

TWO NEW STARTS FOR SYDNEY

2013 IS A VERY SIGNIFICANT YEAR FOR THE Diocese of Sydney with new men in two of our most influential positions. These are early days as they both take their first steps to fulfill their new responsibilities.

Archbishop Glenn Davies: Holding on



Two months after the Election Synod in August, the regular Diocesan Synod will meet next week for the first time under Glenn's Presidency. His first presidential address will be an opportunity for the new Archbishop to sound some clear notes to set a direction for the next few years. At his

installation service Archbishop Davies spoke on the importance of prayer for him and our diocese, for God is the one who directs our affairs. He has already encouraged the congregations of Sydney to continue in the work of mission, with the concerted efforts planned for 2014 particularly in view. In his public discourse he has spoken of his desire to 'galvanize' the diocese for mission. The task of a Sydney Archbishop is not an easy one and consists of a pot pourri of activities. But one of his most important instruments for good is his influence over diocesan appointments. His responsibility here, as elsewhere, is to help Sydney hold onto our evangelical heritage. That is certainly something Sydney Anglicans can be praying for.

Principal Mark Thompson: Handing on



With a pre-arranged period of Study Leave for the first half of this year, Dr Mark Thompson took up the reigns as Principal of Moore College in June. At his installation service he spoke about the gospel that we preach. Amongst his first steps Principal Thompson has acted alongside the Governing Board

in appointing four new Faculty members, each good men who will strengthen the quality of teaching at Moore. In announcing the **Being Moore Campaign**, Mark moves the College closer to its planned redevelopment which will yield improved teaching and learning facilities, more suited to the needs of theological education in future years. Renowned for his clarity of teaching and biblical exposition, as the first series of Chapel sermons as Principal, Dr Thompson has delighted and challenged the College community with his expositions of the Book of Romans. The task of a Moore College Principal is not an easy one and consists of a pot pourri of activities. But the most important is his oversight of the theological training of the future pastors and bible teachers of our congregations. His responsibility here, as elsewhere, is to hand on our evangelical heritage to those who will pastor future generations. That is certainly something Sydney Anglicans can be praying for. 

GAFCON – A PERSONAL ACCOUNT

THE SECOND GAFCON [GLOBAL ANGLICAN FUTURE Conference] will be held in Nairobi, 21 to 26 October 2013. It is expected that over 1200 delegates from around the world will gather, including 94 from Australia. The recent events at the Westgate shopping mall in Nairobi have highlighted the evil which is so prevalent in this world. On the one hand there are security concerns but on the other

hand the chosen venue is providential as it is an opportunity for Bible believers in the Anglican Communion to stand with their Kenyan brothers and sisters in Christ.

Gav Poole is a delegate and has been assisting in the organisation of the conference. The ACR interviewed him to get an inside take on the conference.

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DUDLEY TUCKER FOORD (1923-2013)

Mark Earngey

'Dudley Foord ... very gifted and versatile, a splendid organiser of men and many activities.'



THESE WERE THE WORDS OF SIR Marcus Loane to Bp. Stephen Bradley of the Church of England in South Africa (CESA) in October 1983, commending a fine clergyman who soon became the Presiding Bishop of CESA. These words also capture the remarkable ministry of a remarkable

servant of the Lord Jesus.¹

The Rt. Rev. Dr. Dudley Foord passed from this world, to be with our Lord on September 10 2013. The service of Thanksgiving held at a packed St. Andrew's Cathedral on September 18 was a great testimony to the impact of his local, international, and personal ministries.

Locally, as Rector of the parishes of Kingsgrove (1960-65) and St. Ives (1972-84), and Dean and Senior Faculty member of Moore Theological College (1965-72), his enthusiasm for deep thinking, expository preaching, and earnest evangelism were used mightily by the Lord. His introduction of the Evangelism Explosion (EE) course and his Doctor of Ministry from Fuller Seminary (1977) brought all sorts of new and exciting vistas of ministry to our shores, and brought many sorts of people to the Lord's everlasting shores. As Dr. Peter Jensen remarked during the Thanksgiving service, 'he certainly showed us how to run a parish.'


Internationally, Dudley Foord also had a strong and long legacy. Upon his election (with a 90% majority!) and consecration as Presiding Bishop of the CESA (1984-87), the *Sydney Morning Herald* reported 'The service of consecration was full of hope for the future.'² He set about planting churches straight away: 'Every one of our churches is therefore, challenged to consider planting at least one other

church, helping it to become established and then planting another.'³ His lasting legacy however, is threefold in South Africa: 1) his efforts to begin George Whitefield College, 2) his efforts to produce liturgical reform through *Worship 85*, and 3) his anti-apartheid stance at a crucial time in the life of the nation. Bp. Frank Retief would write later, 'It was a culture shock for both parties but he and Elizabeth left an indelible mark on us. We owe them both a great debt.'⁴

