

2 Come let us build!

Alison Blake

2 Review of P&A Conference 2013

Kara Gilbert

3 Congratulations to the new Pope ...

Gav Poole

4 Synod: The Archbishopal Board of Selectors...continued

5 Editorial

6 Oh for a thousand tongues to sing!

Steve Frederick

6-7 Foreign correspondent: reach South Africa

Mark Earngey

8 Festival of the son

Steve Carlisle

8 Is the pen mightier than the iPad?

Mark Earngey

The key question is this: as we work for God in this fallen world, what are we trusting in?

Francis Schaeffer,
No Little People, 47.

CONTENTS



SYNOD: THE ARCHIEPISCOPAL BOARD OF SELECTORS

Choosing across the ages

OVER THE SUMMER, THE AUSTRALIAN SELECTORS copped flak for their rotation system of player selection. This election Synod will not have the luxury of a 'rotation' system, but it could be faced with the decision of being able to choose a sequence of men to be our future Archbishops.

If the candidates at the election are of a similar age then things are very straightforward. However, if candidates' ages vary markedly, not only does their individual age and length of service effect Synod's decision, the possible combinations of archbishops becomes a factor. Instead of just choosing between two candidates, Synod can engage in it's own form of team selection as it lines up future combinations of archbishops.

If two candidates have an age gap of at least 5 years then the Synod would be open to consider electing the older man first and 'saving' up the younger. The older candidate might be regarded as a night watchman if their length of service is particularly brief. The younger candidate might also be a 'caretaker' archbishop if the age gap between the two candidates is small. Synod could possibly neuter the office of the Archbishop through repeated short terms given to each man. The idea of saving up a younger candidate gets stronger as the age gap enters the range between 8 and 12 years. In this case, the younger man would have a good 'go' at being archbishop when their time came.

A complex question

The most complex question in the recent ACR survey on "Preferred Age and Length of Service of an Archbishop" had respondents rank various options of Archbishops over a 30 year span. Different lengths of service and corresponding ages (10, 15, 20, 30 years of service, corresponding with older, middle aged, younger and very young) and different competencies were described (mediocre, above average and highly competent). These levels of competency were left entirely for the respondent to interpret, and obviously real candidates

would require much more thorough and multifaceted evaluation. Some respondents found this question

difficult and others thought it objectionable, with screenshots of this question featuring in Facebook posts, but the complexity of the question reflects the way Synod has to make complex decisions.

Seven options were given and people asked to rank the scenarios from one to seven, with one being the most desirable and seven being the least. The graph picture shows each scenario separately giving the number of responses for each ranking, centred around the number of responses which gave a rank of 4. The scenarios themselves are sorted so that the scenarios considered most desirable (most number of 1,2 or 3 ranking)

Will people be voting on the men in front of them or on what the future options might be?

CONTINUED PAGE 4



COME LET US BUILD!

Alison Blake



YESTERDAY EVENING I WAS IN THE final stages of “building” my Year 5 SRE lesson—the undemanding stage of laminating and cutting up visuals aids. What was there to watch on TV as I stuck sticky notes in the relevant pages of my CEV Bible? Maybe the enthusiastic Kevin McCloud, as he followed overwhelmingly driven couples realising their grand domestic dreams. Or I could take a backwards look to 1946 when the dream of a world trade center was first conceived for New York City. I went with the twin towers story. Sounds as much fun as watching cement dry? It was fascinating and tragic!

The twin towers project was a twentieth century repeat of the Tower of Babel—single minded businessmen and civic leaders, unswervingly committed to personal agendas, making a statement to the world about their personal empires. They were focussed on transforming New York City in the cause of realising their dreams and leaving a lasting personal legacy in iron, glass and steel. In the pursuit of their dream, they removed local employment opportunities for tradesmen, retailers and dock workers, and gave little in return. The towers were a visible expression of their self image. They

relentlessly pursued ways of making the towers taller—their self image was not small! Genesis 11, verse 4 rang in my ears.

That SRE lesson I was preparing finished by talking about God who is building an eternal, unshakeable kingdom, focussed on his glory and the identity of his Son as King and Saviour. Jesus was not committed to making a name for himself, but to realising his Father’s grand design for humanity—death on a cross for our salvation and his glory.

... do your grand designs line up with God’s?

Man-made tower builders and grand designers commit themselves daily to their dream, extravagantly investing money, time and energy in their project.

In what ways do your grand designs line up with God’s?

