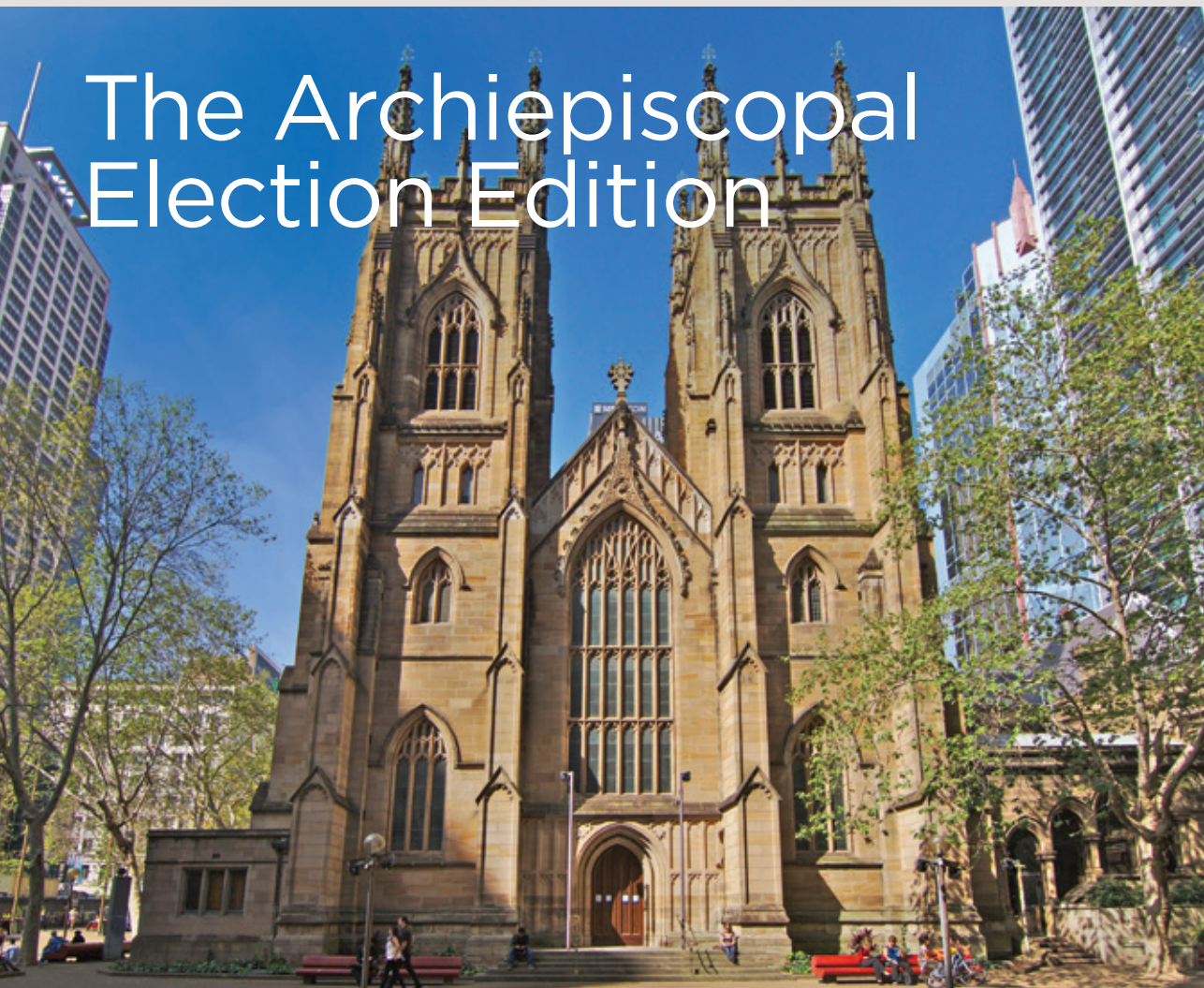


The Archbishopal Election Edition



**“Christ designs to rule in his Church, we know, for the sceptre
of his kingdom is the gospel”**

John Calvin

**“Let us learn, I say, that by faith we must perceive and receive
the benefits of Christ. Let us have in remembrance and not forget that
the gospel is a sweet voice, which promises and shows to us, as it were,
putting into our bosoms these great benefits.”**