Personally, Dudley left his mark upon many. Some will have appreciated his care as their minister, and others his passing word of advice at a Men's Convention – yet all could attest of his teamwork with Elizabeth, as

He certainly showed us how to run a parish.

they ministered together demonstrating Godliness and personally encouraging many. Rev. Kenny Lloyd, (Word of Life church in Port Elizabeth, South Africa) captures the deep and abiding personal impact of Dudley Foord on his life: 'On a personal note he was a legend. He invited me to be his "son" at a Fathers and Sons dinner at St. James Church in Kenilworth, Cape Town, because I did not have a father to go with.'⁵

The *Australian Church Record* expresses much gratitude to the Lord for the local, international and personal ministry of Dudley Tucker Foord, and shares our deepest condolences with his wife Elizabeth, daughter Catherine and family, and sons Jeremy, Nick and Martin and respective families. We are grateful above all, that Dudley trusted those precious words of Jesus: 'I am the Resurrection and the Life.' 

1 19.10.1983 – Marcus Loane to Stephen Bradley, HLS
2 Heather Harvey, 'The Point Was Missed', *SMH*, February 23rd 1984.

3 CESA News Nov/Dec 1985
4 Frank Retief to Mark Earngey, private email exchange, 26.5.2011.
5 Kenny Lloyd to Mark Earngey, private email exchange, 16.5.2011.

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BROWN OR GREEN THEY ARE STILL CLEARLY WHITE

IF WE TAKE A TIP FROM JESUS, THE HARDEST THING about gospel work arises from ourselves, not from the world we are trying to reach. On a little trip through the hated Samaritan territory, after encountering a much-broken woman, he told his disciples: 'Open your eyes and look at the fields, for they are white for harvest' (John 4:35).

Missing the mission is as simple as keeping your eyes closed. Open them up!

The world that God so loved can often seem difficult to reach. If we look at its surface trappings that press themselves against us so powerfully, it can be all-too impressive. If we see things according to the voices of its chattering-class, so often heard clamoring against our Lord and his ways, it can be all-too depressive. Doubt often arises from being too impressed with the world, and too under-impressed by the congregations we sit in week by week!

The statistics, demographics, and fancy graphics are all there to show the state of play in our churches compared to the increasing numbers of those who aren't. There are green-fields opening up at an alarming rate, when we haven't even coped with the brown. All too often the vastness of the field(s) and the magnitude of the task can lead to a sort of gospel-paralysis, rather than a gospel-progress.

But missing the mission is as simple as keeping your eyes closed. What Jesus wanted his disciples to see, however, was not simply the opportunities that were pressing against them on every side, waiting to be noticed so they might then be impressed, depressed, and paralysed by what they saw. As so often the case, Jesus wanted his disciples to 'see' the world *apocalyptically*, that is, from God's point of view. He wanted them to peek behind the

heavenly curtain and then to remember what they saw and act on it. It is always so easy for human beings to just see things as human beings see things, but what is the good of that? The Son of God became flesh and dwelt with us for a while to show us the heavenly perspective on this world—if only we would see it!

What Jesus wants his disciples to see is that, with his arrival the long-awaited time of harvest has finally come. The farmers might say, 'There are still four more months, then comes the harvest', but the Lord's harvest has already begun. There is no more waiting.

Already God is at work to gather people into eternal life. 'The reaper is already receiving pay and gathering fruit for eternal life'— just like that poor woman he met at the Samaritan well.

And at this unique time of human history, now that the Son of God has come amongst us, it is a privileged time for reaping a harvest

that you may not have had anything to do with sowing. 'For in this case the saying is true: "One sows and another reaps". I sent you to reap what you didn't labor for; others have labored, and you have benefited from their labor.'

Impressive, depressive, daunting, or paralyzing as the fields might seem, when we see the world from God's point of view, the time of the harvest is here. Whether the fields are green or brown, behold! They are white. ☪

He wanted them to peek behind the heavenly curtain and then to remember what they saw and act on it.



The Australian Church Record has served Australian Christianity since 1880, seeking to promote independent and evangelical thinking amongst Australian Anglicans. Since 2004 the publication has been online. Back issues are on the website, which also enables notification emails to be requested. 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.

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THE FIELDS ARE WHITE ... AND COUNTING!

Bruce Hall, Director of Evangelism and New Churches, Acting Rector of St Philip's Auburn

CURRENT MINISTRY METHODS OF MAINSTREAM churches like the Anglican church may not reach the 90% who are simply not attracted to our usual church meetings. If we were to improve the way we do evangelism through our churches by a factor of 4, we would reach about 10% of our population. What about the other 90%? Coupled with this, we know that in the next 43 years, 87% of the growth our city's population will be from migration and two thirds of that group will be from Non English Speaking Background (NESB).

A few months ago I asked a group of Sydney Candidates, "Who thinks of themselves primarily as an evangelist." Nine responded positively. That was very encouraging to hear.

