

# Bishop of Southwark revokes licence and Condemns Alternative Episcopal Oversight

Another page in English Church history was turned on the 2nd November 2005. A series of controversies between a group of growing churches in South-West London and the Bishop of Southwark has resulted in three of their staff being ordained by Martin Morrison, Bishop of the Church of England in South Africa.

**A**lternative Episcopal Oversight has been 'in the air' for a while, but has become more urgent in the wake of the current crisis foisted upon the Anglican Communion by 'revisionists' who do not want to continue to classify homosexual behaviour as sin.

When the English Parliament passed its Civil Partnership Act (25th July), designed to provide for active homosexual couples, the House of Bishops issued a statement which did not say that such partnerships were incompatible with Holy Orders (as the Roman Catholics had done), and which advised clergy to refrain from inquiring into the nature of such relationships when people fronted for pastoral ministry. When the Evangelical network, Reform, gathered for its conference on the 31st October, it denounced the House of Bishops' statement, and voted in favour of 'principled irregular action' where diocesan bishops promote or allow unbiblical innovations, particularly in the area of sexuality. When the Bishop of Southwark, Tom Butler,

refused to distance himself from the House of Bishops statement, Rev Richard Coekin, minister of the 'Co-Mission Initiative', declared him to be in 'impaired communion' with these congregations. The Bishop had also previously refused to ordain two of their staff, despite being trained and eligible and already exercising a thriving ministry. This is not exactly action in line with the expressed desire of the Church of England to encourage growth.

Encouraged by the Reform conference decisions, a special ordination service, attended by more than 500 people, witnessed the ordination of Andy Fenton, Richard Perkins, and Loots Lambrechts, at the hands of a visitor, Bishop Martin Morrison. In response, the Bishop of Southwark has revoked Rev Coekin's licence.

In England, clergy and laity have been invited to express their 'full support for those involved in seeking to provide Ordained ministry in accordance with the Anglican tradition in the Co-Mission Initiative churches', and to recognise the validity of the three ordinations. Large numbers have already done so. Immediately the news reached Australia, the President of the Anglican Church League, Dr Mark Thompson, issued a similar statement of support. Occurring too late for a vote of support from Sydney Synod, we await news of the response of the Standing Committee. (See editorial, p.3). ●

# Bishop of London grants Licence and Endorses Alternative Episcopal Oversight

**O**n November 27th, Rev. Sandy Millar, ex-Holy Trinity Brompton and one of the founders of the internationally influential Alpha Course, will be consecrated as Assistant Bishop in the Church of Uganda. He will, however, continue to reside in London where he will serve as a missionary bishop, under the licence of the Bishop of London and with the full support of the Archbishop of Canterbury.

This looks a lot like the provision of

'alternative Episcopal oversight' for Alpha churches. Keen to avoid a precedent, or to make Millar a 'standard bearer for Church of England dissidents in other Dioceses', the Bishop of London, Richard Chartres, has, however, declared that this 'could not be more different from the intrusions into the affairs of other provinces which formed part of the agenda for the Windsor Commission'.

These statements cannot go unchallenged. The real evil giving [Continued page 5](#)

# The Australian CHURCH RECORD

November, 2005 Issue 1888

**"Hearing [the Word of God] must never be arbitrary. No mere psychological interests, arising out of pleasure in the richness and diversity of human experience, must interfere."**

E. Thurneysen,  
*A Theology of Pastoral Care*, p.128.

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# The love of Christ compels us

John Chapman



John Chapman told people about Jesus for many years as the Sydney Diocesan evangelist, and continues to do so now in his retirement.

**This is one of the reasons Paul, the apostle, gives for his concern for the spread of the gospel.**

**An appreciation of the gospel lies at the heart of our motivation for living the normal Christian life.**

## Christ's love compels us

2 Corinthians 5:14-15 expresses it like this:

*<sup>14</sup>For Christ's love compels us, because we are convinced that one died for all, and therefore all died.*

*<sup>15</sup>And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.*

It is possible that this could mean either

“The love we have for Christ” or “the Love Christ has for us”. It is clear from what follows that the latter is what is meant in this context.

The driving force in the Apostles life is the love which Christ has for him. It will not leave him alone. It is at the centre of his life.

Whenever the Christian life appears to be a ‘drag’, and I just can’t be bothered making the effort to be godly, or lead people to Christ, it is invariably because I have forgotten the gospel. I have forgotten that Christ loves me.

## How has Christ loved me?

Three times in these two verses we are reminded that Christ died for us. In verse 14 “we are convinced that one died for all”, and again in 15 “and he died for all...” and “...for him who died for them and was raised again”.

The death of the Lord Jesus is the great demonstration of his love for us. It was no ordinary death (if death can ever be ordinary). It was a sin bearing death. When the Lord Jesus died on the cross he took the punishment that was deserved

for the sins of the whole world. He substituted himself in our place so that we could be forgiven and get back into right relationship with God.