Philip Melanchthon

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The Archbishop's Election

A Pivotal Moment for the Future

Just as the whole world has lately pivoted to face the future, so too will the diocese of Sydney shortly pivot with the election of a new archbishop. The future of gospel ministry in Sydney and beyond will be marked with new opportunities and challenges, and the decision of our synod in the election of a new archbishop will have significant consequences for how we take up these gospel opportunities and defend against the challenges that press in upon our gospel ministry. But it is not with fear and trepidation that we approach this decision. Rather, it is with faith and trust in the Lord Jesus Christ that we pray, deliberate, and vote for the new archbishop in this new world in which we live and serve.

In order to make a wise decision it is important to know what an archbishop is in the first place. Anglicans since the Reformation have been convinced of the Bible-based roles of the deacon, the priest (or presbyter), and the bishop. The latter has jurisdiction over a diocese, and the most prominent diocese of a province within a national church is called an archdiocese, and thus we have an archbishop in the archdiocese

of Sydney. The Archbishop of Sydney is invested with authority throughout local, regional, diocesan, and provincial areas within the Anglican Church of Australia. This authority formally commences when the archbishop is installed in the main church of the diocese, his cathedral. The word “cathedral” derives from the Latin *cathedra* which simply means seat, chair, or throne. Thus, the man who will soon be enthroned at St. Andrew’s Cathedral as Archbishop of Sydney has a great deal of responsibility before God.

But what precisely does this responsibility entail? The recent Sydney diocesan Doctrine Commission report on episcopacy (the term which denotes the ministry of a bishop) helpfully suggests five priorities for the Archbishop of Sydney. Firstly, he is to be a **guardian of the faith** (Jude 3) which involves promoting and defending the gospel, through example, teaching, and discipline. Secondly, he is to **order the ministry** to serve the gospel, through the training and selection of men and women who will proclaim Christ faithfully to the nations. Thirdly, he is to **exercise pastoral concern and insight**

as he models and encourages the clergy and laity of the diocese. Fourthly, he is to **represent the diocese** in various local, national, and international capacities, through persuasive and courageous speech and action. Fifthly, he is to **administer the diocese** for its mission through efficient leadership in areas of governance and policy and through other skillful and effective organisational efforts. Lastly, he is to **walk closely with the Lord** in all of his ways through prayerful faith and obedience. This is the most crucial requirement for an archbishop accountable to the Chief Shepherd, Jesus Christ.

At the time of writing there are four current nominees for the office of Archbishop of Sydney: Peter Hayward (Assistant Bishop for the Wollongong region), Michael Stead (Assistant Bishop for the South Sydney region), Chris Edwards (Assistant Bishop for the Northern region), and Kanishka Raffel (Dean of Sydney). All four are Moore Theological College trained 'sons of Sydney'. All four have church planting experience and have substantially grown congregations. All four have denominational ministry experience outside of Sydney. Most importantly, all four are godly nominees with a desire to see the gospel of Christ Jesus proclaimed in Sydney and throughout the world. We ought to rejoice that we have four men of their character and calibre nominated for the office of Archbishop of Sydney – many around the world would wish for such a privilege. Yet we must decide who is the best man for the moment.

The aim of the present ACR Journal is to provide information in order to

assist the Sydney synod in making this important decision. We offer biographical outlines for each of the nominees which, while attempting an even-handed presentation, demonstrate the different ministry backgrounds and experiences of each potential archbishop. Prior to these presentations we pause to reflect on the importance of prayer. Surrounding these snapshots, we provide additional articles on important areas of concern for the future of ministry in Sydney, including the **gospel, fellowship, evangelism, children's and youth ministry, complementarianism, clergy supply, mission to the nations, the challenges facing the national church, and challenges facing ministry in our secular culture**. Lastly, with a view to the evangelical heritage of our archbishops, we also recall two of Sydney's great episcopal heroes: Howard Mowll and Frederic Barker.

The ACR remains focused on the future of gospel ministry in Sydney and beyond, and we hope that this issue of the ACR Journal helps your prayerful deliberation in choosing an archbishop for the future of our diocese. May we commit the future days, future election, and our future diocesan ministry into the hands of the one who has planned, who orchestrates, and who will usher in the future 'world without end': our Almighty and Triune God, Father, Son, and Holy Spirit. To him be the glory.

