and the appointment of Dean Jensen and the subsequent appointment of Allan, the

Charismatic ethos of the Healing Ministry was on the 'back foot' to survive. Allan closely followed the conservative, evangelical, non-Charismatic stance of the Diocese, and has introduced this culture into the Healing Ministry, resulting in a substantially non-Charismatic and non-Anglo-Catholic Healing Ministry which is rare if not unique in the world.

With a century of entrenched history behind it, the uncompromising, conservative evangelical theological nature of the Diocese seems 'set' as firmly as ever. A glitch, such as the appointment of a more tolerant Archbishop, could galvanise the opposition for a stronger battle next time. As it is, the purge following 2001, of which the Charismatic influence in the Healing Ministry was a casualty, seems to have 'set the concrete' even more firmly.

Appendix 'A'

Charismatic Revival in the Twentieth Century

The Charismatic Renewal, especially as it influenced the Diocese of Sydney is a critical dimension of this thesis. The Reformation was a two-edged sword for miracles. On the one hand the Protestants were initially hostile towards miracles as a reaction against the Roman Catholic proliferation of 'miracles'. On the other hand, the Reformation led to the closer study of the Bible, which alerted some (usually the more 'radical' offshoots of the Reformation, especially the Anabaptist), to the belief that the charismata were part of the gospel story. This, I suggest, is a double reason why 'healing' ministries are suspect to some conservative Protestants. First they smack of miracles, which are perceived as Roman Catholic in nature, and second, they suggest the validity of the charismata in today's world – not a universal conservative evangelical practice!

The dispute over the place of the miracle of divine healing in today's world is basically determined by whether one accepts the cessationist or continuationist interpretation of scripture. Both acknowledge that Jesus healed in biblical times (which will not be argued here) but the difference arises where the post-biblical times are concerned and the instances of divine healings are considered. The cessationists hold, with some variations, that these miraculous, divine healings stopped at the end of the biblical or apostolic ages or up to the third century,[628] while the continuationist argues that they continue today,[629] although the church had lost its power and right to perform such miracles for some centuries, having slipped into corruption and decay. This brings us to near the present era when the revival of belief in

[628] Benjamin Warfield, *Counterfeit Miracles*, (Banner of Truth Trust, London, 1972), 3, 6, and John Macarthur, Charismatic Chaos, (Zonderman Publishing House, Grand Rapids, 1992), 106ff.

[629] Jack Deere, *Surprised by the Power of the Spirit*, (Zonderman, Grand Rapids, 1993), 15ff.

the charismata in the twentieth century has been a world-wide phenomenon, leading some believers to hail the dawning of a new age of the Holy Spirit. This development will be briefly described here to show the background of its unwelcome appearance in the conservative Diocese of Sydney.

Many Evangelicals today would affirm Bishop Butler's stern rebuke to John Wesley, - 'Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing'[630]. What is the reason for such revulsion to contemporary charismatic experiences? '[This is] Simply because, in the long evolution of Christian Theology, miracles have come to signify the additional revelation of qualitatively new Christian doctrine, principally, in Scripture. To claim a revelation or a miracle represents an attempt, essentially, to add new content to the Bible'. The argument continues.[631]

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[630] Cited by Ronald A Knox, *Enthusiasm*; (Oxford, The University Press, 1950), 450.

[631] The modern conflict over the cessation of miraculous gifts has antecedents as old as the fairly sophisticated arguments of early rabbinic Judaism. But the cessationist doctrine found its classic expression in post-reformation era Calvinism. The essential role of miraculous charismata was to accredit normative Christian doctrine and its bearers. While God may providentially act in unusual, even striking ways, true miracles are limited to epochs of special divine revelation, i.e. those within the biblical period. Miracles are judged by the doctrines they purport to accredit: if the doctrines are false, or alter orthodox doctrines, their accompanying miracles are necessarily counterfeit.

Since it is widely believed that Scripture alone is the basis for Protestant doctrine, it is no wonder, then, that the traditional post-Reformation arguments against contemporary miracles (cessationism) have been widely disseminated. But the case for the continuation of the whole range of God's gifts and graces has only recently been articulated in terms beyond the usual appeals to personal experience to those based more on serious historical and biblical study. Even within the latter area, the case for continuing spiritual gifts generally rests on a very few biblical texts, usually on 1 Cor 13: 8-10. Theologically, the case is advanced on the simple assertion that because miracles are not limited to evidential functions in the Bible, and because prophecy is given mainly for 'edification, exhortation and encouragement' and not construed as addition to a sufficient Scripture, the basic cessationist premise (that miraculous charismata necessarily accredit doctrine) is bypassed. If the function of the charismata determines their duration, then their edificatory, rather than simply evidential functions, determine their continuation.