**The death of the Lord Jesus is the great demonstration of his love for us.**

## We died so we could ‘start again’

Since one died for all then all died. In what way did I die? I died to a self centred, autonomy. I realised that I was not God. I was under the authority of Him who loved me and gave himself for me. His love for me became the basis of my love for others. I am automatically committed to taking the gospel to them. He died for all. I am committed to getting the gospel to ‘all’. There is sufficient in the death of Jesus to cause anyone who repents to be forgiven. It will never ‘run out’. His love is a big, broad and deep love.

It is the love of Christ which drives us in this direction. ●

# “What is the one piece of piano music you can’t live without?”

Alison Blake

His question was asked of ABC Classic FM listeners last year. And now listeners are being asked “What’s the one opera moment you can’t live without?” Clearly Australians relish the opportunity (opera-tunity?) to share the essential soundtracks of their lives. If you struggle to even name an opera, you might remember a deodorant advertisement along the lines of “I can live without my car, I can live without my boyfriend, but I can’t live without my Mum.”.

What is it that you can’t live without? Is it a person, good coffee, your mobile phone, your job, your holidays?

Just before he died, Moses told the Israelites what was essential for their life ahead – an ingenious plan for crossing the Jordan? A military leader to deal with the Canaanites across the river? God did provide Joshua to lead them and a miracle to

get them across the Jordan, but he also spoke to Israel, through Moses. On the banks of the Jordan Moses reminded the Israelites of all God had said to them, solemnly concluding “They are not idle words for you – they are your life. By them you will live long in the land you are crossing the Jordan to possess.” (Deuteronomy 32:45-47)

**They are not idle words for you – they are your life.**

The words of God, spoken to Moses, are life! They were abundant rain on tender plants, showers on new grass (32:1-2). Life lived apart from the word of God would result in death. Moses urged the people to take these life-words to heart. Sadly the Old Testament is a tragic tale of Israel’s



Alison serves Christ in Sydney’s south-west.


attempts to find life outside his word.

When Jesus’ disciples were finding discipleship hard-going and his words hard to accept, he reminded them “The spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life” (John 6: 63). Jesus asked Peter whether he too wanted to turn back and no longer follow him and Peter rightly concluded “Lord, to whom shall we go?

Continued page 8

# Editorial

## Has the time come for Sydney to offer assistance?

 In all parts of the Anglican world congregations and their ministers are already being persecuted in various ways because they believe what Christians have always believed on the basis of the Scriptures being God's Word written. The first issue was over the proper context for women's ministry. The current issue is over the proper context for sexual activity. Around the globe and within Australia, both these issues are amongst the criteria that are being utilised to exclude conservative ministers from Dioceses, and to mount hostile action against 'conservative' ministers and congregations already within the Dioceses.

The hostilities are not coming from the 'world out there', but from those who have vowed before God to shepherd those in their care: the bishops. The crisis foisted upon the Anglican Communion by the 'revisionists' has created a situation in which congregations and their ministers are being victimised because they are orthodox in belief and practice. The Anglican Ordinal commits Bishops to uphold the apostolic faith once for all delivered to the saints, and to promote and support the moral standards of life consistent with, and properly demanded by, that Apostolic Faith. But in the current crisis there are Bishops who have departed from these commitments and who have therefore voided their right to hold office in Christ's Church, despite still wearing the purple.

A bishop who is no longer prepared to treat homosexual practice as sin, whether amongst the clergy or the laity, renounces their right to hold office amongst Christ's people. That being so, when this occurs, within an Episcopal system, orthodox congregations are left as sheep without an Anglican shepherd.

We have already witnessed such churches in America reaching out to Nigerian Bishop Peter Akinola to act as their bishop, with the resultant formation of the Convocation of Anglican Nigerians in the Americas. Similarly, the Anglican Mission in America reached out to the Bishop of Rwanda with the covering of the Primate of South East Asia. This month Archbishop Gregory Venables of Argentina extended his licence to the evangelicals of Recife (Brazil), Bishop Robinson and 40 of his clergy, thereby annexing 90% of the Anglican communicants in Recife to Argentina! And now we have witnessed English congregations reaching out to CESA Bishop, Martin Morrison. Now three pastors serving Christ in the suburbs of London, do so in fellowship with a group of South African congregations whose fellowship with Canterbury has long been under question.

Sydney is already involved in these actions. Not simply because

there are those in each case who are impressed with Sydney's long-term stand for the apostolic faith. Nor is it because of Sydney's historic links and continued fellowship with CESA congregations (whereas others might say CESA is not part of the Anglican Communion, we are clearly in fellowship with them). The real connection is that we stand for the same apostolic faith and practice, and the same gospel cause.

Despite claims to the contrary, the forthcoming consecration of Sandy Millar also falls within the same ambit, with the important difference of having Canterbury's support. This will provide some further legitimacy to the practice of churches within one country having primary bonds of fellowship with like-minded churches from another.

