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'Of course, domestic violence is utterly incompatible with the doctrine of headship and submission... Now more than ever we need to be ready to give a reason for the hope that we have—that the truth found in God's word is not only still applicable and relevant, but also good.'

Kirsten McKinlay

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THE DEVIL IS A 'NOW' KIND OF GUY

Simon Manchester



WONDER IF THE DEVIL HAS A sharper arrow in his quiver than the one with "now" written all over it.

Is this the one that came out to help Adam choose fruit, to help Esau choose soup and to help Corinthians get fed up with Paul?

The pressure for "now" is not new but it increases when "hope" is lost and nothing is more certain today than that resurrection hope is lost for most Australians. And when "hope" is lopped off and at the same time communication skills reach new heights for "now" it's a powerful combination. Has "now" ever had more comprehensive focus or communication power... than now?

The pressure to see 1000 places or movies or paintings or operas or books "before you die" is really desperate stuff—can anyone wade through those books let alone follow the trail they suggest?

You will notice in the New Testament that when the resurrection is believed to be true, the "now" can be sacrificed. For example, after fifty-seven verses in 1 Corinthians 15—that is after establishing the truth of the resurrection—Paul can say 'therefore give yourself away to ministry' and in the next verse 'give your money away to ministry' (15:58 and 16:1 ff). In 2 Corinthians 5 after establishing the resurrection as true Paul can declare the costly work of reconciling God and man as our message and ministry.



And in John's gospel after the climactic resurrection chapter 20 he goes on to talk about fishing and feeding in chapter 21.

Show me someone who believes in the resurrection and I'll show you someone whose present is ready to be sacrificed for Jesus. Show me someone who doesn't sacrifice their present for Jesus and I'll show you someone who doesn't believe in the resurrection.

Has "now" ever had more comprehensive focus or communication power... than now?

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FAITHFUL FELLOWSHIP

Kanishka Raffel



IN THE WEEK PRIOR TO this year's September meeting of the General Synod of the Anglican Church of Australia, the Primate (Archbishop of Melbourne, Dr Philip Freier) referred to the Appellate Tribunal a series of questions raised by the Bishops of Bendigo, Gippsland, North

Queensland and Willochra concerning the participation of the Archbishop of Sydney, Dr Glenn Davies and the Bishops of Tasmania and North West Australia in the June consecration of Canon Andy Lines as a Missionary Bishop of the Anglican Church of North America. Bishop Lines' consecration was announced by the GAFCON Primates in April of this year, following appeals from former members of the Scottish Episcopal Church, to provide Anglican episcopal ministry to those in Europe no longer able to minister or worship within existing Anglican structures.

Following the decision of the Scottish Episcopal Church to change its marriage canon to include within the definition of marriage couples of the same sex, Archbishop Davies said, in a letter to the Australian Bishops:

I consider such an action to be a travesty of the rule of Christ, of the doctrine of the Book of Common Prayer, and therefore an abandonment of the principles of Anglican doctrine to which we have committed ourselves in the Fundamental Declarations and Ruling Principles of Sections 1-6 of the Constitution. I consider that such a departure from the teaching of Scripture, the 'ultimate rule and standard of faith', casts doubt upon the nature of our communion with the Scottish Episcopal Church, since such communion needs to be consistent with the Fundamental Declarations (Section 6).

At the General Synod, Archdeacon David Bassett of the Diocese of Adelaide and I moved the following motion:

General Synod –

- a) notes with regret that the Scottish Episcopal Church has amended their Canon on Marriage to change the definition that marriage is between a man and a woman by adding a new section that allows clergy to solemnise marriage between same-sex couples as well as couples of the opposite sex;
- b) expresses the opinion that this step is contrary to the doctrine of Christ and the doctrine of our Church, and therefore inconsistent with the Fundamental Declarations of our Church;
- c) further expresses the opinion that by virtue of Section 6 of the Constitution of the Anglican Church of Australia, the Scottish Episcopal Church has put itself out of communion with the Anglican Church of Australia; and
- d) prays that the Scottish Episcopal Church will return to the doctrine of Christ in this matter and be restored to communion with the Anglican Church of Australia.

Section 6 of the Constitution of the Anglican Church of Australia describes this church as being "in communion with the Church of England in England and churches in communion with that church, so long as communion is consistent with the Fundamental Declarations" (emphasis added). Section 3 of the Fundamental Declarations say that "this church will ever obey the commands of Christ, *teach his doctrine*, administer his sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of bishops, priests and deacons in the sacred ministry" (emphasis added).

In a separate motion General **CONTINUED PAGE 4**

FAITHFULL FELLOWSHIP (CONTINUED)



Synod affirmed that it is the doctrine of 'this church' that marriage is the union of a man and a woman. It did the same in 2004 and 2010. This was reaffirmed as the doctrine of the church by the Primate in his Presidential Address, and he reminded us that at their consecration, Bishops in the Anglican Church subscribe to the doctrine of the Book of Common Prayer which includes the form of the 'Solemnisation of Matrimony'. Lambeth Resolution 1.10 (1998) and the Statement of the Primates of the Anglican Communion in January 2016 all affirm the teaching of the one, holy, catholic and apostolic church that marriage is the union of a man and woman. The consistency and catholicity of this view is no doubt attributable to the fact that this is the clear teaching of Jesus, for example in Matthew 19 when the Lord quotes Genesis saying: "Haven't you read that at the beginning, the Creator 'made them male and female,' and, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." (Matthew 19:4-6)

In the end, the General Synod passed an amended form of the motion. The motion as passed declined to express an opinion on whether the actions of the Scottish Episcopal Church are inconsistent with the Constitution of the Anglican Church of Australia, notwithstanding that Section 26 of the Constitution gives the General Synod plenary authority to make such determination. Nevertheless, the General Synod did express its view that the decision of the SEC 'is contrary to the doctrine of our Church and the teaching of Christ'; expressed support for those "who have left or will need to leave the SEC because of its redefinition of marriage, and those who struggle and remain"; and offered prayer that the SEC would reverse its decision, "return to the doctrine of Christ" and that "impaired relationship" with the Anglican Church of Australia would be restored.

Announcing the decision of the SEC, the presiding

bishop (known as the Primus) posed the question whether the Anglican Communion could embrace the change through a commitment to 'unity in diversity'.

The unity of Christians and the fellowship of churches is created by the gospel.