Jon Ruthven, *On the Cessation of the Charismata; The Polemic on Post-Biblical Miracles*, (Sheffield Academic Press, Sheffield, 1993), 189.

The modern Pentecostal movements had its roots with a range of preachers in the late nineteenth and early twentieth centuries, coming from a variety of backgrounds. The prominent feature of their belief and teaching was the 'abiding possibility and importance of the supernatural element, particularly as contained in the manifestations of the Holy Spirit'.[632] These were prompted by a desire of many people to look beyond their conversion experience to a continual encounter with God.[633] Poewe says this 'encompasses all Christians from the beginning in the first century that emphasise religious experience and activities of the Holy Spirit'.[634]

These Pentecostal churches had little or no allegiance to, or constraints from, traditional denominations and a bewildering array of such churches/ministries sprang into existence. An example was the ministry of Alexander Dowie (1847-1907). Dowie was born in Scotland and raised in Australia, where he was preaching divine healing and attracting followers in 1882. In 1888 he relocated to USA and settled in Chicago in 1892, where in 1896 he founded the Christian Catholic church.[635] In 1900 he purchased 6,000 acres of land near Chicago to build the 'City of Zion', 'a paradise for the righteous', where over 10,000 people settled. His taste for luxury living, his claim to be Elijah the Prophet and financial problems led to a revolt and he was ousted as leader in 1906. Dowie was the first man to bring national attention to divine healing in twentieth century America.[636] By the 1920s a preponderance of small Pentecostal sects had developed and by the end of World War II, three large groupings had formed in America; the Assemblies of God, the Church of God and the Pentecostal Holiness Church, with a plethora of smaller churches and ministries all over the nation.

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[632] David Edwin Harrell. *All Things Are Possible; The Healings and Charismatic Revivals in Modern America*, (Indiana University Press, Bloomington, 1978), 11.
[633] *Ibid,* 1.
[634] Karla Poewe,'The Nature, Globality and History of Charismatic Christianity', in Poewe (Ed), *Charismatic Christianity as a Global Culture*, (University of South Carolina Press, Columbia, SC, 1994), 1.
[635] Harrell, 13
[636] *Ibid.*

With this multitude of small and large churches came an array of beliefs. Poewe refers to Charismatics as being experiential and not being tied to any specific doctrine or denomination. That is, one Pope presiding over a world-wide body of people united by doctrine and practice imposed from above, is replaced by a multitude of 'popes' presiding over a local constituency and loosely united by their freedom to evolve. The main limitation is that the Charismatics claimed to be Biblical. This opened a 'can of worms' when each congregation or section of a congregation had the freedom to promote their own interpretation of scripture with relative impunity. 'Once the Bible is your text, there are as many interpretations as there are readers, and the Spirit is unbound'.[637] 'Leaders with rival charismata will try out their messages for resonance and live or die by the consequences'.[638] Harrell points out 'The common heartbeat of every service was the miracle' – 'the hypnotic moment when the Spirit moved to heal the sick or raise the dead'.[639] All these evangelists preached in their own styles and employed a wide variety of support mechanisms.

This freedom from ecclesiastical restriction led to the spread of Christianity. Martin uses the illustration of the Methodist Church in USA and says that Methodists proclaim the breathtaking message of freedom, autonomy, responsibility and achievement rather than the authority of educated clergymen and inherited ecclesiastical structures. More African Americans became Christians in ten years of Methodist preaching than in a century of Anglican influence.[640] The same can be said of Pentecostalism, which now has a world-wide constituency. Martin ascribes this growth of Pentecostalism to the ambiguity of belief, which led to change, 'where one researcher is impressed by Pentecostals belonging to the ancient layer of global shamanism, whereas another sees it as an adaptable form of heart-work and

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[637] David Martin, *Pentecostalism; The World Their Parish*, (Oxford, UK, Blackwell Publishers Ltd, 2002), 170.
[638] Ibid.
[639] Harrell, 6.
[640] Martin. 8.