These events strongly raise the question whether it is time for Sydney to respond to those who reach out. But it is not only international events that point in this direction. Should evangelical churches and ministers suffer under hostile bishops within our own country, this would demand perhaps even more strongly that the hands of fellowship are ready with whatever care is required. In October the Sydney Synod took steps to extend the hand of friendship to independent

Your suggestions for Synod:

[letters@australianchurchrecord.net](mailto:letters@australianchurchrecord.net)

### The Australian Church Record

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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evangelical churches elsewhere in Australia. This is walking on the most excellent way. But this is now our own precedent for asking what can be done for those in hostile situations within the Anglican Church of Australia, and the Anglican Communion elsewhere? How can our hand of friendship be extended to them and what will we do if they reach out to us?

If their own bishops won't support those who uphold the apostolic faith, who will?

And we cannot wait for struggling churches to get so organised or linked together that they already constitute some kind of critical mass before we respond. This would just continue their isolation and victimisation. Sydney is well known for its high

regard for the local congregation, each a full earthly expression of the heavenly church of Christ. This being so, when single congregations reach out for help, this ought to be enough! As local congregations are troubled by hostile bishops, and as they seek for 'alternative Episcopal oversight', a clear opportunity is presented for our diocese to believe in its own theology of church and to extend the hand of fellowship and support.

Whether or not congregations reach out to Sydney in the future, two things can be done immediately. Firstly, strong statements of support can be made, wherever and whenever there is a move by orthodox churches to assist and/or protect their place in the sun. There may even be other ways of support that go beyond mere

statements. These too, ought to be forthcoming. Secondly, we are in critical times. Who knows where things will be at the end of 2006. Even now Synods-people should be thinking and conversing, so that there is a series of motions before the Synod next October, which seek to extend the hand of fellowship to struggling orthodox congregations in Australia, America, England, or wherever they may be found. This is not something to be left to the bishops and clergy, it is time for the laity to also respond on behalf of their Anglican brethren elsewhere whose congregational life is under threat. And, even if Synod must await next October, the Archbishop and Standing Committee have more freedom to act appropriately if and when the need arises. ●

## Bishop of London grants Licence and Endorses Alternative Episcopal Oversight [CONTINUED FROM PAGE 1]

rise to the Windsor Commission lay elsewhere, namely, with those who had departed from the apostolic faith by their endorsement of homosexuality. One of the great offences of the Windsor Report was its condemnation of those orthodox Bishops who heeded the cries of orthodox congregations and went to their aid. Bishop Chartres labelling their actions 'intrusions' and victimized congregations seeking alternative oversight as 'dissidents' is equally

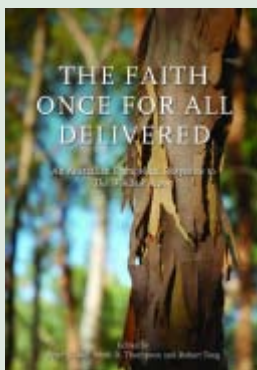
offensive. The real dissidents and intruders are those who leave orthodox doctrine and practice, not those who seek to uphold this good deposit.

That said, how is this projected consecration really 'different'? Presumably because it has the support of the Archbishop of Canterbury and the Bishop of London.

But what will lie in the remit of the freshly consecrated Assistant Bishop of

Uganda serving in England? Will he only be serving in London, where he holds the appropriate licence? If so, why wasn't he consecrated as an English Bishop along normal channels? By being consecrated by Uganda, this makes him a missionary Bishop, presumably not tied to one Diocese. Doesn't this mean he will be able to range over territories not 'his own', in fact, wherever an Alpha congregation is or ought to be? Now, wouldn't it be true that those in these other territories could claim that this amounts to an 'intrusion'?

The real difference is the support of the Archbishop of Canterbury, and, in this regard, there *is* a precedent being set. And it is a precedent that ought to be applauded. If the thriving Alpha churches have a sop thrown towards their particular needs, how much more should Canterbury hear the cries of those congregations seeking to stand for orthodox belief and practice in the face of a concerted effort to wipe them out? When they seek alternative Episcopal oversight, Archbishop Williams should also give his full support, whatever value it may have, to them. His silence is support for revisionism and this is more than an irony, it is a most bitter injustice. ●



### TFOAD: Understand the Windsor Threat Intelligently

This collection of essays not only critiques Windsor, but moves beyond critique to offering an evangelical understanding of church, churches, and denominations, and a perspective on the current crisis that seeks to move outwards from the gospel of Christ. Although helpful in the current discussions, these essays therefore have abiding interest in assisting people to think about church life in the context of denominational issues. Printed copies are available for a mere \$10 from Matthias Media.