Amen.

ACR Editorial Team **ACR**

Prayer for our Archbishop's Election

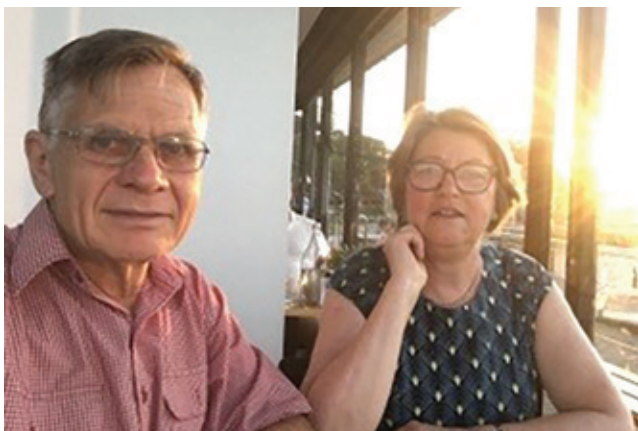
Maybe the two of us are just unaware, but the lead up to the election synod appears somewhat low key. Perhaps we're all sobered by the moral failures of high profile church leaders in recent times. Perhaps the COVID-19 pandemic is reminding us of our limitations, our vulnerability and the need to hold lightly to our plans.

Whatever the reason, the times we live in, globally and locally, should always drive us to unrelenting prayer.

What stifles **your** prayer life? What energises your prayers? For us, we're very aware that there are real decisions to be made, often urgently, about matters that matter, with real consequences – for us personally and for those we serve. That awareness can shift our focus away from prayerful dependence on God, towards self-managing the various angles of the issues.

The pace of life, the endless number of decisions to be made and the struggle to discern the urgent from the important crowds out the priority of prayer. And let's be honest, we simply aren't habitually cultivating the discipline of prayer.

In all of this it's not that we don't pray. It's just that it slips into the background. Rather than being the air we breathe every moment of life, prayer becomes the oxygen mask reserved for emergencies. And isn't that the flashing red indicator light alerting me that I'm living dangerously (or in Bible terms, faithlessly),



Michael and Alison Blake, After almost 30 years in local church ministry in the Sydney Diocese, Michael and Alison are now enjoying living in Wollongong, still learning to grow in prayerfulness and involved in “a ministry fruit salad” of chaplaincy with Moore College, Bible Study leadership in their local church, locum ministry, professional supervision, and SRE.



with more confidence in my solutions, my insight, my competency, than on God's wisdom, the goodness of his sovereign rule and a greater desire for his glory and will to be done?

We'll never know just how much or how little prayer surrounded the upcoming election, but it does seem as good a time as any to be reminded by Jesus of the necessity of faithfulness in prayer at all times. Recently we've read the parables of The Persistent Widow and The Pharisee and the Tax Collector in Luke 18:1-14 and discovered welcome encouragement, timely reminders, and needed rebuke.

Luke 17 finishes with Jesus alerting the Pharisees to the reality that "the kingdom of God is in the midst of you." (v21). This is because Jesus, the Son of Man, is physically with them, up close and personal. Jesus then warns his disciples "the days are coming when you will desire to see one of the days of the Son of Man, and you will not see it." (v22). Amid many misleading signposts, Jesus affirms a coming day of judgement, when the Son of Man is revealed.

And so, Jesus begins to set out the priorities for his disciples in these final days. Among those priorities is always praying and not losing heart (v1). He tells a parable about a judge who is influential in his own city, for all the wrong reasons – he neither fears God or has no respect for the citizens he's supposed to serve. Jesus reminds us and the disciples that God is also a judge, but the similarity ends there. God is **The** Judge, who delivers righteous justice to his elect ones, on a global scale and quickly.

Jesus' expectation is that his disciples' prayers will include a longing for the

return of the Son of Man, for the day when his justice will be seen, when his righteous rule is evident to all and he renews all things.