How could you make your everyday life less of a personal statement about you and your dreams, and more about Jesus as King and Saviour?

In what ways could you be more “on the job” with God’s building project?

Thank God that he is building an eternal and perfect Kingdom, through his Son who gave his life for our salvation and God’s glory, not his own. ☺

REVIEW OF P&A CONFERENCE 2013

Kara Gilbert



THE PRISCILLA AND AQUILA CENTRE held its 3rd annual conference at Moore College in early February, with over 250 men and women in vocational and lay ministry attending. The theme of this year’s conference, *‘Teaching Truth Together’*, captured the essence of the centre’s concern; exploring how men and women minister together in biblically appropriate ways.

James de Costobadie (Costa), Senior Minister at St John’s Christchurch, New Zealand delivered the key note talks from Titus 2. He searchingly and insightfully brought out the implications of how those with the responsibilities of teaching (2:1) ought to instruct the variety of people

in the church. Costa highlighted the pattern of life and behaviour for old and young, men and women, which accords with sound doctrine and commends the gospel. He reminded those present that in fact grace ‘sends us to our own funeral...to say goodbye to the person I thought I could never live without’.

During the afternoon electives examination and exploration was given to particular theological issues or ministry practices with an emphasis on how men and women can intentionally be involved together in ministry.

This conference has become a key forum for ongoing thinking and discussion about doing ministry, as men and women, better and more effectively. Many staff teams took advantage of the day to help them think together how they might shape their ministry life and practice. ☺

CONGRATULATIONS TO THE NEW POPE ...

Gav Poole



It is easy to be caught up in the excitement of a new Pope. The announcement was full of drama with the unprecedented resignation of Pope Benedict, the black smoke and then the white smoke rising from the Vatican chimney announcing the conclave's decision. The winner was finally announced ... Jorge Mario Bergoglio from Argentina. A Pope from South America—another first!

Secular and church leaders, including Protestants, have congratulated Pope Francis. Why shouldn't he be congratulated? Not everyone gets to lead a billion Catholics from around the world. This is a big gig.

By all accounts, Pope Francis is a great guy. The Anglican Archbishop of the Southern Cone, Greg Venables considers the new Pope, '... a devout Christian and friend to Anglicans.' (anglicanink.com, 13 March 2013). Louis Palau, the famous South American evangelist, assures that the new Pope is into building bridges and showing respect to evangelicals (Christianity Today, 14 March 2013). We are assured that Pope Francis reads his Bible. Could this be a new day for Protestant and Roman Catholic relations?

Many claim that the Reformation is all but over. The 'Evangelicals and Catholics Together' statement (1994) encourages the noble objective of Roman Catholic and Protestants Christians working together and suggests that we have more in common than our differences. The 'Joint Declaration on the Doctrine of Justification' (1999) which was agreed to by a Pontifical Council and the Lutheran World Federation states, '... the churches now share a common understanding of our justification by God's grace through faith in Christ ...' Do we now have common ground even on the doctrine of justification? Now that Pope Francis is in the Vatican can we look forward to a new cooperative future?

I suggest that the ground is not as common as we are led to believe. Roman Catholic doctrine has a long way to go before it can hold that God's righteousness is imputed to believers by grace, through faith in Christ alone. To be truly consistent, the Roman Catholic Church would need to radically change its Catechism.

Such changes would remove any suggestion that indulgences can be received from the church for the remission of any punishment for sin (Catechism, paragraph 1498) or are a way of adding to Christ's treasury of merit



(para 1478). The catechism teaches a purgatory as a place of continual purification (para 1479)—a purification that is only partly achieved by Christ's sacrificial atonement on the cross. This too would need to change.

Roman Catholic doctrine is carefully nuanced. In picking fights, one has to be careful to not crassly attribute any and every reference to the sacraments as doctrines of salvation by works. Indeed grace is prevalent in Roman Catholic doctrine but it is clear that salvation is understood as a cooperative effort between the believer, church and God. This enables Roman Catholics to affirm much of what a Protestant does but to stop short at the word 'alone'.

I would not want to cast judgement as to whether the Pope or any other Catholic is saved

or not, but if he affirms much of the Roman Catholic doctrine it neither gives him or anyone else assurance of his salvation.

The point is an important one as we figure out how to pastorally care for the 25% of Australians who are affiliated with the Roman Catholic Church (the largest religious group in Australia). Like all of us, they need to understand the free gift of salvation through Jesus Christ. We call on them to repent of beliefs and doctrines that contradict God's grace through Jesus Christ. We do not seek to convert them from Roman Catholicism to Protestantism, but rather from a life of sin to a living relationship with God through Jesus Christ that comes through an understanding of the unadulterated gospel of Jesus Christ.