Unity however, does not mean uniformity. Unity in diversity has validity in the church; but it also has limits. Indeed, Scripture speaks of godly unity and ungodly unity; and of ungodly division and godly division.

The self-exalting of the Tower of Babel is an example of ungodly unity. The factionalism and personality cult of the Corinthian church is an example of ungodly division. In Ephesians Paul uses the image of the body to describe the church—each part doing its work, growing in love and knowledge, rooted in the faith and attaining to maturity—an example of godly unity.

And throughout the New Testament we find examples of painful but godly division. Paul confronts Peter, "when I saw that he was not acting in line with the truth of the gospel" (Galatians

2:14). We do not have fellowship with Christ or with each other apart from fellowship in the gospel word of truth.

In the New Testament, the painful recognition of division is the road to joyful restoration. Facing a crucial test, the General Synod passed a motion of lament over a sister church of the Anglican Communion making a misstep in abandoning the teaching of Jesus and the doctrine of our church regarding marriage. It acknowledged the impact of the decision of the Scottish Episcopal Church on our fellowship with them, and expressed support for those who remain faithful to the teaching of Jesus, whether they remain or remove themselves from the Scottish Episcopal Church. And it is a motion that prays for a change, and the renewal of fellowship in the truth of the gospel.

It is to be hoped that the Appellate Tribunal will decline to hear the questions referred to it by the Primate. But, if it does decide to consider these matters, it should note that the decision of the General Synod is consistent with Archbishop Davies' decision to express fellowship with those who remain faithful to the teaching of Christ in relation to marriage, and to share in the efforts of those who have sought to provide episcopal ministry to faithful Anglicans in Scotland and Europe. 

General Synod did express its view that the decision of the SEC 'is contrary to the doctrine of our Church and the teaching of Christ.'

EDITORIAL

RENEWED THOUGHTS

But that is not the way you learned Christ!—assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness’ (Ephesians 4:20-24, ESV).

CHRISTIANS ARE CONSTANTLY CALLED TO THINK and act differently: to think and act differently to the world around them; to think and act differently to the ways they used to think and act. This is because to be a Christian is to be a disciple of Jesus, and to be a disciple of Jesus is to be a ‘learner’ of Jesus: a follower of he, the great leader; a servant of he, the great master; a student of he, the great teacher.

This Christ-focus of the Christian life is forcefully emphasised by Paul: ‘you learned *Christ!*’; ‘you have heard about him and were taught in him’; ‘the truth is in *Jesus*’. The same emphasis is laid down elsewhere. In Colossians 3, for example, Paul’s instructions concerning Christian godliness (3:5–4:6) are an outworking of minds that have been set ‘on things that are above, not on things that are on earth’ (3:2). However, the reason Christians are to set their minds on things above is entirely connected to Christ: Christ has been raised above and is now seated at the right hand of God; believers have been raised with him, and their lives are now hidden with him in God (3:1, 3).

At one level, this Christ-focus may seem so obvious a commitment as to be hardly worth us mentioning. Are we not Sydney Anglicans? Of course Christ must be at the centre of all our thinking, speaking, and doing. And yet, still we must explicitly assert this most fundamental of points, precisely so that our centre does not slip away from Christ and on to something else instead. Repeatedly, the New Testament warns us how easily such a slip can happen.

What is entailed by ‘learning Christ’, however, both in the initial hearing and in the subsequent teaching, is described by Paul as a way-of-life-in-three-parts: i) ‘to put off your old self...; ii) to be renewed in the spirit of your minds; and iii) to put on the new self...

The put off/put on dynamic is a familiar one. It reminds us that Christian godliness is never merely a list of prohibitions—behaviours which must cease and be avoided. Undoubtedly, this will always constitute a significant part of repentance. Equally, though, there are new godly behaviours to be pursued. To put it another way, just as our prayer of confession admits, ‘we have done wrong, and we have failed to do what is right’, so the new life in Christ is to seek with God’s help to cease doing wrong and now do what is right. The immediately following verses, most clearly 4:25 and 4:29, give specific examples of what this put off/put on dynamic may look like.

Sitting in between the ‘put off’ and the ‘put on’, however, is the important exhortation to ‘be renewed in the spirit of your minds’. That this is part of Paul’s instruction means it is a responsibility we must take seriously before God. That it is in the passive voice, however—‘to be renewed’, not ‘to renew yourselves’—reminds us that such a transformation cannot occur apart from God’s help.

On one hand, in the immediate context, the exhortation provides a contrast with the Gentile way of life, those who live ‘in the futility of their minds’ (Ephesians 4:17). Accordingly, their understanding is darkened, not enlightened; they are alienated from God, not reconciled to him; the hardness of their hearts has made them ignorant, leading them to every kind of impurity and ungodliness. More generally, though, it is a reminder of the important place that renewed minds have in the Christian life. As Paul writes elsewhere, ‘Do not conform to the pattern of this world, but be transformed by the renewing of your mind’ (Romans 12:2).

Perhaps, in our current climate we need little convincing that, as Christians, we are to be, and are, different to the world around us. Certainly, the world seems increasingly clear that it is different to Christians! For our part, though, the fundamental difference must be Christ, and the life that

Sitting in between the ‘put off’ and the ‘put on’, however, is the important exhortation to ‘be renewed in the spirit of your minds’.



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EDITORIAL (CONTINUED)

comes through having ‘learned’ him. This demands great wisdom and insight. It requires us not only to be godly in our conduct, but also in our thinking. It calls for minds that are constantly being renewed.

It may seem alarmist to suggest that as Christians today, we face an unprecedented number of ‘distractions’ that can easily take us away from this renewal in our minds. I think it is true, especially with the ubiquitous online world that we must all contend with today. Equally, though, I am sure that Christians of other generations have felt exactly the same in their own day. The pull and lure and pressure and agenda of the world are ever ready to take the attention of God’s people away from Christ and from the gospel of God’s grace.