There are at least three issues facing these evangelists. None of which are very new but good to reflect on again.


1. The size of the pool from which most new believers have come to faith is shrinking. Newcomers to our churches decreased from 12.4% to 9.4% in the last decade. So public preaching evangelism, which has been something we have done well for a long time, has smaller audiences of unbelievers. This is confirmed anecdotally by our public evangelists.

We need to emphasise good evangelistic preaching, but it is not all we need to emphasise.

2. The role of evangelism in the local church is always under pressure. Even when the Senior Minister makes it a priority for himself and does it regularly, he has many good demands competing for his time. How do we help the minister(s) in the parish do evangelism and train others?

3. Thirdly, a by-product of points 1 and 2 is that we are mostly out of touch with the bulk of our city. If we are to evangelise and grow our churches 4 times better than we are at the present, we would still have 90% not reached with the gospel. Roughly speaking this is made up of 30% new migrants, 30% Catholics and 30% distant Anglos (including blue collar workers).

Without answering the question of how we develop evangelism among those groups, we should at least begin by raising up a new generation of men and women who are evangelists who don't run churches, but are connected with churches. We need a generation of 'missionaries' to our city. The fields are white, but the labourers are often looking elsewhere.

How will we develop those 9 Sydney candidates—and others like them—who see themselves as evangelists primarily and who will be a focal point for training up others to join them? How will we use the resources we currently devote to the 10% to improve our work among the 90%? 

WHY AFES STAFF RAISE THEIR OWN SUPPORT



Richard Chin, AFES National Director¹

AS A NATIONAL AND INTER-DENOMINATIONAL fellowship, we see raising support as integral to our ministry for two reasons.

Firstly, we are a genuine 'fellowship'. In the NT, the word for 'fellowship' refers to a *self-sacrificing conformity to a shared vision*. This is a far cry from Christians simply enjoying 'fellowship' over morning tea after church on Sundays! And our vision for the AFES is to "proclaim Jesus Christ at University to present everyone mature in him" (cf Col 1:28). That's what

our partners ultimately support – a genuine gospel vision for the world that we (*together*) choose to live and die for.

Secondly, if we are a fellowship, we do not raise '*funds*'! We seek a '*partnership*'! We are asking brothers and sisters to genuinely fellowship with us in this vision through their sacrificial support. We are not asking them to fund our living costs. We are asking them to be genuine gospel partners who share our vision and our lives through prayer, giving, newsletters, supporters' events, conferences and more besides. It is far richer than just giving money.

As such each and every one of

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¹ Reprinted with permission from AFES staff resources website.

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WHY AFES STAFF RAISE THEIR OWN SUPPORT (CONTINUED)

our staff (from apprentices through to the National Director) seek to raise an army of partners for the cause of the gospel in genuine fellowship. Even if we had a bottomless trust fund, we would still ask staff to seek gospel partners one way or another.

This wasn't always the case. When I joined the AFES in 1995, we had sacrificial volunteers on area committees trying to raise funds for the staff. But despite the valiant efforts of these volunteers, the staff were often paid (up to) 3 months late because we typically didn't have enough cash flow. And I still remember the day when our then National Director was compelled by the Board to give a few of our key staff 3 months notice.

That was the turning point. Something had to be done. And it was clear that the staff themselves had to take responsibility for their own support. So borrowing

from the very helpful principles of our sister movement in the USA, we each got a manual on support raising and implemented what is now core business for each staff worker. We've since indigenized most of this material and now run an in-depth seminar for all our new staff. There are handy hints to pick up, and details that may help. But to take a leaf from Nike, the secret to raising support in genuine gospel partnership is to 'just do it'. We 'do it' of course because of a clear gospel vision!

Raising support is to be built into the rhythm of ministry life. It's hard work. But in my view, everyone in vocational ministry should 'just do it' one way or another, because (when understood properly) it is part and parcel of a self-sacrificing conformity to a shared vision in the gospel of our Lord Jesus Christ. 

UNITY AND THE GENERAL SYNOD

Gav Poole

THIS YEAR'S SYNOD WILL BE BUSY. WE HAVE THE usual amount of business but only three days to complete it. The only way to cover all items on the business paper will be for most to be carried during the call over.

The item concerning the General Synod consultation and assessment may be addressed this way therefore giving no opportunity for debate. It would be a mistake however to think that this issue is therefore not important.

In many ways this is an issue dating back to 1961 when the Anglican Church of Australia was first constituted. At that time Broughton Knox, Marcus Loane and Donald Robinson worked hard to promote constitutional amendments to ensure consistency with a Biblical doctrine of the church. The battle was fought between those who on the one hand wanted a more centralised structure and those who on the other hand wanted to maintain diocesan autonomy.

More recently the issue came to a head with rising General Synod expenses which were passed on to the dioceses. This presents not only a financial concern but one of principle, namely "Is there a shift of activity to the General Synod and the Primate away from the dioceses?" A consultation committee was established in 2009 and continues today.