So whilst congratulations may be in order we may want to slow down. Since Pope Francis is reading his Bible we may want to congratulate him when he has managed to persuade the church to change its doctrine, and its people to change their focus from himself and the Roman Catholic edifices onto Jesus Christ. 

Like all of us, they need to understand the free gift of salvation through Jesus Christ.

CONTINUED FROM PAGE 1

SYNOD: THE ARCHIEPISCOPAL BOARD OF SELECTORS

are at the top and the least desirable scenarios are at the bottom. This results in a graph which is easily interpreted as

desirable scenarios having longer bars to the right (blue) and less desirable scenarios having longer bars to the left (red).

Archbishop Combinations

One above average Archbishop for 15 years and then on highly competent Archbishop for 15 years, both middle aged.

On highly competent older Archbishop for 10 years, one older above average Archbishop for 10 years, one older highly competent archbishop for 10 years.

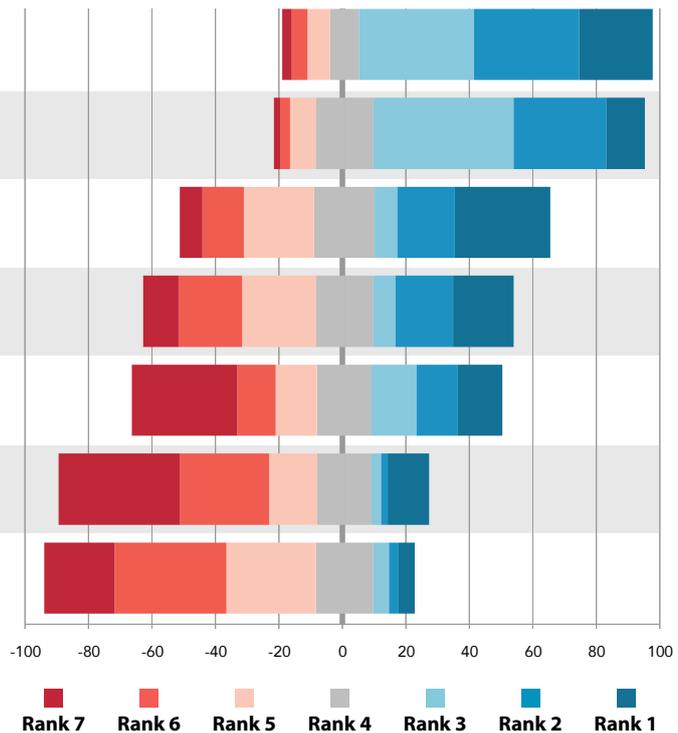
One younger, above average Archbishop for 20 years and an old highly competent Archbishop for 10 years.

One highly competent Archbishop for 10 years, one mediocre Archbishop for 10 years, one highly competent Archbishop for 10 years, all older.

One very young, highly competent Archbishop for 30 years.

One older, mediocre Archbishop, one older above average Archbishop and one older highly competent Archbishop for 10 years each.

One mediocre Archbishop for 10 years then a younger highly competent archbishop for 20 years.



Observations

There are four main observations to make from this data:

1. Complexity is not a problem—most respondents to the survey didn't have difficulty completing this question.
2. Mediocrity is not welcome—lower rankings were given to scenarios that included a mediocre Archbishop. Synod is averse to having a mediocre Archbishop, even for a short period of time and even if another archbishop that also were to serve was highly competent.
3. Youth only a slim possibility—a very young man is only acceptable if there aren't other options—there is a strong aversion to someone being Archbishop for 30 years even if they are highly competent, but there are situations where a very young man is considered better than having a 'mediocre' Archbishop.
4. Stability is favoured—a length of service of 15 years is

more acceptable than having a number of Archbishops who serve for a shorter period of time, even if it results in not having as competent archbishop.

Candidates of the same age would make Synod's task straightforward. However, the added complexity brought through age difference is something that is highly likely to feature in any election. Will people be voting on the men in front of them or on what the future options might be? Will an older man be used to position a younger man for next time around? Will a younger man have the ability to be trusted with the job for a long time?