If we are to be renewed in the spirit of our minds, if

we are to continue living in just the same way that we first ‘learned Christ’, then with the help of God’s Spirit we must continue to devote ourselves to God’s Word, to prayer, and to the godly fellowship of believers. We must actively resist the lure of that which would pull us away from these commitments. Individually and together, we must continue to wrestle against sin, the world, and the devil. We must have Christ and the message of the gospel—the cross and the empty tomb—at the centre of all we do, teasing out all of its implications for how we live. And we must be observant and alert to the patterns of the world, resisting them, and yet at the same time seeking to understand them, that we might more effectively proclaim the glorious gospel and see people come to share with us in the joy of salvation. ☪

THE DEVIL IS A ‘NOW’ KIND OF GUY (CONTINUED)

CONTINUED FROM PAGE 1 But this pressure for “now” is not only separating believers from unbelievers—it’s separating missionaries from missionaries. Kevin De Young says, in his little book *What is the Mission of the Church?*, that “mission” is a word from the 70’s that

I feel the pressure to drop the serious subject of Hell and the serious cost of discipleship..

has become so elastic as to be nearly meaningless. So too to “serve”. A thousand ideas can be read back into these words to baptise anything at all. What is desperately needed is a careful listening to the

Commission passages in the gospels. To put it another way, we need to see people as “in Christ” or not—with a longing that they can stand on the last Day “without fault and with great joy”.

I feel the pressure to drop the serious subject of Hell and the serious cost of discipleship. The pressure from outside to deal with “now” is rocking us into a desperate attempt to be positive and co-operative and to tackle all the things that the world says we should tackle. I’ve been to conferences (overseas) where climate change has been



preached as fervently as the gospel. I hear the call from some to relieve poverty as if that will actually be the Kingdom. Even when we apologise to the LGBTIQI community—are we heard to be saying “we should have been steering you to Jesus?” or “we concede everything?” We are in danger of listening to blind people tell us how to see.

I rejoice that the scattered people of God take up every good cause—but especially when their eye is on eternity. I rejoice to think that the scattered people of God will care for the man beside the road—but especially when they love him with temporal and eternal provisions.

The irony is that when we preach the eternal things we are saying something so true and fresh and relevant as to make all the “now” stuff look weedy and weak. And the gospel of eternal life IS for “now” and “forever”. But let “forever” be our priority and deny the Devil his “now”. ☪

IN DEPTH **HOLD ON TO THE GOOD, REJECT WHAT IS EVIL: HEADSHIP AND SUBMISSION IN A WORLD WITH DOMESTIC VIOLENCE**

Kirsten McKinlay



HOW DO YOU FEEL when you hear the words ‘domestic violence’ and ‘headship and submission’ together? Uneasy? Embarrassed? Apologetic? There was a time when I felt all those things. Before coming to Moore College, I would have tended towards burying my head in

the sand when it came to engaging with the doctrine of headship and submission as it came up in relation to the terribly confronting issue of domestic violence. How can we address the terror effectively while still holding to this doctrine?

Of course, domestic violence is utterly incompatible with the doctrine of headship and submission. That is a truth with which many convinced complementarians are (rightly) very familiar. Nevertheless, this doctrine is despised by the world and is often used against us, being viewed as something that actually fuels abuse.

Now more than ever we need to be ready to give a reason for the hope that we have—that the truth found in God’s word is not only still applicable and relevant, but also *good*. I can say from my experience as a former student and wife of a current student that Moore College—this firmly complementarian institution—has been a guiding light in thinking hard about how to deal with the evil of domestic violence in light of God’s good design for men and women.

From chapel sermons to conference talks, it is unequivocally taught at Moore that the biblical headship of a husband must imitate Christ’s headship of the Church,

which is expressed not through coercing obedience or submission, but by lovingly sacrificing himself for the church. In the instructions given to husbands in Ephesians 5:25-33, the husband is never told to ensure that his wife is submissive. He is not told to demand or require her submission. Rather he is told to love sacrificially, nourishing and cherishing his wife as he would nourish and cherish his own body, but more importantly as Christ nourishes and cherishes the church.¹ Domestic abuse is never, ever compatible with biblical headship and submission. It is so far from the self-sacrificial love of Jesus that permeates all of Scripture and that husbands especially are told to imitate in the context of marriage (cf. Col 3:19).

The husband is never told to ensure that his wife is submissive... Rather he is told to love sacrificially.

The longer I’ve spent pondering the beautiful depths of this doctrine—which time at College has allowed me to do—the more inconceivable it seems that anyone could use it to justify or excuse the evil of domestic abuse. Yet as illogical as it may seem, sinful minds are more than capable of taking what is good and twisting it for their own evil purposes. If we have the Bible’s realistic view of sin we shouldn’t be surprised that domestic violence is a terrifying and tragic reality in Christian homes, and even in ministry homes.²

1 See Mark Thompson, ‘The Christian and Submission’, talk given at The Priscilla and Aquila Conference, Moore College, Sydney, 1 February 2016 (viewed 11 September 2017): <http://paa.moore.edu.au/wp-content/uploads/2016/02/The-Christian-and-Submission.pdf>

See also ‘Jesus and Submission’: <http://paa.moore.edu.au/wp-content/uploads/2016/02/Jesus-and-Submission.pdf>

2 It’s worth noting, however, that most research seems to suggest that regularly churchgoing men are less likely to abuse their wives. As US Professor W. Bradford Wilcox comments from his research that “religious attendance reduces the odds of domestic violence”. His comment was made in response to the misrepresentation of his research in an ABC report by Julia Baird. See ‘Facts go missing in ABC report on “violent Christians”’, *The Australian*, 26 July 2017 (viewed 17 September 2017): www.theaustralian.com.au/opinion/facts-go-missing-in-abc-report-on-violent-christians/news-story/8ad713b8e7b71c51fb28b0e56c78e5b3



HOLD ON TO THE GOOD, REJECT WHAT IS EVIL (CONTINUED)

So on top of this clear teaching, College has also put some practical steps in place in its stance against domestic violence. Moore goes beyond just articulating that domestic violence is wrong and unbiblical, to actively equipping students, student wives and faculty to notice where abuse might be occurring and to play a part in making it stop.

For four years now, students have received lectures (taught by visiting family counsellors) that are aimed at helping them recognise and respond to domestic violence. In the past, all College chaplains and faculty have also received training on recognising and responding to domestic violence from Anglicare, and in June of this year all the faculty once again received training on recognising and responding to domestic violence at the diocesan professional standards training day.³

In 2015, Moore College initiated its own domestic violence policy. In addition to the Faithfulness in Service guidelines, the College wanted something more specific, for its specific context. College Principal Mark Thompson, and the then Dean of Students, Keith Condie, wrote the Domestic Violence Policy and it was approved by the Governing Board in May 2015.