The motion to be presented at this year's synod appears uncontroversial. It is a good news motion. However there are two sides to the debate and everything in between. On

the one side, there are those who advocate an adversarial/political approach and on the other side those who prefer to discuss the issues without taking action (such as withholding assessment). Three issues are involved:

1. General Unity

Various issues have arisen that have brought the unity of the denomination into question. These have included issues to do with *An Australian Prayer Book*, the General Synod approval of the ordination of women priests, the Appellate Tribunal's opinion regarding the consecration of women bishops, Sydney's refusal to adopt various canons, and the Appellate Tribunal's opinions against Sydney on matters concerning diaconal administration of the Lord's Supper.

There is a deeper concern that there is a widening theological gap and belief that unity should not be pursued at any cost. Given that there are serious theological divides, is it important to allow individual dioceses autonomy without legal interference?

2. Specific bills to be promoted at General Synod

Sydney has been attempting to promote four bills that would:

- a. amend the constitution to allow a diocese to reject a canon if it believes it to affect the order and good governance of a dioceses;
- b. clarify the role of the Appellate

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UNITY AND THE GENERAL SYNOD (CONTINUED)

- Tribunal in handing down opinions rather than rulings;
- c. limit the General Synod's ability to assess dioceses to cover costs which are beyond the constitutional allowances; and
- d. change the make-up of the General Synod Standing Committee so that its members represent the dioceses and are elected by the dioceses rather than the General Synod.

3. Assessment

There is also a concern for the way assessments have been levied on dioceses. The General Synod income is derived from three sources—assessments (statutory and special), interest from the reserve fund and income from business activity. The statutory assessment is compulsory whilst the special assessment (used for paying the Anglican Consultative Council and helping out poorer dioceses) is voluntary. In the past Sydney has chosen not to pay the special assessment. Traditionally, the income from the business activity has been used to offset the statutory assessment.

At the last General Synod this policy changed and the income from business activity was used to offset the special assessment (not the statutory assessment). This had the effect of increasing Sydney's assessment by 23% whilst the other dioceses (who pay both the statutory and special assessment) increased by 16%. Sydney reserved the right to withhold its assessment until a more equitable formula could be agreed upon.


A General Synod task force has recommended that income from the business activities should not be used to offset the special assessment. Instead, such income should be used to partly offset the statutory assessment and partly to increase the reserves. The Sydney consultation committee agreed

with this approach but suggested that the reserves should be limited to a ceiling. Once this ceiling is reached, all of the income should be used to offset the statutory assessment.

The General Synod Standing Committee meets in November this year to consider this approach. As a gesture of goodwill and in anticipation of a good outcome, Standing Committee is recommending that the 2013 full assessment be paid even though this was not fully budgeted for in the 2013 appropriations.

This is an example of where our practice meets theology. Much of our thinking on the

doctrine of the church was developed in the 1960's. Today we can be thankful for the constitutional amendments that were fought for. In some ways however they didn't go far enough. This is why we continue discussion and are seeking further amendments to the Constitution and Canons.

On balance, the approach has been to stand firm on some matters and to compromise on others. It has been important to season our conversation with grace and to clearly state our concerns. We want unity but not at any cost. Nor should we pretend that structural unity is gospel unity. If unity cannot be achieved then we should at least find ways that we can give each other the space that is required. Diocesan autonomy must be maintained. The solution is not in getting tied up in the Constitution, Canons and tribunals. Rather, we will continue to call people to repent through persuasion and the Word of God. 

Various issues... have brought the unity of the denomination into question.

ARCHBISHOP WELBY: NECESSARY QUESTIONS AND NECESSARY PRAYER

JUSTIN WELBY'S APPOINTMENT AS 105TH ARCHBISHOP of Canterbury has been widely welcomed by Anglican Evangelicals. The recent biography by evangelical Andrew Atherstone describes his sudden rise through the Church of England as 'meteoric', and his appointment as a 'significant change' for the Anglican Communion. Although he rarely describes himself as an evangelical in public, his spiritual formation, shaped largely by his conversion whilst at Cambridge University, the Alpha movement and Holy Trinity Brompton in London, is much more positively

evangelical than that of his predecessor. He is clear in his commitment to evangelism, mission and church growth, even having smuggled Bibles with his wife into Czechoslovakia and Romania during the oppressive regimes of the 1980's. He affirms the importance of marriage in its biblical and heterosexual sense, having spoken against the UK gay marriage bill in June 2013. Locally, he sees the need for the UK's law and social order to draw on its 'rootedness in Christ', and globally he has also been hailed for his commitment to reconciliation

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ARCHBISHOP WELBY: NECESSARY QUESTIONS AND NECESSARY PRAYER (CONTINUED)

work in the cause of which his own life has been at times in jeopardy.