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# New CMS Missionaries on the Increase

Here is good news for CMS, with a boom in those offering for mission service. One pleasing trend is that there are several 'older' missionaries alongside those at the 'younger' end of life, and several 'returnees' alongside the 'greenhorns'. Overall, counting resignations, there was an increase in 2005 of 9% over 2004. New missionaries in 2006 will go to Tanzania, China, Northern Territory, Indonesia, Namibia, Cambodia, Egypt, Congo, Chile, Sabah, Thailand, and Hong Kong. As usual, CMS summer school promises to hold much interest as these people are sent into the various corners of the Lord's harvest field. ●

## Statistics of CMS missionaries

	No. of Missionaries	Countries	New Missionaries Accepted
1989	160	17	14
1992	188	21	14
1996	154	22	14
2001	149	24	12
2004	156	24	13
2005	164	32	28

How can CMS recruit more? [letters@australianchurchrecord.net](mailto:letters@australianchurchrecord.net)

# Two sides of the Pacific united by the Gospel

One of the delights of Synod in recent years has been the 'missionary hour'. This year Synod was privileged to hear from Sammy Morrison from The Anglican Diocese of Chile. Nineteenth century British chaplaincy roots were supplemented with the first Protestant mission to the Chilean Native population – the Mapuche Indians – begun in 1895, to form the Anglican Church of Chile. It was only in the 1950s, however, that gospel work was started in the cities to reach Chileans in general.

Sammy spoke passionately about how Sydney Diocese has helped the work in Chile. His diocese is firmly in mission mode. It is growing, in numbers, in churches and in maturity. Whereas from 1980 to 2000, no more than six new congregations were planted in the whole country, since the year two thousand, a new congregation has been planted every year, with two in the last 10 months. Already there are plans for two new congregations next year and at least one during 2007. During the eighties and nineties less than one minister per year was ordained, and the great majority of the clergy were not well trained. This year we have had five new ordinations, and well trained for the very first time in history!

This is where Sydney has helped. Sammy attributed the growth to a strong foundation of biblical knowledge. A key factor in establishing this foundation has been the Moore College Correspondence Course (the 'PTC').

About thirty years ago a missionary family from Sydney, Graeme and Patty Scarratt, introduced the Moore College PTC courses. These are now in Spanish and have been used to train both the clergy and the laity. According to Sammy, it is almost impossible to articulate how

**The best training possible was needed for those who were going to serve the churches as ordained ministers.**

great a benefit Chile has received from these courses. Almost every young or adult member who is active in church has taken at least one of them. Sammy encouraged Synod 'to use this wonderful tool you have created. What you have here is the best, and, let me tell you, we have looked around carefully.'

The PTC was just the beginning. The Chilean leaders soon realized that to go on growing in maturity, the best training possible was needed for those who were going to serve the churches as ordained ministers. This led to the establishment of the Centre for Pastoral Studies (CEP). Sydney has helped at this point by sending missionaries, such as the Charles, the Swans, and in 2006, the Sheads, and by providing financial support.

In 2004, the first group of CEP students graduated, and four of them are now serving different congregations around the country. Another graduate has joined the faculty.

Having seen the benefit of the PTC, the Chilean Christians long to see Anglicans throughout the entire Province studying the Bible through the PTC course. Sammy asked the Synod to pray that this might become a reality. ●

For inquiries about PTC  
[External.Studies@moore.edu.au](mailto:External.Studies@moore.edu.au),  
 02 9577 9911



CEP students, Santiago, Chile



CEP class, Chile

# SYNOD IN BULLET POINTS

## Some Achievements:

- the establishment of a Diocesan Development Fund but with the retention of the Finance and Loans Board
- the safety in ministry material concerning child protection
- the ordinance dealing with churches outside the diocese to be affiliated with us
- a motion passed distancing ourselves from a report encouraging Mariolatry
- congregations that meet in non-consecrated buildings can be considered churches – this signaled a move to defining a church as a congregation rather than a building

## Some items for further discussion:

- Did the Confirmation ordinance go far enough theologically? it was passed but the theological principle raised was downplayed for the sake of

getting a bill about order through the general synod.

- There was a lot of disquiet about the apparent downgrading of chaplaincy work. Is this true? What will Anglicare do in response?
- Seemed to be a general disquiet about the size of the Glebe Board and a growing regulatory environment/ professionalism/bureaucratization that might harm the chances of small churches getting funding/making it harder to do ministry? Are there those who have some degree of unease about the diocesan mission being driven by expediency and efficiency?
- Issues over spending and re-organising finances to fund the mission; how much capital should be spent; we also appear to need a lot of money to fund

the mission and the question was raised as to where this might come from? This led to the development fund being formed. Rodney Dredge reported on some procedures that had been undertaken with respect to Parish assets (closing down some churches, redeveloping etc). This was a slow and painful process and didn't look like yielding the dollars that were required.

- Despite the discussion about capital, \$900,000 is to go to Anglican media for television work. It is worth asking about the future of television in an internet world.
- Should tenure be attached to provisional parishes? How much does this clash with flexibility afforded to the Bishop in moving people in and out of situations? ●

Discuss further? [letters@australianchurchrecord.net](mailto:letters@australianchurchrecord.net)

## The president goes public

Wendy Colquhoun

Wendy Colquhoun is a member of Synod who attends a church plant on Pymont peninsula.