The Domestic Violence Policy is on the College's website so that it is easily accessible for anyone in the community.⁴ It makes clear the College's absolute refusal to tolerate any domestic violence, and it aims to provide a means of getting help and support for both victims and for perpetrators—be they male or female.

Most recently, MooreWomen (a group that seeks to encourage student wives and women students) has produced a new resource, aimed specifically at equipping ministry wives to support female victims of domestic violence they may come into contact with, whatever their ministry context. While it has a specific audience and does not claim to deal with every circumstance, the resource takes the form of an extensive booklet called *Domestic Violence: A Starting Point In Supporting Victims*. Numerous people have contributed to the resource, including a psychologist who is herself a ministry wife. It addresses the biblical principles that challenge domestic violence, and gives practical help in what to do if someone discloses domestic violence, as well as providing a list of approved counsellors and psychologists.

Perhaps most significantly, it includes information on the nature of domestic violence, including warning signs to look out for, which is a particularly important issue for ministry wives. Experience suggests that female victims sometimes disclose their abuse to the wives of ministers, before speaking to ministers themselves. Often, though, these disclosures are very subtle and don't take the form of a clearly articulated verbal statement. There are subtle red flags for which we should be alert—for example, vague comments about a partner's anger or recurrent questions around forgiveness or the grounds for divorce can be clues to pick up on. If you don't know to look out for these clues, then you are less equipped to help make that victim safe. Perpetrators can rely on that ignorance to continue abusing their spouse.

It is a sad reflection of our sin-sick world that to be prepared for ministry means being prepared to care for those who suffer from the evil of domestic violence. Yet I am so thankful that Moore College has helped me to see clearly that it is not the word of God that is at fault here. I am thankful for the clear exposition of Scripture that shows it is only a stunted, incorrect and sinful interpretation of headship and submission that would seek to use it to justify harm to another.

We shouldn't be surprised that the world despises this doctrine and uses it against us. Doesn't the world also hate the gospel itself? Yet as with all of God's word, this truth is given for our good. We mustn't do away with the doctrine of headship and submission because of those who have abused it. God forbid that in our rightful hatred of abuse we would stifle his good word to us. Instead, let's affirm with crystal clarity that the goodness of biblical headship and the evil of domestic violence are entirely incompatible. ☪

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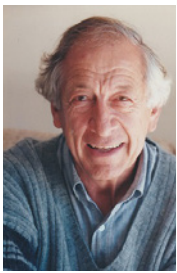
An abridged version of *Domestic Violence: A Starting Point In Supporting Victims* is available from the Moore College website at www.moore.edu.au/about-us/publications/domestic-violence-a-starting-point-in-supporting-victims/

³ My thanks to Jane Tooher, a member of the Moore College faculty, for providing this information.

⁴ You can access it here: www.moore.edu.au/wp-content/uploads/legacy/Policies/Domestic%20Violence%20Policy%20FINAL.pdf

THE GOSPEL AND GOSPEL CONSEQUENCES

Barry Newman



ONE OF THE INTERESTING motions of the recent Anglican General Synod asked the Doctrine Commission “to prepare a report on the distinction between the Gospel of Christ crucified and the consequences of that Gospel”. The Commission might decide that that

Gospel and its consequences are so intertwined, that indicating any distinction would be misleading. I trust that it will decide otherwise. Disturbingly, the vote was only 119 for with 101 against.

Mark in his Gospel makes it clear that the gospel is about “Jesus Christ, the Son of God”. Paul states that it is about Jesus Christ, his resurrection and his descent from David. Elsewhere he maintains that the gospel is “that Christ died for our sins... that he was buried, and that he was raised on the third day...”

In the New Testament, the noun *euaggelion* often refers to either the gospel of Christ, the gospel of Jesus Christ or the gospel of the Lord Jesus. The gospel is about him. It is also about God. At least ten times, reference is made to the gospel of God. It comes from him and is about him. Paul refers to the gospel of the grace of God and the glorious gospel of the blessed God.

The gospel is also spoken of in other ways. Jesus came proclaiming the gospel of the kingdom, that the kingdom was near and that people should repent and believe in the gospel. A person could lose one’s life for his sake and the sake of the gospel. Paul wrote of “the light of the gospel of the glory of Christ”. Both Peter and Paul wrote of those who disobey the gospel of God. Paul wrote that the gospel

is the word of truth but that it can be perverted, that believers should conduct themselves in a manner worthy of the gospel of Christ and that life and immortality are brought to light through the gospel. He wrote of the gospel of peace, the mystery of the gospel and of its defence and confirmation. Using different verbs, including *euaggelizomai*, the gospel is “announced”, “proclaimed”, “preached”.

Another striking feature of this gospel concerns its association with the definite article. In the New Testament, all but one of the 72 occurrences of the noun that is the gospel as understood here, is accompanied by the definite article, sometimes in conjunction with a demonstrative adjective or a personal pronoun. By contrast it is rare to find the definite article accompanying the noun in the Greek literature external to the New Testament. There are many good news events but the gospel of Jesus Christ, the Son of God, the gospel which comes from God and is about him, is **the** gospel.

Though the gospel involves us, it does not come from us. It is proclaimed to us and we are to repent and believe it. And it is not at heart about social issues, though

Though the gospel involves us, it does not come from us. It is proclaimed to us and we are to repent and believe it.

it has enormous ramifications for such. With only a few exceptions, it is not mentioned in direct association with any of the problems of society. It is true that Jesus preached the gospel and healed, and to John the Immerser he sent the message that under his ministry, the blind see, the lame walk... and “good news is preached” (*euaggelizontai*) to the poor. However, though these mighty works testified to Jesus and the coming of the kingdom, they were never permanent features of the gospel. And the message was not that the poor would be poor no longer but that matters greater than their poverty were being addressed.

But what of James’ letter where mention is made of religion that is pure and unblemished before God being demonstrated in the care of widows and orphans? Is not the gospel the essence of such religion? The translation is misleading. The Latin Vulgate, translating *threskeia* as *religio*, correctly understands it to mean something like “conscientiousness in religious

CONTINUED PAGE 10

TRUST ME, I'M A... CHRISTIAN

Lee Carter



EVERYDAY LIFE WOULD BE VERY difficult if we couldn't and didn't trust other people, ever. Imagine how much harder it would be if we couldn't trust motorists to drive on the correct side of the road, or our police to enforce the law, or restaurant staff to prepare food safely, or construction

workers to follow the building code.