While it is important to affirm what is good and we desire to honour the historic role of the See of Canterbury, the fabric of the Communion has sustained very serious damage over the past ten years. The Anglican Communion in the West has been seriously compromised through false teaching and lack of doctrinal and moral discipline on the part of its leadership: namely, the defiance of the 1998 Lambeth statement on human sexuality (Resolution 1.10) by the Episcopal Church in the USA and the Anglican Church of Canada, and the failure of the 'Instruments of Unity' to remedy the situation. Given the attendance of bishops from the unrepentant churches at Lambeth in 2008, it would therefore be naïve to assume that Archbishop Welby's appointment means a simple return to 'business as usual' for biblical Anglicanism. Rather, it would seem that the Archbishop of Canterbury faces a most serious test of his evangelical convictions.

The upcoming GAFCON 2 conference in Nairobi (October 21st-26th) affords an opportunity for the fellowship of confessing Anglicans to gather and reflect upon the juxtaposition of a bible-believing Archbishop of Canterbury and a bible-disbelieving contingent of the Anglican Communion. Perhaps at this juncture, we could both ask questions about the evangelical convictions of the Archbishop of Canterbury, and pray for the strength of his evangelical convictions. The Australian Church Record would want to ask four key questions of the newly installed Archbishop of Canterbury:¹

1. How important for the well-being of the Anglican Communion do you personally consider the authority of the Holy Scriptures?
2. In your recent sermon in Monterrey, Mexico (15th August 2013), you encouraged the congregation to 'walk in the light', warning against the opposite errors of 'absence of any core beliefs' and 'a ravine of intolerance and cruel exclusion.' Where would the Apostle Paul's position on homosexual practice (1 Corinthians 6:9-11) lie with respect to these two errors?
3. In your speech to the Lords on the government's gay marriage bill (3rd June 2013), you noted at the end of

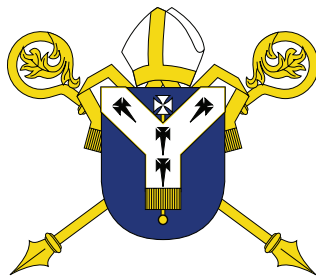
the speech that same-sex marriage 'is not a faith issue.' We understand that the context of this point was your grounding of the argument in the 'common good' rather than in Holy Scripture. However, can you clarify whether or not you believe same-sex marriage is, or is not a faith issue at all?

4. Given the controversial commitment of the House of Bishops (December 2012) to admit men in celibate civil partnerships into its ranks, how precisely will you maintain this policy? Further, in your opinion, is there a place for people practising homosexuality to be involved in ordained leadership within the communion?

Given the Archbishop of Canterbury's deep evangelical convictions, we ought to pray for his strength of resolve as he privately and publicly grapples with each of the aforementioned questions:

1. Pray for courage to uphold the teaching of Scripture at all costs, and oppose other bishops or clergymen within the Anglican Communion who deny the written Word of God.
2. Pray for the courage to uphold both truth and love – the truth of the offensive nature of homosexual practice in God's eyes, and the love demonstrated in Christ and practised by believers in Him.
3. Pray for the courage to uphold the truth that the promotion of same-sex marriage consequently promotes exclusion from God's kingdom (as per 1 Cor. 6:9-10).
4. Pray for the courage to uphold and protect the Church of England from the unorthodox and unbiblical appointment of any practising homosexual into the church's ordained leadership.

By asking important questions about the Archbishop's convictions (rather than avoiding them) and praying to our generous God for the strength of the Archbishop's convictions (rather than seeking a merely human source of strength), we would hope that respect for his office, and health of the Church of England and the Anglican Communion would return. Yes, the issues within the last ten years have seen a severe fracturing of the Anglican Communion, and yes, there can be no simplistic answers to turn back the clock, but the Australian Church Record remains anxious to encourage the present Archbishop of Canterbury and support his ministry for the restoration of Godly peace and order in the Church. ☪



¹ Subsequent to communicating these questions to the Archbishop of Canterbury, the ACR has been informed that the House of Bishops in the Church of England awaits the December report on human sexuality chaired by Sir Joseph Pilling before the Archbishop will be saying anything substantial on the matter of homosexuality and the Anglican Communion.

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GAFCON – A PERSONAL ACCOUNT OF A GLOBAL MOVEMENT (CONTINUED)

ACR: What is your involvement with GAFCON?

In many ways my interest in GAFCON began in the United States when I was involved in ministry in the Episcopal Church, Dallas. Since 2003 I have witnessed the increasing liberalism of the denomination and disaffiliation of faithful brothers and sisters. The Anglican Church of North America (ACNA) was created with the encouragement of the Fellowship of Confessing Anglicans.

I assisted Peter Jensen in organising the leadership conference in London last year. I then accompanied him to the Primates' Council in Nairobi earlier this year where it was decided to hold GAFCON in Nairobi. Since then I have been assisting Peter and the Executive Officer, Martyn Minns in organising the conference, in particular the registrations.