Yet, the last sentence of the parable considers the possibility that the disciples may have stopped praying for his return and the establishment of his rule (v8). Luke continues with another parable Jesus told, directed “to those who trusted in themselves, and treated others with contempt” (18:9). Jesus concludes, “for everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

What a sobering reminder, maybe even a rebuke, to us! Could our prayerlessness be an indication that we’ve exalted ourselves, that we’re self-confident, rather than God-dependent?

There’s also the reminder that the ultimate judge, Jesus, is returning for a day of righteous judgement. That day is even more certain for us who know the reality of his resurrection and ascension as God’s King. The return of The Judge should encourage us in fervent prayer, begging God to show mercy to our not-yet-saved family, friends and fellow workers.

We should be unsettled by Jesus’ challenge in v7 – shaken enough to prayerfully ask God for a calm reliance on Christ in all the mess and injustices of life, in the sure knowledge that he will soon fulfil his promise to deliver justice.

In humility, we need to be asking God to make us aware of any pride and arrogance and to identify with the tax collector (v13-14), who is acutely aware of his sin and desperate for God’s mercy. Like the tax collector, we were at one time sinners under his judgement, but have been shown great mercy and been justified by Christ.

The first parable rebukes us for the speed with which we give up crying out in prayer to our righteous God, even knowing we’re his chosen and justified ones! The second parable encourages a humble, needy dependence on God.

These are reflections to keep in mind as we pray for the upcoming election. We’re to be unrelenting, humble pray-ers, deeply and unashamedly reliant on our righteous God, never forgetting his mercy towards us and keenly aware of his imminent return to deliver justice and exalt his chosen ones.

Yes, there are election related conversations to be had and decisions to be made, but above all there are humble yet confident prayers to be prayed, privately and corporately, to our good and sovereign heavenly Father. Let’s play our part in ensuring that the Son of Man finds us faithful in this, and may there be much thanks given for the blessings granted us through the prayers of many (2 Corinthians 1:11). **ACR**

“
**The return of The Judge
should encourage us in
fervent prayer**

”

Prayers from Afar



Glenn Lyons, Presiding Bishop of REACH-South Africa

Here in South Africa, we turn our prayerful attention to our friends in Sydney, trusting that the Lord will guide your deliberations as you choose your next Archbishop.

The Reformed Evangelical Anglican Church of South Africa (aka: the Church of England in South Africa) has a long history of fruitful gospel partnership with the Anglican Diocese of Sydney. It may be fair to say that, under God, we would not be where we are today without our Sydney connection and we are thankful for many timely

alliances that helped ensure the continuation and growth of gospel ministry in REACH-SA.

We value the long-standing relationship between Moore Theological College and our own George Whitefield College (GWC), and give thanks for the foundational work of Dr. Broughton Knox, first principal of GWC, who was also ably succeeded by Dr. David Seccombe. Their tireless commitment to theological education in Africa saw the college grow and extend its student reach across the continent.

We are also grateful to God for the

Australian sourced bishops, clergy, and missionaries who have served in REACH-SA over the years. Presiding Bishop Stephen Bradley, a graduate of Moore College, was a remarkable “missionary bishop” who had a driving passion for evangelism and was used by God to bring about remarkable conversions across the country.

We also remember, with much affection, the ministry of Stephen Bradley’s successor, Dudley Foord, who was consecrated as our Bishop at St Andrew’s Cathedral by Archbishop Donald Robinson. Dudley Foord presided over a time of significant foundational strengthening for REACH-SA and his zeal for the ministry of our growing Anglican churches was infectious. Dudley and Elizabeth Foord have been wonderful examples of servant leadership and we owe them a great debt for their sacrificial service in South Africa.

All of these important ministries would not have been possible without the goodwill of archbishops from Sydney who opened the door for these vital partnerships. We think of Sir Marcus Loane who visited, encouraged, and advised our South African leadership. We also give thanks for Harry Goodhew’s warm fellowship and evangelistic focus and, in more recent times, for Peter Jensen’s tireless support of our work in South Africa. The latter made many visits to our country and helped to strengthen the ministry of our local churches and Bible college. To this day,

he continues to have friendly relations with REACH-SA and is an enthusiastic ambassador for our theological college.

We also look back on Glenn Davies’ archiepiscopal ministry, grateful that under his leadership, the link between us remained strong. He has been a personal encouragement to me and a strong supporter of our inclusion into the global Anglican communion through GAFCON.