Actually, in some countries this is the grinding reality of everyday life. In these places people expect that others will be untrustworthy—they almost depend upon it. But often we trust other people almost without thinking, even though we know that sometimes they will fail to do what we trust them to do.

In the 2002 BBC Reith lecture series entitled *A Question of Trust*, Onora O'Neill, Principal of Newnham College, Cambridge, said:

All trust risks disappointment. The risk of disappointment, even of betrayal, cannot be written out of our lives. Trust is needed not because everything is wholly predictable, let alone wholly guaranteed, but on the contrary because life has to be led without guarantees.¹

And that's exactly how we live. Whenever we place our trust in something or someone, we accept a degree of risk. Whether we're conscious of it or not, the act of trust makes us vulnerable to the ever-present possibility that someone or something will fail to be careful or dependable or predictable.

In everyday life we can never be completely certain of an outcome, no matter how much we worry and plan, or how carefully we insulate ourselves against possibilities and probabilities with laws, regulations, oversight and best practice guidelines.

It's now 15 years since O'Neill's lecture series and, if anything, her observations are even more relevant today in this era of online scams, cyber attacks, WikiLeaks and fake news. And yet, sadly, it's the authentic news of our day that has shown the dangers of trusting others; recent government enquiries have revealed Australia to be a nation of terrible secrets, long hidden.

As these deceptions have been uncovered, many organisations and individuals have been exposed as being unworthy of trust, including the church. The awful, ugly truth is that for generations the church has been complicit



in the systematic mistreatment and abuse of vulnerable people, and in the intentional cover-up and wilful ignorance of these heinous crimes.

Even those who know little about Christianity realise that something is inherently wrong when Christian leaders, organisations and communities fail the test of trust. Aussies have

always had built-in hypocrisy detectors (to paraphrase the vernacular).

They believe that whatever a person says should line up

with what they do. They sense almost instinctively that any kind of abuse is utterly opposed to what Christians profess.

While public statements by Christian leaders used to be greeted with a kind of benign indifference, now many in our society are wary of the Christian faith. In a recent address, Karl Faase, CEO of Olive Tree Media confirmed that many Australians now regard Christianity as an ideology that "should lose its place in the public marketplace". He said Christians

And yet, sadly, it's the authentic news of our day that has shown the dangers of trusting others.

CONTINUED PAGE 10

¹ *A Question of Trust*, Onora O'Neill, Cambridge University Press (Cambridge), p.24

TRUST ME, I'M A... CHRISTIAN (CONTINUED)

have moved from “being seen as irrelevant to being seen as dangerous”.²

While other factors such as the same-sex marriage debate have also influenced this shift in attitude, Faase said the abuse scandals mean, “the church’s social licence is being challenged”. Easy-going neutrality has given way to outright hostility and a push to withdraw the ongoing approval for the church to exist within society.

Journalist, Julia Baird, a frequent critic of the Anglican Diocese of Sydney, has also observed this shift. Recently on ABC TV’s *The Drum*, Baird noted that while the ABC and other media outlets were quick to report the church’s failure to care for victims of domestic abuse, almost none chose to publish news of the Anglican General Synod’s apology to those victims.³

Who among us wants to be seen as untrustworthy, or

worse, a hypocrite? We may be so grieved by the crimes of the church and so appalled by the agonising suffering caused to countless innocents that we’re tempted to dissociate ourselves from these past sins or move on from them quickly.

But as much as we may want to prove our integrity and clear the air for the gospel to be heard, love demands that we put other reputations and narratives first. The wounded survivors of abuse should not have to fight for a just hearing anymore. Jesus calls us to sit with them on the ash heap—to listen to their stories, weigh their sorrow and pain, and humbly accept the awful truth.⁴ Love is the trustworthy gospel in action.⁵ And it’s not about us. ☹

Who among us wants to be seen as untrustworthy, or worse, a hypocrite?

2 Karl Faase, keynote address, Crusaders Business Luncheon, 24 March 2017, Sydney NSW (<https://www.youtube.com/watch?v=XoHil56ccLE>)

3 Julia Baird, *The Drum*, ABC, 8 September 2017 (<https://www.facebook.com/abcthedrum/videos/1670499129690753/>)

4 Job 2:7-8, 11-13

5 John 13:35

THE GOSPEL AND GOSPEL CONSEQUENCES (CONTINUED)

CONTINUED FROM PAGE 8 matters”.

This is not at all to deny that the gospel has profound implications for how the believer should react to social issues. As a General Synod motion put it, “abhorring cruelty, victimisation and all forms of violence and injustice” and... “strongly supporting efforts to deal with such violence and injustice” and “affirming... “deep concern for the poor, the homeless, the lonely, the ill and all who suffer” and... “strongly supporting efforts to alleviate such suffering”, are our concerns. We **must** love others because he has loved us.

But we must not confuse the gospel itself with gospel

consequences, such as our need to do something about the grave ills of society. To do so is to confuse and harm ourselves, to confuse and harm others and to detract from the glory of God. And our main focus must be on the gospel and its proclamation. To do otherwise is to serve ourselves and humanity unbelievably badly in every respect, and to detract from the glory of God

The General Synod motion just mentioned concluded with a statement of the gospel and endeavoured to make it clear that the gospel has priority. Although some were deeply disturbed by the motion, for whatever reasons, it was passed formally. ☹

HOW FREE SHOULD AUSTRALIA BE?

Michael Kellahan

Note: This article was originally written for Freedom For Faith (freedomforfaith.org.au) and is used with permission.



“I WISH I COULD KICK YOU IN the f**king face. That would be so satisfying.” Such is the current quality of debate on the plebiscite trail. And it proves that really, the crisis is almost nothing to do with marriage. It’s to do with our freedoms. The freedom to meet, to speak, to listen.

We can blame sledging undergraduates at the University of Sydney, where these comments were heard on Friday. But the real combatants are two titans of Western thought—John Locke and Jean-Jacques Rousseau.

Rousseau’s vision of liberal democracy was something of a zero sum game. Yes, there must be freedom of speech, but only so that one side has total victory. He gives this bleak analysis: “it is impossible to live at peace with those we regard as damned.”