ACR: GAFCON had its genesis in 2008. A lot has changed since then. Is there still a need for GAFCON?

2008 was an important year for GAFCON. The Instruments of Communion had failed to deal with the issues in the Anglican Communion. Many declared impaired communion with other parts of the denomination and many Bishops could not attend the Lambeth conference as if nothing had happened. A group of eight Primates, predominantly from Africa, agreed to form the Fellowship of Confessing Anglicans to deal with these issues. Together they represented the majority of the Anglican Communion.

Since then matters within the communion have only worsened. Leaders from Western countries continue to promote their revisionist agendas, there has been little repentance and the instruments of Communion have proven incapable of addressing the issues. The new Archbishop of Canterbury is yet to show decisive leadership on these matters and in fact many are now looking for leadership in places other than England.

If anything, the need for GAFCON has increased with rising liberalism, secularism and militant Islamic movements. This is the environment in which we proclaim the gospel. By gathering we can offer the right hand of fellowship to those Anglican organisations that have not been formally recognised by the Church of England (such as the ACNA) and partner with each other in making disciples of all nations. This is a partnership based on commonly held convictions not institutional structures and history.

ACR: How will this one be unique?

The conference will be made up of mini-conferences addressing different interests and issues. It is hoped that new networks and initiatives will arise.

We will also be exploring the East African revival, hoping to learn from those who have experienced a

powerful work of the Holy Spirit among believers and unbelievers. The stories will inspire us to pray for similar types of movement in our own parts of the world.

ACR: What challenges have you encountered in organising the conference?

We have created a \$1.5 million business in less than five months without cash surplus or underwriting. Like most businesses we have money coming in and out which has to be managed.

We are dealing with people from different nations and cultures. They have different ways of communicating and expressing commitment. We have had to find sponsorship for delegates from poorer countries. Without this, travelling and attending this conference would be near impossible.

And then to add into the mix the tragic shooting in the Nairobi shopping mall. Many in Kenya were affected by this event and naturally security is a concern. I have however been encouraged by delegates who are even more determined to go to Nairobi and support their Christian brothers and sisters.



The conference centre of All Saints, Nairobi, the venue for GAFCON 2013

ACR: Does the 'future conference' have a future?

The GAFCON movement faces many challenges - finances are an issue, the Primates continue to change and communication with people around the world is difficult without proper infrastructure. You have to remember the movement has one employee and depends on voluntary help. Probably the biggest threat is a potential weariness or apathy among believers. Particularly among those who do not live with pressures generated from disaffiliation or persecution. We need to be reminded that we all need each other. None of us are impervious to anti-gospel forces.

In many ways, a lot hangs on this upcoming conference. Will there be a renewed resolve to proclaim and defend the gospel? Can we work together or should we just concentrate on our own patch? We are praying for the Holy Spirit to move in an extraordinary way.

I believe that the need for GAFCON has only intensified. Whilst the messiness is frustrating, it is also exciting to experience God's providential care. ☺

INSIDE THE AUSTRALIAN CHURCH RECORD

Peter Bolt

EVERY NOW AND AGAIN ANCIENT INSTITUTIONS can be forgiven for indulging in a little public self-reflection. On January 1st, 1914, the first issue of *'The Church Record: A Church Paper for the Commonwealth, Catholic, Apostolic, Protestant, and Reformed'* appeared, sixteen months after a Sydney group first met to float a company to run a federal paper. As the centenary of this issue draws nigh, it seems fitting to reflect a little on the *Australian Church Record* as it is poised on the edge of its next one hundred years.

History

The Sydney group met on 9 August 1912, not to begin a paper, but to put it on a better foundation by forming a company. The paper had already been in existence for more than thirty years. As Donald Robinson explains:¹

The old *Record* had begun in Sydney in 1880, and had concerned itself in its first years with the cause of religious education (the Public Instruction Act of 1880 had introduced a new era in education and new responsibilities for religious instruction in the State schools of New South Wales), the cause of temperance, and the cause of foreign missions (one result of which was the revival of the Church Missionary Society in Australia during the 1880's).

Robinson describes the men behind the old *Record* who founded the new company as 'very solid phalanx of evangelical strength in Sydney at that time'. Members of the new Board of Directors were drawn from Sydney and Victoria. Although there was a period when the paper was edited from Melbourne, for most of its history the editors have been Sydneysiders.

Conventions

The *ACR* assumes a number of conventions, that is, practices that have been around for years and regarded as entirely and absolutely normal. One of the unfortunate consequences of the instant and frequent communication made possible by electronic media is that conventions can be forgotten. Once forgotten, what has always been regarded as entirely normal can be misunderstood, or in

the wrong hands, even misattributed to spurious motives.