It is customary for the Archbishop of Sydney to open the annual meeting of the Anglican diocesan Synod with an address that stimulates, encourages and challenges Christians. The decision to make this address public provided an opportunity for more people to catch a glimpse of the fellowship to which we belong. My recently converted friend was very impressed with the Archbishop's presentation. Using sound teaching methods, Peter Jensen incorporated visual and auditory stimuli to achieve his aim and keep his audience focussed.

My reflections on the address, seemed to be nicely summarised in the opening song.

What did I find stimulating? We are THE PEOPLE OF GOD. Two concepts particularly made an impact on me. Mission is worldwide. It is God, reaching out to every person in every age. How merciful is our God!

What did I find encouraging? We ARE the people of God. It was heartening to be reminded that God has made promises to us in his Word, the Bible, to bring us into his kingdom because of Jesus' death and resurrection and that many, such as the English reformers, were willing to suffer martyrdom because they believed God's Word. Together with them we stand in awe at the kindness of God in redeeming each of us and uniting us as the people of God. How faithful is our God!

What did I find challenging? WE are the people of God. As the people of God we are witnesses to what God has done. Following the outline of the diocesan Mission, the Archbishop showed how our privilege and responsibility is to serve God, praying that he will bring people into his kingdom. On our part, this requires hard work, commitment and acceptance of change, all the time as we are involved with our community and seek to bridge the gap between the community and the church.

The interview with Jessica Newmarch, from Youth Works, helped me to focus some of the issues in 'Policy 3'. Since I am

a member of a new, small church, it brought tears to my eyes to hear of a well-resourced church sending someone to a less-resourced church and to hear the youthful enthusiasm and support as her friends cheered her!

## Our privilege and responsibility is to serve God.

The Archbishop's presidential address was a wake-up call to my friend and me. It reminded us that, as we look at what God has done, the time is right to fulfil our obligations as the people of God. God is calling us to fear Him, to testify that Jesus is our King and to urge people everywhere to be saved from the wrath of God which is yet to come. By his Spirit he invites us to share in His mission. How empowering is our God!

O for a thousand tongues to sing our great redeemer's praise! ●



# When a Tong get Blogged

David Ould

David Ould has a keen interest in Anglican Issues while struggling to get a theological education.

On Monday 10th October, Robert Tong gave the speech at the Anglican Church League's annual Sydney Diocese Synod Dinner. Freshly back from the first meeting of the Archbishop of Canterbury's Panel of Reference, Robert was careful to keep the confidences agreed by the Panel. But a casual remark during his speech in the Cathedral's dusty old Chapter House, set the cat amongst the international pigeons almost overnight.

In a different lecture, delivered at Lambeth Palace on 15 June, the Archbishop of Canterbury, Rowan Williams, spoke of 'the once unimagined possibilities of the electronic media'. He spoke of the 'indiscriminate information flow' created by this world of the independent media centre and the weblog (i.e. a personal website providing information and news of interest to the user; also called a *blog*).

Nowhere is this seen more clearly than in the internet-wide discussion that has arisen over the ongoing crisis in the Anglican Communion. All over the globe, blogs are bringing the latest news, albeit with the blogger's own spin. As the cracks in the Anglican Communion widen between those who seek to remain faithful to orthodox Christianity and the revisionists, conservative Anglicans are well served by such blogs. Canon Kendall Harmon's "TitusOneNine", the illustrious web-elves at "ClassicalAnglicanNews Network", and the more acerbic "Midwest Conservative Journal" or David Virtue's "Virtue Online", all regularly roll out the latest news and commentary, in regard to events in the Episcopal Church of the USA (ECUSA), Anglican Church of Canada (ACC) and beyond.

What used to be done in secret is now exposed within hours. For example, Andrew Smith, Bishop of the ECUSA diocese of Connecticut, inhibited Mark Hansen, an orthodox minister, on the pretext of "abandonment of Communion". Hansen (with clergy from 5 other parishes) had protested the bishop's heterodox stance on a number of issues, not least the consecration of a man publicly living in a



homosexual relationship, as bishop of New Hampshire. For his pains Hansen was charged under a canon intended to facilitate the smooth exit from ECUSA of clergy who had decided, in good conscience, to serve in another denomination. Whereas even a decade ago news of these events would have taken time to disseminate, laypeople from these parishes use the

vast majority of his clergy found himself deposed by the Primate for refusing to accept liberal impositions upon church practice. Submissions were made immediately after the Panel was formed on the 6th May 2005. The members met in London from 12th-14th of July for what Tong described as 'a very cordial and useful first meeting ... where we consid-

**Serious questions need to be asked, since somewhere up the chain it appears a decision is being made to do nothing.**

blog of the "Connecticut Six" to provide almost instantaneous updates.

At the ACL dinner, well-respected ecclesiastical lawyer, Robert Tong, casually remarked of the Panel of Reference "we now await our first reference from the Archbishop [of Canterbury]". The speech was posted on the website of the Anglican Church League the next day and within 24 hours was being discussed in North America and elsewhere.