John Locke saw another future. In his Letter Concerning Toleration, he disagreed with the likes of Rousseau, saying “Nay, if we may openly speak the truth, and as becomes one man to another, neither Pagan nor Mahometan, nor Jew, ought to be excluded from the civil rights of the commonwealth because of his religion.”

Locke’s thought shaped many of the foundation documents of the new world, including the United States of America. He expected for a nation to do well, it must learn how to disagree well.

That is the human failure we saw on campus on Friday. The inability to disagree well. We have started to side with Rousseau over Locke. We no longer live well alongside people with different beliefs. Toleration and diversity are being treated as lesser goods than sexual orthodoxy and conformity. This leaves us both polarised and paralysed.

The plebiscite has exposed deep fractures in our community. Fault lines that run straight through families and friendships. Suddenly marriage is the shibboleth that sorts us into tribes, dividing the righteous from the wrong, the future from the past.

Jonathan Haidt gives a similar diagnosis in *The Righteous Mind: Why Good People are Divided by Politics and Religion*: “Morality binds and blinds. It binds us into ideological teams that fight each other as though the fate of the world depended on our side winning each battle. It

blinds us to the fact that each team is composed of good people who have something important to say.”

The ‘Yes’ and ‘No’ case seem bound and blind. The stakes are too high for rapprochement—they offer starkly different visions of sex, politics, family, rights, identity and religion. Yet if they can only condemn the other as wicked then Rousseau’s logic is hard to resist. Convinced of the righteousness of their cause how could either side make space for the other?

If Rousseau is right then diversity itself is the problem. His logic sets up both sides in a power struggle to crush their opponents and legislatively protect their position. In this context the fears of the No case are understandable. They ask if we are not seeing toleration before the law is changed, why should we expect it after? If they are painted now as bigots standing in the way of justice why should they have any hope of toleration or a right to dissent?

But Rousseau is wrong. The problem is not the diversity of opinions—these cannot be avoided. The problem is not people holding different position with conviction—let a thousand flowers bloom. The problem is the refusal of toleration to those with different opinions. Refusing tolerance, and doing so in the name of the justice that progressive orthodoxy will win, sets us on a totalitarian path. What kind of society should we be? One that finds freedom only for those with power to enforce their vision of orthodoxy? Or one that finds freedom in reconciling virtue with difference? Will we seek justice by violence or persuasion? These are the kinds of choices that we see being played out on campus.

We need to be great lovers of freedom and tolerance. That’s a message for both sides of this plebiscite debate, and one that will be needed even more in the ashes of the outcome. ☾

Michael Kellahan is the Executive Director of Freedom for Faith and the Sydney Anglican Archbishop’s Advisor on Religious Freedom

Suddenly marriage is the shibboleth that sorts us into tribes, dividing the righteous from the wrong, the future from the past.

LICENSING INCUMBENTS' AND PROFESSIONAL DEVELOPMENT

Phil Wheeler



WITHIN THE SYNOD PAPERS this year is a second report on 'Licensing Incumbents'. Last Synod this committee was asked to continue its work and to include within its ambit several other related work areas around rector training, professional pastoral supervision and transition from ministry. While the Report and associated motion before Synod does not contain anything especially contentious, this is an important direction for the Diocese and especially in developing and strengthening leadership of our churches.

Essentially the report and motion direct Standing Committee to put in place the structure for ongoing accredited professional development for clergy, and some incentives to encourage this, as well as to determine how the proposed mechanism for a negotiated relinquishment of incumbency can be established.

Why is this needed? An extensive survey of both clerical and lay members of Synod was conducted (40% of Synod members responded and almost 50% of Rectors) and this revealed that while the majority of rectors (incumbents) do have some form of ongoing input and training (50%), this was not universal, nor consistently embraced over the life of a minister, nor necessarily focused on developing the competencies ministers needed. It is one thing to have attended conferences and workshops, read books, done an MA or talked to a mentor. It is quite another thing as to whether this has changed anything the minister might do or improved their capacity to fulfil their role.

In addition to the survey results other analysis and testing reveal that most rectors have a very similar skill set profile—we are good at setting vision and establishing plans but very poor at implementation of the plans and delegation. Furthermore, while it is clear the task of being a rector is quite unique, there is no fundamental reason why rectors ought not be required to continue to grow and develop and learn how to better make disciples and lead God's people in prayer and by the word of God. Almost every comparable 'profession' has expectations of ongoing

development and most lay people would rightly expect ministers to be attending to themselves and growing in their convictions, character and competency as shepherds under the Lord Jesus. Sadly, although ministers ought have a strong inward motivation to keep growing, this is not always apparent in practice. The proposal before Synod is not mandated but rather encouraged. In our polity there are few sticks, instead we rely upon carrots and personal motivation of the minister.

The goal is to develop a culture of ongoing development for all ministers (MT and D call it 'Lifelong Ministry Development'). It is anticipated that this may take some years to become the norm and that the program would be developed and refined over some years. This attending to ourselves, reflective learning and assessment/review will be a

preventive measure to mitigate against stress and burnout among ministers. There was a strong view that more could and should be done across the diocese to support and encourage rectors in the demanding role they have.

The Report identifies the need for a mechanism to enable a voluntary relinquishment of incumbency for some rectors. For a variety of reasons a percentage of rectors are in the wrong job and need to move out of incumbency to other roles however there are obstacles. Where it becomes apparent that an incumbent is not able to fulfil his ministry, there should be conversations between the incumbent, the parish wardens and the regional bishop to consider if a voluntary relinquishment of incumbency is appropriate. The terms of any negotiated relinquishment ought to include a payment (akin to a redundancy payment offered in the secular workforce) to make transitioning out of incumbency a realistic possibility. Synod members are invited to provide comments to Standing Committee as it determines how to put in place a Negotiated Relinquishment of Incumbency mechanism. ☺

We are good at setting vision and establishing plans but very poor at implementation of the plans and delegation.

A REPORT FROM THE SECOND GAFCON BISHOPS TRAINING INSTITUTE

Paul Sampson



Note: This article was originally written as a Gafcon update (gafcon.org) and is used with permission.

As iron sharpens iron, so one person sharpens another. (Proverbs 27:17)

BISHOPS LEARNT FROM, AND WERE challenged and equipped by other bishops at the Second Gafcon Bishops Training Institute Conference (BT12) at Limuru, Kenya during May 2017. The theme which prevailed through the nine days of seminars, rich Christian fellowship, prayer, singing, Bible study and prayer was that, “as iron sharpens iron, so one person sharpens another”.