If electronic media has multiplied the quantity of possible words, publishing conventions have sought to improve their quality. Three conventions have been important to the *ACR*:

a) Independent. *ACR* is an 'independent evangelical voice'. That is, by not having our bills paid by anyone other than our own Company, we buy an independence to be able to say what ought to be said, rather than what we might be paid to be said— or not said, as the case may be. This means that the *ACR* has not always been popular, but that, after all, is not our aim. In an increasingly cloudy world, the promotion of clear evangelicalism is all the more necessary, and our independence assists in this responsibility towards our gospel heritage.

But, some may ask, who keeps the *ACR* accountable for its views?

b) Involved in Persuasion. Another convention is that it is the reading public who take responsibility for this role. As a conversation is started by the *ACR*, the evangelical public should pick up the argument, examine the evidence, weigh the conclusions. The writing of an article is only the first step of the pen being mightier than the sword; the first thrust of the weapon of persuasion. As that article is read, reflected upon, and discussed in all kinds of other circles,

Christian communication provides the regulative body. If the evidence is bad, or the argument abysmal, then it falls to the floor as people are not persuaded. There is no grand body who ought to shut us down, no strong champion to bully us into submission or to use other forms of coercion. Attempts at persuasion are accountable to those they attempt to persuade. Nothing insidious here, this is simply the way the world works. It is therefore the normal conventions of proper argument that ought to be the arbitrators: is the evidence assembled? Is it assessed fairly? Is the argument sound? Are the conclusions sensible?

c) Anonymous Editorial. It is an entirely normal convention to have a policy of anonymous editorial

Christian communication provides the regulative body.

¹ D. Robinson, *'The Church Record Ltd and The Record'*, *Australian Church Record*, July 1972. See <http://www.australianchurchrecord.net/church-record-limited/>

INSIDE THE AUSTRALIAN CHURCH RECORD (CONTINUED)

material.² It is also worth noting that ‘editorial material’ may be scattered throughout a publication, not just in the column headed ‘Editorial’. There are a variety of reasons for anonymity that justify the retention of this policy in the *ACR*, as indeed in other publications, both secular and church. Minor reasons include that this practice allows for several people to be involved in the writing of an article, not just one. More importantly, given the way the world responds to criticism, anonymity enables ‘unfettered comment’,³ the frank discussion of things that some may prefer to stay unsaid. This is especially significant in recent decades with ‘trial by media’ becoming a real force to be reckoned with.

The dreadful case of Gareth Bennett stands as a constant reminder of the suffering that can fall upon one who dares to speak up. After making critical comments of Archbishop Runcie—comments that he was not alone in believing to be true—Bennett was hounded by Church officials, and by both church and secular media. Unable to take it, he committed suicide in December 1987.⁴ He made the remarks in the introduction to *Crockford’s Clerical Directory*, of all things. Despite his introduction being published anonymously, as was entirely usual for *Crockford’s*, his opponents bayed for his blood. Sadly for Bennett, even the protection of anonymity failed to save his life in such a world.

The advent of the phenomenon of the Internet Troll, who roams across blog and social media pages with a well-honed set of weapons designed simply to get an emotional rise, and the growing awareness of the havoc such people are causing, only serves to strengthen the argument for the greater protection of authors.⁵ Although Bennett’s case shows it doesn’t always work, one protection has conventionally been anonymity.

But another major argument for anonymity is that it

serves the persuasive purpose. By removing the person, it allows the things that are actually relevant to good discussion to stand out more clearly. It doesn’t matter *who* it is that is behind the article, what did they say? What was their evidence, *what* is the cogency of their argument, what is the legitimacy of their conclusions? In a postmodern world, where it seems to be all about the person, this might sound rather strangely ‘modernist’. But for those who believe there is a truth, and some opinions are worth listening to more than others, exactly because they conform more with the truth, the conventions of good argument still seem to be worth holding onto. And anonymity allows the person to be removed from view, which not only protects them from personal attack from detractors, but also allows the discussion to be about not the surface features of personality, but the substance of the attempt at persuasion.

Operations

Being a registered company and as with all registered companies, the *Church Record Ltd* has Directors with the same responsibilities as other directors. Reporting to ASIC annually, the Directors basically have to ensure the company is afloat and not trading insolvently. The *Church Record Ltd* is the publisher of the *Church Record*. Comprised of men and women committed to the gospel and evangelical ministry, the

Anonymity ... serves the persuasive purpose.

Board of Directors also gives advice and acts as a sounding board for the Executive Editor, who has been delegated responsibility for the editorial content of the ‘paper’.

As the internet came on line, the *ACR* ceased publishing a printed newspaper and the publication went online in 2004, but still with the same regularity (three times per year). Since then technology has refused to stand still, and now three times per year is far from taking advantage of the online possibilities for creating good discussions about evangelical concerns, evangelical ministry, and our common gospel mission. From 2013, alongside the usual three more extended issues, *ACR* will be rolling out a shorter but more regular blog, with contributions across a number of ‘streams’, but always in the interest of further promoting clear, not cloudy, evangelicalism. ©

2 ‘In Praise of Anonymity’, *The Guardian* 5/1/2009; Tom Clark, ‘Why do editorials remain anonymous?’, *The Guardian* 10/1/2011.