spirited self-exploration breaking free from the restrictive protocols of enlightened reason into a New Age of post-modernity'.[641] Poewe refers to the tendency of Pentecostals, although often marginalised, to see themselves as belonging to a spiritual elite, being confident in the healings and prophesies which they espouse. They believe they have a living relationship with the Trinitarian God through their experiences of the Holy Spirit.[642] The ministry of all believers is emphasised although, paradoxically, gifted Charismatic persons may attain extraordinary prestige and influence. Pentecostalism is a world-wide phenomenon and is especially strong where a voluntarism environment exists rather than an established church affiliation.[643] While the belief in healing has always been a feature of the Pentecostal message, early revivalism tended to lay greater stress on baptism in the Spirit or glossolalia.[644] As the Pentecostal denominations became more sophisticated, they tended to minimise the miraculous, although revivalists had difficulty in playing down their role as healers. Someone has said 'what the people are not receiving in their organised church they seek elsewhere'.[645]

Episodes from the life of Oral Roberts (1918-2009), a Pentecostal preacher from 1935, exemplify the changing nature of Pentecostalism and the development of Charismatic churches. Roberts was one of the 'old-time' Pentecostals with nationwide radio and TV programmes promoting his ministries. In 1968 he joined the Boston Avenue Methodist Church in Tulsa, which was consistent with his growing identification with the neo-Pentecostal or Charismatic Movement.[646] He did not believe that the new Charismatic Movement should be channelled into the Pentecostal denominations. He did not want to limit his own potential by remaining within its narrow walls.[647]

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[641] Ibid, 169.
[642] Poewe, 46/47.
[643] Martin, 43.
[644] Harrell, 84.
[645] Ibid.
[646] Ibid, 152.
[647] *Ibid*, 153.

Roberts took the revival to millions of middle-class denominationalists, and while he had changed, he had not abandoned healing.[648]

The organization which first began to give order to the new Charismatic revival, and which in company with Roberts, came to guide it in the 1960s, was the 'Full Gospel Business Men's Fellowship International'. The fellowship grew nationally out of the post war mass revivals, which had unified the leaders of Pentecostalism, and commenced in California in 1951 and eached Australia about 1960.[649]

'The charismatic revival overshadowed the Pentecostal denominations which spawned it, and is too nebulous to define, much less to measure'. So commences the final chapter in Harrell's book.[650] We must concur with Harrell regarding the slipperiness of a definition/model for this movement. It may be argued that the miraculous related to the Holy Spirit seems to be a recurrent theme with the Pentecostal/charismatic movement. The baptism in the Spirit is another term used by Charismatics when referring to the second blessing, subsequent to conversion, which seems to be another characteristic of the Pentecostal/Charismatic. This second blessing may be validated by glossolalia, evidence of some other spiritual gift or acceptance of the blessing by faith, with nothing apparently happening, depending on place and time. This thesis will not attempt to compound these imprecise definitions, rather it will stay with the vagueness, and from time to time a more appropriate meaning/description may be suggested for a particular context. One is reminded of the writings of Bishop Charles Gore (1853-1932) when he argues for a freer expression of Christianity through the practice of ecstatic gifts, while recognising the possibility of absurdities and excesses.[651]

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[648] *Ibid*, 226.
[649] Shakarian, Demos, *The Happiest People on Earth*, (Hodder & Stoughton, London, 1977).
[650] Ibid, 225.
[651] Charles Gore, *The Holy Spirit and the Church*, vi.

Appendix 'B'

Revitalization Theory.

The theoretical basis for this thesis will be several applications of the Revitalization Model developed by Anthony T C Wallace (1923 -) in the 1950s. One of the most significant models or tools Wallace has developed to observe and test the changes occurring in society is what he has called the Revitalization Theory.[652] This theory involved observing what Wallace terms Mazeways changes, akin to changes in one's world-view. The Mazeway is the whole conglomerate of perceptions which everyone experiences. It is the mental image which every person has of the society and culture in which he/she lives, and every person has such an image:

> It is functionally necessary for every person in society to maintain such an image of the society and its culture as well as of his own body and its behavioural regularities, in order to act in ways to reduce stress at all levels of the system. It is the cell-body-personality-nature-culture-society system or field, organized by the individual's own experience; it includes perceptions of both the maze of physical objects of the environment (internal/external and human/inhuman) and also the ways which this maze can be manipulated by the self and others to minimise stress. The Mazeway is nature, society, culture, personality and body-image as seen by one person.[653]

The Revitalization Theory involves the observation of why/how the Mazeways of groups of individuals change over time. Whenever a person is under psychological stress and his prevailing Mazeway does not lead to a reduction in that level of stress, he must choose between maintaining his current Mazeway and tolerating the stress, or changing his Mazeway in an attempt to