We need to continue to pray that God would give the members of this election Synod God's wisdom as they make this decision. Unlike the Australian selectors, the decision will be for keeps. ☺

New Survey: What Values Really Matter in an Archbishop's Election

Are you a member of the current Sydney diocesan synod (clerical or lay)? If so, please head over to our Synod members survey. We would love to hear your voice! Please visit: <https://www.surveymonkey.com/s/abpvaluesurvey>

EDITORIAL

PREPARING FOR AN ELECTION WITHOUT MYSTERY

2013 IS THE YEAR FOR ELECTING THE 12TH Diocesan for the See of Sydney.

Nominations will be received until 24th June; the Election Synod will be August 5-9th; but, although that will be when the final vote is to be cast, the four months between now and then provide the opportunity to come to a settled mind on the potential candidates. Sure, there may be last minute nominees, but it is more likely that those nominated will be known well before August.

Such an important decision should be made on the basis of good information, gathered from reputable sources, over a good length of time—not simply at the last minute as the vote is cast.

And there are no mysteries here.

In principle, what needs to be known about the nominees can already be known. It is a candidate's past performance, outside the walls of Synod Hall, that really matters. Evidence can be gathered from the spheres in which his ministry has been exercised, for that evidence already exists in the real world amongst the real people who have experienced his ministry already. There is nothing mysterious about any candidate, the data simply needs to be gathered:

Has he been gospel focused (or not)? Has he encouraged Christ's mission (or not)? Does he clarify gospel truth and stand for it (or not)? Has he made good appointments of other people (or not)? Has he built and encouraged a ministry team (or not)? What is his track record of growing a congregation in strength and size (or not), or of successfully planting and growing new congregations (or not)? Does he know the world of the laity—has he encouraged 'people like me' in *my* part of Christ's mission-field (or not)? Does he know the weaknesses and struggles of being a human being in a suffering world, so that, having been comforted himself, he can bring the comfort of the grace of God to others (or not)? Does he know how to encourage his fellow clergy to keep at their task of shepherding God's flock with patience and joyful endurance (or not)? Does he ...? Has he ...? The past performance is already there.

The questions can already be answered. These things are already well known by the ordinary people under his care. There are no mysteries here.

There are also no mysteries about the role this man will be asked to do. The Ordinal in our Prayer Book provides the job description. It is time to read it again. There is nothing the Archbishop will be required to do that he is not already doing as a gospel minister. He will just have to do it all in a sometimes bigger, sometimes wider context. He is to hold firmly and clearly to the gospel at the centre of our diocese, so the clergy and laity in our local churches can be freed up and encouraged to continue with Christ's mission.

For sure, the new Archbishop will have things he will need to grow into—no matter who he might be. You are not an Archbishop until you are an Archbishop. Chairing a large group like Synod must be daunting. Being in a position to be scrutinized by and interact with the public media, who would want that? Building friendships for the gospel in other parts of Australia and internationally will come naturally as the need arises, and this wider responsibility will come with its personal costs.

But as for holding the core values of our diocese, there is nothing new in the office that is unknown that the new Archbishop will have to grow into. There are no mysteries about the role. It is simply another sphere for the gospel ministry he is already engaged in.

Synod will elect the man on the basis of a known past track record, for a role that is also already known. Synod does not cast its vote about an unknown future. We are not prophets; we are parish reps—and it is the parish work we already know well. And we know that our churches will thrive in the mission, as 'people like me' are freed up for that task by an Archbishop, who firmly and clearly holds the centre.

We need to find the man whose track record already shows that he holds Sydney's evangelical heritage dear, thrives in the work of the gospel (both personally and alongside others), and radiates the glorious freedom of the grace of God in both word and deed. 



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

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

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

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

Executive Editor: Peter G. Bolt

The Australian Church Record is designed and typeset by Lankshear Design

Australian Church Record. ACN 000 071 438

All enquiries: PO Box 218, Camperdown NSW 1450

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

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

OH FOR A THOUSAND TONGUES TO SING!

Steve Frederick



WHAT DOES IT MEAN TO BE AN Anglican church when 90% of the congregation don't instinctively view themselves that way? Such is the case with Church at the Hut: a church plant of Fairfield Anglican Church.

Hut Church is a 3yr old church planted with the express aim of reaching the ethnically diverse suburbs of Fairfield. Most of those who form this infant church are 1st generation Christians: their parents and families were not believers, nor even familiar with Christianity. Even though a good number are tertiary educated, they are still generally ESL (English as a second language). For those without even a lingering "cultural memory" of Anglican liturgy, language, and practice, how do we introduce people to the theological resources that have shaped the church life so many of us still take for granted?