Twenty-six recently consecrated bishops from nine different countries across four continents, along with presenters including bishops and two archbishops, came together at the beautiful Brackenhurst Conference Centre in Limuru, Kenya for the Gafcon BT12 Conference.

“My eyes were opened to the challenges my fellow bishops face” was a comment made and echoed by many of the participating bishops. “We knew of some of the trials our fellow African bishops faced but were not

aware that bishops from the West faced many of the same challenges—including economic challenges”. “BT12 allowed us to gain a new understanding and empathy for one another” commented another of the bishops attending the conference.

The BT12 Conference was officially opened by The Most Rev'd Nicholas D. Okoh, Archbishop, Metropolitan and Primate of All Nigeria and Chairman, the Gafcon Primates Council. Archbishop Okoh began his address with the challenge: “I hope all of us here today share an ambition that when our earthly lives draw to an end, we can say with the Apostle Paul ‘I have fought the good fight, I have finished the race, I have kept the faith’ (2 Timothy 4:7)”.

Archbishop Okoh's presentation discussed the background to the current crisis that faces the Anglican Communion, the dimensions of the challenges, and the instruments available to bishops to continue what he described as

“My eyes were opened to the challenges my fellow bishops face” was a comment made and echoed by many of the participating bishops.



A REPORT FROM THE SECOND GAFCON BISHOPS TRAINING INSTITUTE (CONTINUED)



the necessary “new Reformation”. Archbishop Okoh drew some practical suggestions to assist Gafcon bishops as they face serious challenges in their own dioceses, before concluding with the final challenge: “So let us like Luther, and our own Anglican reformers who loved the gospel of Christ more than their own lives, take our stand and live as good soldiers of Jesus Christ, looking to that day when the Church Militant here on earth shall become the glorious Church Triumphant.”

Archbishop Jackson Ole Sapit, Archbishop of the Anglican Church of Kenya, addressed the delegates on the topic of ‘Transformative Leadership for a Growing and Caring Church’. He provided biblical insight and practical suggestions for bishops in their various leadership roles.

Other topics during the nine days of the conference were facilitated by carefully selected gifted bishops and other facilitators from throughout Africa, the USA and Australia. Their presentations covered topics as diverse as: The Importance of Theological Education; Raising Finances for Sustainable Capital Projects; The Growth and Relevance of Anglicanism in the 21st Century; The History and Importance of GAFCON and the Challenges it Faces; The Role of the Father, Son and Holy Spirit in One’s Spiritual Journey; Financial Stewardship; Anglicanism for the Growth of the Church; The Threat of Liberalism; The Deceit of the Prosperity Gospel; and Mission and Evangelism. A highlight for many bishops was the Q & A sessions following each of the presentations and the

opportunity to continue to discuss issues during the tea and meal breaks or during the times of walking in the forest.

Bishops at BT12 noted that they sometimes feel a sense of loneliness as they operate in isolated and under-resourced areas with few people to provide them with encouragement. The Gafcon BT12 Conference allowed them to establish a network with other like-minded, theologically orthodox bishops who are facing similar challenges. These networks will continue to serve the bishops for their years of future ministry.

BT12 CONCLUDED WITH THE ATTENDING bishops issuing a report which “strongly recommends this training for all recently consecrated Anglican Bishops as a means of promoting inter country fellowships, sharing experiences, and better understanding of the aims and objectives of Gafcon”.

Gafcon’s BT13 Conference is scheduled for November 2017. 🌐

Bishops at BT12 noted that they sometimes feel a sense of loneliness as they operate in isolated and under-resourced areas with few people to provide them with encouragement.

BOOK REVIEWS

THE ECCLESIOLOGY OF DONALD ROBINSON AND D. BROUGHTON KNOX: EXPOSITION, ANALYSIS, AND THEOLOGICAL EVALUATION

Reviewer **Nathan Walter**

IN THE CONTEXT OF WORLDWIDE and Australian Anglicanism, how should we respond to the issues surrounding the decision by the Scottish Episcopal Church to change its marriage canon and the subsequent consecration as Bishop of Canon Andy Lines? In the context of our own Diocese, what should be our attitude towards the Diocese collecting parish levies to fund church plants in developing areas? Or how does our theological understanding of church relate to the priority of reaching all the lost in our Diocese with the life-giving gospel of Christ?

The Ecclesiology of Donald Robinson and D. Broughton Knox: Exposition, Analysis, and Theological Evaluation, by Chase R. Kuhn, does not provide the answers to these questions. What it does do, however, is examine the way that two key Australian thinkers from a previous generation applied exegesis and theology in order to answer the pressing questions of their day. The questions were very different. But to be taken so carefully through their methodologies, and the valuable fruit that came from the work they each did, is a wonderful encouragement for Christians today to uphold the same task.

The main body of the book is organised in three sections. Section 1 explores the historical and theological background to Robinson and Knox: first, by examining the ecclesiological influence of two important predecessors - Nathaniel Jones and T. C. Hammond; second, by considering two historical developments that drove the development of Robinson and Knox's ecclesiologies - the rise of ecumenism and the World Council of Churches, and the writing of a constitution for the Anglican Church in Australia.

Sections 2 and 3 then examine and evaluate, in turn, the ecclesiologies of Robinson and Knox. Both sections commence with a survey of significant biographical background, before proceeding to examine each man's theological method, and then key areas in their understanding of the nature of the church.

One of the most valuable outcomes of this approach is that it constantly places Robinson and Knox's ecclesiologies in historical context. Indeed, this is one of the things that

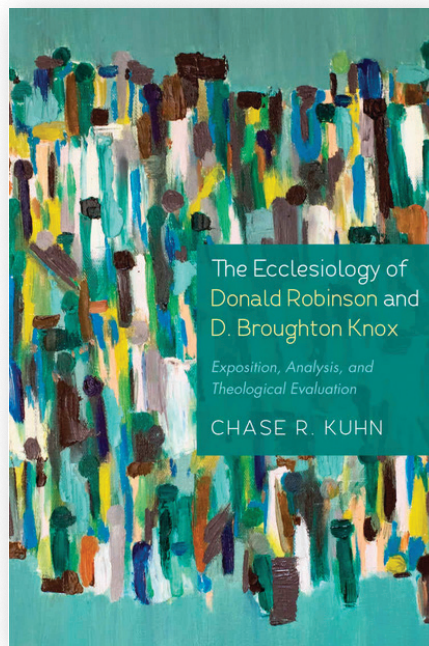
makes this book such a valuable read, even for those who already consider themselves broadly familiar with the theological endpoints of their work of the church. Kuhn does not simply tell you their positions on various issues; he takes you on an historical journey to understand how and why they came to these positions.