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[652] Robert S Grumet, *Revitalizations and Mazeways: Essays on Culture Change Vol 1*, (University of Nebraska Press, 2003), 14ff.
[653] *Ibid*, 12.

reduce the stress. The individual's degree of conservatism will help determine which path he chooses. The degree or extent of change will vary with the nature of stress, and when a sufficient number join in seeking a common change, it is known as a 'Revitalization Movement'. Wallace has suggested that organized religious movements are the outcomes of revitalized movements, when a new way of life was sought by groups of individuals experiencing some stress. Although specific cultural variables determine its exact form, revitalization movements are marked by a distinctive, uniform procedure that occurs in the following stages.[654]

The Steady State Period. Preceding the Revitalization Movement itself is the Steady State period, in which the Mazeway's means of satisfying needs operate well enough so that most individuals within the culture can cope with stress within tolerable limits.

The Period of Increased Individual Stress. A time may come when individuals will experience increased stress as a result of decreasing efficacy of certain stress reduction techniques - the inability of an individual's Mazeway to cope with a situation**.** The traditional means of coping with stress become decreasingly effective. Some people prefer to tolerate stress rather than change their behaviour and adapt.

Period of Revitalization. During this period of crisis and stress, a Prophet or Visionary comes forth with a plan by which society can reform, giving rise to the Period of Revitalization. The plan presents a culturally relevant goal, such as returning to a society's golden age of success or establishing a utopia, in effect, revitalizing the culture. If the Period of Revitalization runs its full gamut it will incorporate the following six functions:[655]

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[654] Michael W Phelan, Cultural Revitalization Movements in Organization Change Management, *Journal of Change Management*, Vol. 5, No. 1, March 2005, 47-56.
[655] Grumet, iv.

1. Mazeway Resynthesis:

Under severe stress the Mazeway may no longer adequately represent reality and therefore becomes dysfunctional. The experience of inspiration can record or re-synthesize the Mazeway, to be consistent with external reality by bringing the individual to realize new goals or new ways of attaining the existing ones.

2. Communication:

The prophet preaches his revelation, attracts converts, and gathers disciples and followers. As he gathers disciples, these assume much responsibility for communicating the 'good word', and communication remains one of the primary activities of the movement during the later phase of organisation.

3. Organisation:

A small clique of special disciples (which often includes a few already influential people) forms around the prophet and a campaign organization develops with three levels of personnel: the prophet, the disciples, and the followers. Disciples become responsible for spreading the word.

4. Adaptation:

The disciples develop strategies and an organised programme of group action to overcome resistance from others in the society who do not share their belief in the prophet's plan. The movement is a revolutionary organisation and almost inevitably will encounter some resistance. The Adaptation stage is the greatest determinant of the success of a Revitalization Movement due to two major variables: the relative realism of the group's doctrine and the amount of resistance that opponents use against the group. As Wallace says, 'If the organization cannot successfully predict the consequences of its own moves and of its opponent's moves in a power struggle, its demise is very likely'. If, on the other hand, it is canny about conflict, or if the amount of resistance is low, it can be extremely 'unrealistic' and unconventional in other matters without running much risk of early collapse. In other words, probability of failure would seem to be negatively

correlated with degree of realism in conflict situations, and directly correlated with amount of resistance'.[656]

5. Routinisation:

If the degree of conflict-realism is high and resistance is low, the Revitalization Movement becomes established as normal in various economic, social and political institutions and customs.

6. The New Steady State:

If the Mazeway formulation of the new culture maintains a low level of stress, a new steady state arises that incorporates the new cultural values and behavioural norms.[657]

Mark Hutchinson says 'it [the Revitalization Theory] is quite simple at its core – despite the fact that it has been taken in many directions by various people (and probably overused by some)'.[658] In this thesis, I stretch the Revitalization Theory to help analyse and illustrate some features of the history of the Diocese of Sydney. This thesis relates to modified versions of this Revitalization Model, and show how the experiences of the Diocese and the Healing Ministry relate to the model described.

This theory of Wallace was chosen as providing an organising principle for my data and because of its simplicity. With some 'stretching' it neatly illustrates the steps in the three instances where it has been applied in this thesis. To prove the value of this theory, above others, would be beyond the scope of this thesis.

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[656] Grumet, 27f. .
[657] The wording of these six functions is a conglomerate of Grumet's book 2003, 16ff, and Michael Phelan's article, 49ff.
[658] Email from A/Prof Mark Hutchinson to Paul Egan, 15 September 2009.