Tong's observation came as a surprise to orthodox Anglicans around the world since there had been a good number of appeals made to the Panel, from bodies as diverse as the Connecticut Six, parishes in New Westminster in Canada, the diocese of Fort Worth in ECUSA and even the Bishop of Recife in Brazil who with the

ered our mandate, settled procedure and issued a communiqué'. Since then they have had no further meeting.

And why would they? There is, as yet, nothing to discuss! – nothing, that is, except orthodox clergy and parishes finding themselves under attack across the Western Hemisphere! Serious questions need to be asked, since somewhere up the chain it appears a decision is being made to do nothing. In Williams' defence his mandate to the Panel is clear that

*'It would not normally be appropriate for the Archbishop to intervene in cases of clerical discipline where the normal provisions and processes of clerical discipline are being fairly and appropriately applied, or until such processes have completed their course'.*

But this only begs the question. In the case of the Connecticut Six and the inhibition of Mark Hansen the party submitting the appeal considers that the process has been distinctly unfair, uncanonical and inappropriately applied. Bishop Smith, of course, disagrees. Who should arbitrate in the matter? Surely the Panel of Reference! By not referring this case, the Archbishop has implicitly taken a position on the dispute, i.e. that the process is fair and Hansen's inhibition is reasonable.

There may, of course, be another reason for Canterbury's inactivity. He may still suppose that by not referring these cases he allows time for both sides and their supporters to reflect some more upon events and come to a compromise. Such a position, however, would show a certain naïveté – it is now obvious to all involved that ECUSA and ACC will not step back from the decisions they have made. Allowing more time for "reflection" demonstrates nothing but a lack of resolve on the part of the wider Communion, and perhaps even a lack of willingness by Williams to hold them accountable for their actions.

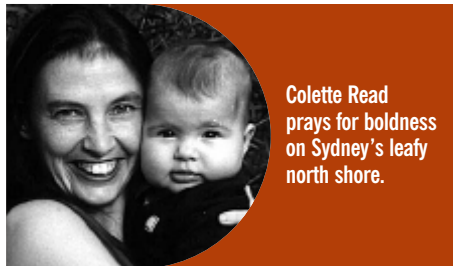
In his speech about the age of the weblog, Williams noted that, 'Unwelcome truth and necessary and prompt rebuttal are characteristic of the web-based media'. How very true. The unwelcome truth for Williams is that his inaction over appeals to the Panel has now not gone unnoticed. ●

### Websites mention in this article

- Robert Tong's ACL speech  
[http://www.acl.asn.au/ACL\\_synod\\_dinner\\_2005.html](http://www.acl.asn.au/ACL_synod_dinner_2005.html)
- Archbishop Williams' lecture  
[http://www.archbishopofcanterbury.org/sermons\\_speeches/050615.htm](http://www.archbishopofcanterbury.org/sermons_speeches/050615.htm)
- Connecticut Six  
<http://www.ctsix.org/>
- Living Church Foundation  
<http://www.livingchurch.org/publishertlc/viewarticle.asp?ID=1407>
- Discussions of Robert Tong's remark,  
<http://titusonine.classicalanglican.net/?p=9392>  
<http://mcj.bloghorn.com/1981>
- TitusOneNine  
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- CaNN – <http://anglican.tk/>
- Midwest Conservative Journal  
<http://mcj.blogspot.com/>
- Virtue Online – <http://www.virtueonline.org/>
- The Living Church Foundation  
<http://www.livingchurch.org>
- Archbishop Williams' mandate to the Panel of Reference  
<http://www.anglicancommunion.org/commission/reference/index.cfm>

# Mentioning unmentionables

## Colette Read



Colette Read prays for boldness on Sydney's leafy north shore.

Some things are unmentionable. My husband recently visited a dying friend in hospital. The whole family was gathered around the bed. For the sake of the friend, my husband read Psalm 23. As he did this one of the family members began to squirm. The more my husband read, the pinker this relative's face became. By the end of the psalm, the man was livid. Afterwards he took my husband aside and fumed, "How can you talk of death at a time like this?"

When can one talk about death if not when you are dying?

Death is probably the classic unmentionable. But there are others.

Have you ever found yourself tiptoeing around a friend who has fallen away? Some people believe that the best way to encourage that person back to church is to avoid any confrontation (whatever you do, don't mention the war). I have been on the receiving end of many a "look" from other Christians when enquiring "So, why don't you come to church anymore?"

Divorce is another unmentionable. I find myself reluctant to discuss those harsh passages like Malachi 2 when I know I have a group which contains divorcees.

More recently I have found myself evangelising friends by talking about Christianity as the best way to live, a lifestyle choice to rival the Good Weekend. It's all about being positive, I thought. Not long afterwards I invited some of these friends to come and hear our Archbishop speak. Two of the three talks turned out to be about sin and judgement. Needless to say, the talks were very unpopular with these ladies. They were incensed at the idea of human fallibility and hell. "How can that man say such things!" They are now reading the bible.