Here are just a couple of the "baby-steps" we've begun to take:

- i. We have developed service outline sheets that are visually organised to make the relationship between God's Word and the congregational responses of prayer, confession, creeds and Lord's supper as clear as

possible. The visual lay-out of the service sheet depicts clearly where the congregation are either responding to God's word, or preparing to hear it.

- ii. Since close to 70% of people don't speak English at home, it is difficult to determine exactly what the "common tongue" is. We have attempted to make aspects of our service bi-lingual. This may mean we pray for the hearing of God's word, first in English, and then in Vietnamese. This communicates that one need not become "Anglo" to be Anglican in practice and theology.
- iii. We foster fellowship with other Anglican churches across Sydney. Fairfield is a low socio-economic area and does not always have sufficient resources for its ministry. St Clement's Mosman, and St Stephen's Normanhurst have both been very generous in offering financial support. We have even been loaned Sunday school teachers when several of our own teachers all had babies within a short time period. This gives both the supporting, and supported church, a wider picture of what the Anglican Church in Sydney looks like.

What a blessing to see the diocese operating on mission in this way—a network of local churches supporting each other in the work of the glorious Gospel! ☺

FOREIGN CORRESPONDENT: REACH SOUTH AFRICA

Mark Earngey

On a recent holiday to Cape Town, Mark Earngey interviewed Presiding Bishop of CESA, Des Inglesby over a 'Red Cappucino' (a coffee with Rooibos, rather than caffeine).



Bp. Inglesby, can you begin by telling us a little of the history of the Church of England in South Africa (CESA)?

The first Church of England service on record in South Africa was conducted by a Naval Chaplain in 1794. After the British occupation of the Cape in 1806, congregations were formed and churches were built.

In 1847, Robert Gray was appointed as the first

Bishop of Cape Town, an appointment which was to have significant consequences for the Church of England already in the Cape Colony. As a result of the Anglo Catholic movement (1833), two Anglican churches came into existence in South Africa. The Church of the Province of South Africa (*now known as ACSA Anglican Church of South Africa*) was founded by Bishop Gray in 1870.

From 1870 until 1932, Bishop Gray's successors had no difficulty in acknowledging the existence of the Church of England in South Africa (CESA), both in theory and in

CONTINUED FROM PAGE 6

FOREIGN CORRESPONDENT: REACH SOUTH AFRICA

practice. The dual position came to an end in 1932 when Archbishop Francis Phelps was consecrated. He was not consecrated in the Church of England in England. He was solely a CPSA / ACSA Bishop.

In practice CESA is organized as one Diocese with a Bishop and Area or Assistant Bishops. The title 'Presiding Bishop' was used for the senior Bishop. Doctrinally the CESA has not deviated from its Protestant, Reformed and Evangelical position.

In 1943, Bishop Fred Morris was consecrated as Bishop of North Africa in St Paul's Cathedral, London by the then Archbishop of Canterbury, William Temple. In 1955, having retired from that position, he was elected as Bishop of CESA and also took up the position of Rector of Christ Church, Hillbrow. He was sharply criticised for accepting election by, among others, the Archbishop of Canterbury.

However, since his election CESA significantly consolidated and expanded its work. One of the most important tasks which Bishop Morris performed was the consecration of Bishop Stephen Bradley and Bishop Peter Chamane. Stephen Bradley was an Australian who came to South Africa in the early 1930's to assist the Church, whilst Peter Chamane was a Zulu who had grown up in the Church.

A new operating name is currently under consideration for CESA—can you tell us about REACH-SA?

For some time now our denomination has been wrestling with its identity in Africa. There is a lot of confusion about who we are. We are an Anglican church. This is important for us in Africa as well as in the rest of the world. We hold to the 39 Articles, the 1662 Book of Common Prayer and the Ordinal. These have always been the touchstone of true Anglicanism. We are Reformed and Evangelical. So we fall into a particular stream within the Anglican Communion. We are also South African. We wanted to choose a name that captured all of these elements. The name is an additional name—an operating name. Legally we are still the 'Church of England in South Africa' but we will operate as 'REACH South Africa'—**The Reformed Evangelical Anglican Church of South Africa**. We like the acronym because it echoes the message of the Great Commission—we want to reach South Africa with the gospel. We'd like to reach the whole of Africa—who knows but one day we might have 'REACH Namibia', 'REACH Zimbabwe', 'REACH Malawi' ... the opportunities are endless with a name like REACH!

What are some of the challenges to the Gospel here in South Africa?