3 New York Times 9/12/1987.

4 See W. Oddie, *The Crockford’s File: Gareth Bennett And The Death Of The Anglican Mind* (1989).

5 See for example, ‘Trolls and Trawlers’, Q and A, 3/9/2012 www.abc.net.au/tv/qanda/txt/s3575322.htm; ‘Trolls’, SBS Insight, 16/10/2012; www.sbs.com.au/insight/episode/watchonline/507/Trolls; ‘Beating Cyberbullying’, ABC Compass 24/3/2013; www.abc.net.au/compass/s3702663.htm; ‘The Antisocial Network’, ABC 8/5/2013 www.abc.net.au/iview/#/program/38740; Researcher on Trolling: Whitney Phillips, <http://hastac.org/blogs/whitneyphillips>.

THE GOOD, THE BAD AND THE UGLY OF SOCIAL MEDIA'S HISTORY

1971 – Researchers at ARPA (Advanced Research Projects Agency) send first email.

1978 – First BBS (Bulletin Board Systems) created and virtual communities take off. Trolling and flame wars begin. The 'Anarchist Cookbook' is widely circulated via BBS communities.

1980 – Usenet created, and thousands flock to discuss science, music, literature and sports.

1989 – Tim Berners-Lee of CERN proposes a new protocol for cyber communications which would eventually forge the World Wide Web together (around 1993).

1994 – Geocities created, and the Internet starts being referred to as the 'Information Superhighway'.

1996 – ICQ released and ASK.com (formerly askjeeves.com) allows users to ask questions in natural language.

1998 – Google opens as a major search engine.

1999 – Blogging rockets off with the launch of LiveJournal and Blogger. Napster is launched (shutdown during Metallica piracy case in 2001).

2000 – Wikipedia created, and users write over 20,000 articles in the first year.

2002 – Friendster begins, and 3 million users join in the first three months.

2003 – MySpace, Second Life, Wordpress and LinkedIn all begin.

2004 – Facebook is launched, Myspace overtakes Friendster in page views.

2005 – Flickr and Youtube commence. Newscorp purchases MySpace.

2006 – Twitter is launched. Youtube is purchased by Google, who have now indexed more than 25 billion web pages in its search engine. 49 year old Los Angeles mother, Lori Drew uses MySpace to trick and bully a teenager, who later committed suicide.

2007 – Microsoft purchases a stake in Facebook and launches Beacon advertising system, which causes a privacy uproar (Beacon is closed in 2009).

2008 – Facebook surpassed MySpace in popularity, and Groupon is launched. Usenet has access cut by many ISPs due to criminal internet activity.

2009 – Twitter breaks the 'Hudson Airplane' story in the news, and 'Unfriend' was the New Oxford American Dictionary word of the year. When Michael Jackson dies, Twitter servers crash after 100,000 tweets per hour. BitTorrent reported the same amount of active users as both Facebook and Youtube combined. 18 year old Keeley Houghton becomes the first Briton to be locked up for internet bullying.

2010 – Google tries to compete with Facebook and Twitter by unsuccessfully launching Google Buzz and Google Wave. President Obama's accounts are officially managed on Facebook, Twitter and MySpace. 'The Social Network' opens in cinemas worldwide. Wikileaks begins releasing US State Department files.

2011 – Google+ is launched without great fanfare. Social networking sites help activists organise a revolt in Egypt, and protests in North Africa and the Middle East more widely. Various governments attempt to shut down internet access to prevent riots. An Egyptian baby is born and named 'Facebook' to honour the role played in the revolution. Wikileaks begins publishing files on Guantanamo Bay detainees. British riots organised via Social Media – PM David Cameron threatens to cut Twitter and Facebook access from those involved.

2012 – Pinterest social scrapbooking site opens, and sees 10 million users join – faster than any other standalone site in history. Facebook Initial Public Offering (IPO) begins. Barack Obama's victory Facebook post became the most liked photo in Facebook history, with over 4 million 'likes'. KONY 2012 campaign clocks up over 43 million Youtube hits in 2 days, but when investigated is revealed to be a superficial social justice effort. Australian TV personality, Charlotte Dawson attempts suicide after being subject to sustained cyberbullying on Twitter.

2013 – Social Media becomes a major source of information for the Boston Marathon bombing, and major investigative leads are discovered on Twitter and Facebook. The People's Liberation Army of China and Syrian Electronic Army rose to fame after their hacking efforts are exposed. Twitter announces IPO. 17 year old Rehtaeh Parsons of Nova Scotia, commits suicide after months of cyber-bullying.