**Death is probably the classic unmentionable. But there are others.**

At some stage we need to bite the bullet and mention the unmentionables. I am not suggesting that it has to be full on. Don Carson once greeted a returned congregation member with "so have you finished your affair with your secretary yet?" Such a direct approach is probably not my cup of tea. But it is an approach, not avoidance.

I am encouraged by the fact that the great apostle Paul needed Christians to pray for boldness that he might mention the unmentionable mystery to Jews and Gentiles of the first century.

Perhaps we also should ask God for boldness for surely life is too precious, people are too important and death too immanent to avoid the unmentionables. ●

## Piano music [CONTINUED FROM PAGE 2]

You have the words of eternal life."

In a sermon series in Deuteronomy this year I was reminded of these words of Moses and Jesus'. Like Jesus friends, I find discipleship hard going. But these words have reminded me that it is God's word that will energize, motivate, sustain and enliven me. It was the spoken word of God and the living Word of God, Jesus, that first brought me to life – and will continue to provide life.

In recent times three women have shared with me how their personal reading and praying over the scriptures was sustaining, energizing, feeding and refreshing their lives. They too have stirred me to keep turning to the words that are life. How will you keep reading, memorizing, pondering, praying over the word that is your life? Who will you encourage to keep listening to the word they cannot live without? ●



# The Rhetoric of Personal Investment

Peter Bolt



Peter Bolt offers these opinions without investment. (But please no personal attacks through the letters editor).

It is common sense that opinions don't exist without people. People hold opinions. People and opinions go together.

On the other hand, common sense also tells us that it is possible to examine an opinion on its merits, irrespective of who holds it. Is it an opinion that is consistent with the facts? Does it hang together? Is it argued well? Does it make good sense in relation to other things we know about life? Any point of view can be taken away from its holder, and hung out in the sun to see it for what it really is. Is

it a good argument? Or is it a bad one?

But even though common sense says the opinion can be separated from the person, those who are interested in winning at all costs also know that 'what God has enabled to be separated, man should leave joined together'!

It works like this. If your opponent sounds like they have the better case, use the rhetoric of personal investment. Get offended. Get outraged. Get hurt. Imply pretty strongly – no, let's go all out, forget implying – state out-right that to question your opinion is to attack you personally!

Such a strategy, once adopted, immediately shifts the discussion to an entirely different plane – even a new dimension! Before, the discussion was about ideas, and your opponent was simply a conversation partner, even an innocent seeker after the truth. Once you have invested yourself in the opinion, the discussion is 'morphed' into a battle ground. It is now

no longer about an opinion, but it is about you. And you know what this means? Your opponent has become a wicked person who has perpetrated an assault on another human being, for goodness sake!

**It is now no longer about an opinion, but it is about you.**

Before, the merits of the opinion were weighed on the strength of the argument – perish the thought; for what if the argument was weak, or worse, what if it was bad? Now, no-one will even notice. *You* are under attack! Who would *do* such a thing? What kind of a person *is* this opponent?

Successful snowjob coming up! You are in the clear. The rhetoric of personal investment has yielded yet another great return. ●

## America's no. 1 preacher [CONTINUED FROM PAGE 10]

than three separate persons. It is both Jakes' association with Oneness Pentecostal churches, as well as his own assertions that have raised this question. His website states that there are three "manifestations" of God. In a radio interview he explained this as, "We have one God, but he is Father in creation, Son in redemption, and Holy Spirit in regeneration." Jakes resists the label "modalist". In his response to *Christianity Today's* article he expressed that language of "manifestation", when referring to the Trinity, does not derive from modalism, and is in fact a Biblical way of referring to the Godhead.

Does Jakes then hold a classical position on the Trinity? One gets the feeling that he considers the classical Trinitarian belief equates to believing in three gods. In explaining why he uses the language he does, he told *Christianity Today*, "I do not believe in three gods." In studying his responses, I have found Jakes to use

terms like three "individual attributes"; "distinctives"; "characteristics"; "functions"; "manifestations"; "attributes" and "dimensions", in the Godhead – but not three distinct *persons*.

So should we dismiss America's number one preacher based on an issue about the historical understanding of the Godhead? Can we forgive him on this one issue and embrace him since he obviously has a way

of engaging people and presenting Jesus as an answer to their problems? Besides, I have never felt the need to explain the classical Trinitarian position in any evangelistic presentation that I have given. Where do we draw the line as to whom we will put up with and whom we won't, for the sake of seeing people saved?

The Apostle Paul warned the Corinthians against putting up with preachers who preached a Jesus other than the Jesus they preached (2 Corinthians 11:4). Will Jakes preach the *person* Jesus that the Apostles preached?

Behind any presentation of the gospel must be assumptions of the person and work of Jesus whom we proclaim. Think it

**Although his influence and ability to communicate are unquestionable [...] Is he a modalist?**

through. What does it mean when we say, "God is love"? What does it mean that Jesus was forsaken by God at his crucifixion? What is the work of the Holy Spirit in testifying to the truth of Christ? The answers to these fundamental questions depend on what we understand of the Godhead. If T.D. Jakes does not hold a Biblical position in regard to this issue, then we have little reason to attend the Super Dome during the month of November. ●

Questions about the Trinity?