There are many challenges in Africa. They are no different to the needs of the rest of the world. The greatest need remains the need for the gospel to be taken to every part of Africa and South Africa. It may be hard to believe but there are still unreached people groups in South Africa. The temptation would be to believe that South Africa's biggest need is poverty or unemployment or HIV AIDS or crime or political instability. These are great needs that cannot be overlooked and as a church we must seek ways of alleviating them. These problems themselves present us with a great opportunity to do gospel ministry.

In the face of huge social needs, we are constantly walking a tightrope of 'keeping the main thing the main thing'.

I think one has to be careful not to read more into what the Bible actually says regarding what we are to do about the needs of our broken world. You can't ignore the social needs but you can't make it the main thing. Much wisdom is needed. I'm always challenged by the lives and ministries of many of the great evangelical leaders of the Christian church who were single-mindedly faithful to the preaching of the gospel yet who were also committed to 'mercy ministries'.

What are some of the Gospel opportunities opening up here in South Africa?

Jesus said the harvest is plentiful. That is true in South Africa. There are millions of people to be reached—in our cities, our townships, our suburbs, our rural areas, our universities. South Africa and the whole of Africa, is an exciting place to live. It is a continent filled with beauty, variety and opportunity. Yet it is plagued by spiritual darkness and 'lost-ness'. We need workers to go into the harvest field to proclaim the life-giving gospel of our Lord Jesus Christ. We still enjoy religious freedom to proclaim the gospel and so the opportunities are limitless. ☺

Part two of this interview continues in the upcoming edition of the Australian Church Record—stay tuned!

You can't ignore the social needs but you can't make it the main thing.

FESTIVAL OF THE SON

Steve Carlisle



AS SUMMER FADES BEHIND US in the rear vision mirror of life, another music festival season is also finished. Whether it be the 'Big Day Out', 'Soundwave', 'Laneway Festival' or various others, these musical festivals over the restful period of the year attract many people. They are attended by large groups of people, sometimes the crowd seems so large that it appears innumerable. The crowd moves as one, singing the songs, chanting the names of the performers and generally enjoying the day. The festival goes on so well together as they share the experience at a time of rest and refreshment in their life.

It is in some ways very similar to what will take place when Jesus returns. What awaits the Christian is a gathering which cannot be numbered. It is a gathering of people who have received rest for their souls as their saviour, the Lord Jesus Christ, has died to save and redeem us from all sin. As a result the gathering will together sing

the praises of him who called us out of darkness and into his wonderful light. Like the festivals, the people will be united together in their desire to praise God who delivers salvation to his people. As we read in Revelation 7:

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

The joy of a music festival is wonderful, but short lived, as the vibe dissipates and the last band packs their amplifier into the truck bound for the next venue. The praise lasts as long as the career of the bands in question. With our Lord Jesus, however, we have a saviour who will be praised forevermore, for his salvation is of eternal value, and his praise will last forevermore. That's a festival I want a ticket for! ☺

IS THE PEN MIGHTIER THAN THE IPAD?

Mark Earngey



ONE OF THE SURPRISING lessons I've learnt thus far in my few years of ministry, is the importance of the pen!

Much of my ministry to the twenty-somethings of the technogeneration is conducted via connections in Facebook, Twitter and other forms of weird and wonderful social media (instagram, reddit, and even good old email). Having had a computer science background, and having worked in online advertising for a number of years, I consider myself quite the digital native—evidenced perhaps in the superiority of my typing skills over my awful handwriting!

Yet for all the iPads, iPhones and iGadgets out there, I've discovered that nothing beats the good old fashioned iPen. Yes, the timeless art of letter writing. Nobody has ever thanked me for 'poking' them on Facebook,

or tweeting them on Twitter - but the young men and women I minister to are simply delighted to receive a handwritten note in the snail-mail. Even a few sentences of encouragement on a short note are quite a touching thing I've found.

Perhaps the time it takes to actually write something communicates genuine interest? Perhaps thoughtful words, and proper use of the English language communicates seriousness (over techno sentences full of uncapitalised and abbreviated words surrounded by ellipses)? Perhaps the physical reception of a message communicates love?

Whatever it is, I've found that writing notes and letters to digital natives is a wonderful way of 'truthing in love' (Eph. 4:15). The many and various gadgets of our day are a great help in our ministry to people, but if you find yourself ministering to younger brothers and sisters, can I strongly commend to you the ministry of note writing. Sometimes the pen is indeed mightier than the iPad!! ☺