On one hand, therefore, from a purely Sydney Anglican perspective, this ought to enrich our understanding of our own history, and enhance our appreciation of two men whose influence has so shaped the Diocese that exists today. More generally, though, and more significantly, it is a reminder that theology done well is not abstract but deeply practical. There were movements both nationally and internationally that Christians in Sydney and Australia needed to

respond to. Robinson and Knox sought to lead and shape that response by carefully applying the teaching of the Bible.

Although the ecclesiologies of Robinson and Knox are examined separately, Kuhn concludes that a synthesis of their understandings is not merely possible, but beneficial. (In fact, for reasons that are

CONTINUED PAGE 17



The Ecclesiology of Donald Robinson and D. Broughton Knox: Exposition, Analysis, and Theological Evaluation, Chase R. Kuhn, Wipf & Stock, 2017. 249pp

FAITH IN A TIME OF CRISIS: STANDING FOR THE TRUTH IN A CHANGING WORLD

Reviewer **Nathan Walter**

'It is here that the argument widens to include non-Anglican churches, and indeed all Christians. This may all seem very remote to you ... But changes are happening so quickly, and the forces at play are so massive, that no-one is safe.'

Faith in a Time of Crisis: Standing for the Truth in a Changing World, by Vaughan Roberts with Peter Jensen, is a book for the present moment. It engages with decidedly Anglican matters, although it is relevant for all Christians. It says much about issues of human sexuality, although it is relevant for much more than just this one topic.

This is because whatever Anglican issues and whatever matters of human sexuality it does address, it does so by exposing the gospel 'iceberg' of which these things are simply a visible tip. In other words, although the book is a response from two leading Anglicans to various crises in worldwide Anglicanism, largely around the issue of human sexuality, it is actually a book about the gospel, and how together Christians should contend for it in the current context.

The book has five chapters, four by Vaughan Roberts and a fifth by Peter Jensen. After this the Jerusalem Statement, developed at the 2008 GAFCON assembly in Jerusalem, is provided as an appendix.

The opening chapter on true gospel begins with a brief sketch of the lead up to the first GAFCON assembly and the Fellowship of Confessing Anglicans movement that flowed out of it. This leads to a clear and simple examination of the gospel and its transforming power, based largely on Paul's letter to the Romans. Against this backdrop, the second chapter, on true sex, examines why disagreements over questions of human sexuality are much more significant than simply a squabble over a few isolated Bible verses. Aside from Roberts' characteristic pastoral sensitivity, one of the very helpful contributions of this chapter is his unpacking of the 'iWorld' attitude to sex and marriage as the (inevitable?) outcome of the Enlightenment rejection of divine revelation. This paves the way for an


examination of the biblical teaching on these topics.

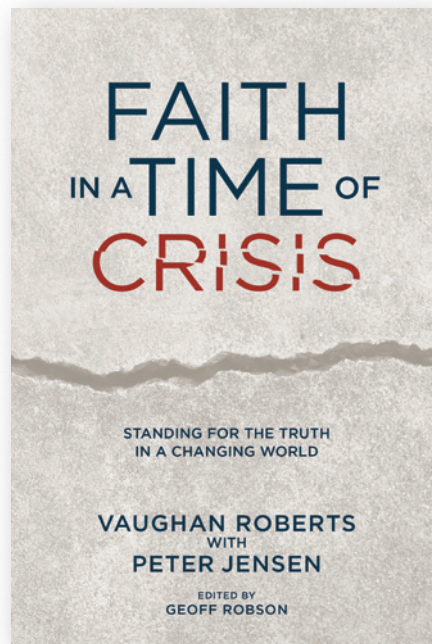
The chapters on true love and true unity then tackle two characteristics which can so easily be regarded as 'givens' for how Christians are to contend for the gospel in a changing world. However, Roberts helpfully challenges any simplistic or sentimental views of love and unity, qualifying them instead by the teaching of the Bible. He shows that while unity is important, division is sometimes necessary, and that failing to call sin to repentance in the name of love is, in fact, a failure to love. One of the gems from these chapters was some insights from John Newton concerning the tone Christians should use when debating

with one another about issues over which they differed, as well as with opponents who have so seriously rejected the truth as to be regarded as unconverted.

The fifth chapter, on true faith, examines the crisis of capitulation from biblical teaching within the worldwide Anglican Communion. It identifies the temptation to respond with a congregationalist mindset, simply ignoring the denomination and continuing with faithful gospel proclamation locally. Yet it also points out the dangers of such an approach, challenging Christians instead boldly to live by faith: standing side by side with faithful Christians of all denominations for the defence and proclamation of the gospel. This path will, at times, be costly. It will require the courage

of faith. But as the gospel is faithfully preserved and proclaimed, people will be saved to the glory of God.

This is a book for anyone seeking to understand some of the currents in worldwide Anglicanism. This is a book for anyone trying to think their way clear on matters of the gospel and human sexuality. This is a book to awaken us to the present crisis, and to stir us to gospel speech and action. 



Faith in a Time of Crisis, Vaughan Roberts with Peter Jensen, Matthias Media, 2017. 152pp

REVIEW (CONTINUED)

made clear in the book, he suggests that the commonly called 'Knox-Robinson view' may be more accurately named the 'Robinson-Knox view'.) His concluding chapter identifies the various elements of this synthesis. It is headed by the proposition that the church is a gathering, whether local or heavenly; its most significant contribution is the removal of a 'third category'—the universal church on earth. Yet the differences between Robinson and Knox are also squarely identified, including the relationship between the heavenly and earthly churches, and the relationship of Israel to the church.

That Robinson and Knox's work on the church has had an immense impact, both within the Sydney Diocese and around the world, cannot really be denied. For this reason alone, it is important to understand their work. *The Ecclesiology of Donald Robinson and D. Broughton Knox* is a great help in this. Its even greater value, however, is in the implicit challenge it brings for God's people today to continue doing as Robinson and Knox did: to keep searching the Bible as the chief guide to all we think and do. 