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## Women and the Word



Jane Toohar trains women for ministry at Gladsville, NSW.

### What glasses are you wearing when you read God's word?

Jane Toohar

Most authors write their books with a clear purpose in mind, yet many do not state their intention in writing. When they do, it gives us as the reader a significant clue and direction for how to read the text. Once I know their purpose, it is like having a pair of glasses on that I read with, and I keep reminding myself of the particular glasses I am wearing, e.g. Jn 20:31. However, there are glasses we as the reader bring to the text which can affect how we understand God's word. So it can be helpful to keep in mind that we are not neutral readers.

Nor are any of us ideal readers in the sense that we understand everything and seek to obey it. As opposed to being the ideal reader, we are the actual reader. So what are some things we as the actual reader bring to the text?

Just like any other relationship we are in, we bring ourselves and who we are at that particular time. I may be facing issues such as unemployment, infertility, illness, doubt, relationship breakdown, or sleep deprivation. Or maybe my glasses are feminism, relativism, universalism, or guilt, materialism and pride. Some of these glasses I am aware of. Some I am not.

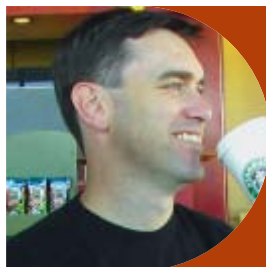
So as I approach God's word, whether in my quiet times, or preparing to lead a bible study, or writing a talk, it is good to ask myself such questions as, "What am I reacting to in this passage?" "What am I finding unattractive or outdated about this part of God's word?" "Is it actually outdated or am I seeking to lessen its application in my life?" "What has been happening lately in my life that I may be reacting this way?" "Am I wanting to keep God's word at a distance?" "What am I wanting to avoid in this passage?" Other glasses we can wear are mistrust. Not trusting our bible study leader or preacher, and so e.g. hear all that they say through scepticism or unbelief. The glasses we wear can also change depending on the company we are keeping at the time. Who is setting the standard for the glasses you wear? Is the level of discussion of God's word with your Christian friends more than skin deep? Are issues such as morality and greed talked about, or they are quickly justified?

#### Training topic idea:

1. What glasses do you think you wear as you read God's word?
2. How have your glasses been transformed since first knowing Jesus?
3. What glasses do you think your bible study group (or family or friends) regularly wear?
  - Helpful...
  - Unhelpful...
4. How can we help ourselves and others wear the right glasses?
5. Spend some time in prayer. ●

# America's no. 1 preacher: A Modern Modalist?

Gavin Poole



Although back in Oz, Gavin Poole keeps a watch on things American.

During November, the Christian City Church will be hosting three evangelistic nights at the Sydney Super Dome. The keynote speaker will be T.D. Jakes from Dallas, Texas. T.D. Jakes has been touted as America's number one preacher but many question whether his teachings are orthodox. So what causes his critics to wonder? Is it his Pentecostal teaching or his approach to wealth and prosperity? Indeed, these factors will put some people off; but one central issue is bound to distance him from many evangelical Christians: his views on the Trinity.

**I** thought of ways that I could get an interview with Jakes. "Hi T.D., I have lived in Dallas too. How are things doing there?" Or, "I'm from the Anglican Diocese of Sydney. We too have been accused of being heretics." I'm referring of course to the accusations that were made in a *Sydney Morning Herald* article last year. The article argued that the Diocese of Sydney had unknowingly slipped into a heresy associated with Arius. The incident that gave rise to the accusation was the use of the concept of "subordination" in a Doctrine Commission report tabled at the 1999 Sydney Synod entitled *The Doctrine of the Trinity and its bearing on the Relationship of Men and Women*. A discerning reader's mind however, could be put to rest, as proved by Mark Thompson's address to the ACL Annual General Meeting, August 2004.

There is no question as to Jakes' influence. He is loved and admired by many in

the United States of America. His own church in Dallas, Potter's House, is reported to have a membership of over 26,000 people, made up of people from a variety of racial and socio-economic backgrounds. In addition, he speaks at many well-attended conferences and has published many books including *Woman Thou art Loosed!* (1993), which sold over 2 million copies. In 2001, *Time Magazine* announced him as Preacher of the Year and asked, "Is this man the next Billy Graham?" His sermons are said to be exhilarating and very good at tapping into human weakness and need. He is big!

Although his influence and ability to communicate are unquestionable, many question Jakes' adherence to Biblical ideas about the Trinity. The February 2000 issue of *Christianity Today* concluded, "... we have every reason to doubt that by 'Trinity' his ministry means three eternally distinct persons." This poses the question, "Is he a modalist?" Modalism is a belief that stretches back at least to the third century and views Father, Son and Holy Spirit as different modes of God's activity rather



T.D. Jakes

Photo: CCC and MGM management

Ladies, used Jane's training ideas?

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