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Final Ethics Approval

MACQUARIE UNIVERSITY

Human Research Ethics Committee

FINAL REPORT FORM
FOR TEACHING OR RESEARCH INVOLVING HUMAN PARTICIPANTS

***** Submission Instructions ******

- If you are a student, this form must be signed and submitted by your supervisor *(an email from your supervisor indicating that they have read and approved your final report will be accepted as a signature).*
- If your application was reviewed by a Human Ethics Faculty Sub-Committee or you have received an email reminder from a faculty sub-committee, then you can submit your completed final report form to the relevant faculty sub-Committee.
- For all other applications please submit your completed form to ethics.secretariat@mq.edu.au or to the Ethics Secretariat, Research Office, Level 3, Research HUB, Building C5C.

Once your report has been submitted it will be noted by the Committee. **Please note that you will NOT receive any correspondence from the HREC regarding your report.** However, the HREC may undertake an audit at any time without notification.

Handwritten forms will not be accepted.

Please answer all questions. Please do not delete questions or any part of a question.
Use lay terms wherever possible.

1. **TITLE of research project or unit code and name:**

The development of, and opposition to, Healing Ministries in the Anglican Diocese of Sydney with special reference to the Healing Ministry at St Andrew's Cathedral 1960-2010.

2. **REFERENCE NO.:** **5200700502**

3. **CHIEF INVESTIGATOR:**
(If you are submitting a Final Report for an ethics application submitted after 1 January 2010 then the CI must be a staff member/supervisor)

Name:	**Paul Francis Egan**
Title:	**Mr**

Staff No.:	
Student No.:	**41320867**
Position held:	
Department & Faculty	**Ancient History, Arts**
Tel. No.: (work)	**02 9358 4616**
Email address:	**pandjegn@tpg.com.au**

4. **SUPERVISOR: (For Honours, Post-Graduate and HDR Students:** If you are submitting a Final Report for an application submitted **prior to 2010** please complete supervisor's details)

** FOR APPLICATIONS SUBMITTED PRIOR TO 2010 where Student is CI **

Name:	
Title:	
Staff No.:	
Department & Faculty	
Tel. No.: (work)	
Email address:	

5. Please indicate the current status of the project:

(a) *Completed on* **[31/09/2011]**

(b) *Not completed but the project has run for 5 years from the original approval therefore this is a Final Report for the current ethical approval.*

I will be submitting a new application for approval to enable the project to continue. ☐ Yes ☐ No

(c) *Not commenced or discontinued on* [ ]

Give a brief report below explaining why the project was not commenced or was discontinued:

6. During the course of the project, have you complied with the conditions of approval (i.e. any conditions imposed by the Committee and the standard conditions of approval outlined on your letter of final approval)?

☒ Yes ☐ No

If you have answered NO, explain what conditions have not been met and why:

7. Have any ethical concerns or difficulties arisen during the course of the project? ☐ Yes ☒ No

If you answered **YES**, describe the ethical concerns or difficulties and any adverse effects on participants, and steps taken to deal with these:

8. The following questions relate to the current and future storage arrangements of the research data and the maintenance of its confidentiality and security:

(a) Will the data be securely stored as listed in the initial Application (Item 6.9)? ☒ Yes ☐ No

If NO, please provide details.

(b) Will anyone else have access to the data besides those listed in the application (Item 6.10) or in any approved amendments? ☐ Yes ☒ No

If YES, please provide details

(c) Will you be keeping the data for the minimum 5 year period from the date the research was completed or 5 years from the date of the last publication? ☒ Yes ☐ No

If NO, please provide details.

(d) Are there plans to destroy the data? ☐ Yes ☒ No

If YES, please provide details,

9. **CERTIFICATION:**

NB. If you are an Honours, Postgraduate or HDR student and you submitted an ethics application prior to 2010, then your report needs to be signed by yourself and your supervisor. (We will accept an electronic signature from your supervisor).

I confirm that this project has been conducted in a manner that conforms in all respects with the *National Statement on Ethical Conduct in Human Research* (2007), all other relevant pieces of legislation, codes and guidelines and the procedures set out in the original protocol.

(Guidelines and National Statement available via http://www.research.mq.edu.au/for/researchers/how_to_obtain_ethics_approval/human_research_ethics/policy)

Supervisor:	*Student Investigator (If applicable):*
Signed:	*Signed:*
Name:	*Name:* PAUL EGAN