We trust that the Lord will help you keep the biblical priorities of leadership central in your thinking and give you unity in the final decision



There have been countless other ministry relationships between Sydney and South Africa which cannot all be listed here, but we do praise God for these partnerships and the Kingdom fruit that flows from them.

We will be praying that the Lord will guide all your discussions and debates and that He will give you much wisdom as you seek the right successor to Archbishop Davies. We trust that the Lord will help you keep the biblical priorities of leadership central in your thinking and give you unity in the final decision.

The Lord reigns over His church!

ACR

The Importance of the Gospel



Mark Earngey, Head of Church History and Lecturer in Christian Thought, Moore Theological College

Where would you be without the gospel? I shudder to think of where my life would have headed without it, and it horrifies me to hypothesise about a future without it.

Wonderfully, I am not weighed down by such thoughts. For I love to remember when I came under the sound of the gospel, and I am enthusiastic and excited (sometimes nervously!) at the prospect of ministering the gospel wheresoever the Lord takes me, and howsoever long the Lord grants me. The gospel matters to me. And I strongly suspect the gospel matters to you, in much the same way.

We use the word “gospel” a lot. That makes sense, because we are evangelicals.

We have a pedigree which stretches back through the Great Awakening of Whitefield and Wesley, and through to the great Reformation of Luther, Zwingli, Calvin, and Cranmer. In fact, the English Reformers of the early sixteenth century did not so much call themselves “Protestants” (that was a Lutheran phrase then), but rather “Gospellers” or “Evangelicals.” We’re like them. Gospellers.

We treasure the word “gospel” so deeply that we use the word in various ways too: gospel-centered, gospel-driven, gospel-shaped, gospel-based, gospel-centric – the list could go on (and it does, especially in the popular Christian book industry). We use the category “gospel” in our theology and ministry: “start with the gospel” or “preach the gospel.” The great Genevan John Calvin once said that “the sceptre of Christ’s kingdom is the gospel.” No argument there!

But what exactly is the gospel? Here are some great definitions from some great men of the past:

“The gospel is the most evident sentence of the eternal God, brought down from heaven, absolving all believers from all their sins, and that too freely, for Christ his sake, with a promise of eternal life.” HEINRICH BULLINGER

“The gospel, that is to say, the happy and blessed message of salvation freely in Jesus Christ.” THEODORE BEZA

“The gospel is a sermon of God’s mercy, that he has blotted out our sins by faith only in Christ’s blood.” ROGER HUTCHINSON

Each of these three quotes draw out three important elements of the gospel, according to the Scriptures.

Firstly, it is a message. It is not some sublime and gnostic truth to be mystically absorbed. Rather, it is a message with content that can be put into words. But it is not just any old message, like a bumper-sticker or mere meme. It is an absolutely urgent communication that is announced or heralded, indeed trumpeted, to the people of the world. “The time is fulfilled, and the kingdom of God is at hand,” said Jesus, and so “repent and believe the gospel!” (Mk. 1:15).

This message was expressed in words – propositional content – by our Lord as he preached the gospel (e.g., Matt. 24:14), and by ‘the apostles’ use of their logic, rhetoric, and grammar, so too did they preach the gospel to their hearers (e.g., Acts 8:25, 40; 14:7, 21). As William Tyndale once said,

“... the euangelion of God (which we call gospel and the new testament) is joyful tiding ... which tidings as many as believe laud, praise, and thank God, are glad, sing, dance for joy.”

Now, what is it about this news that got Tyndale (and gets us) so excited? The next two aspects of the gospel give us the answer.

Secondly, this message is about the salvation found in God’s Son, Jesus Christ. Could there be any news more thrilling, more earth-shattering, and more magnificent news throughout the whole course of human history? μή γένοιτο (cf., Rom. 6:2)! While we might be animated by fleeting and flashy circumstances and controversies, this news about the Son of God dominates the front page, every time. We are talking about the “God of God, light of light, true God of true God, begotten not made, being of one substance with the Father, and by whom all things were made.” We are talking about the same Son who “for us and for our salvation was made man.” We are talking about the one who was “crucified for us under Pontius Pilate” and who “rose again according to the Scriptures.” How do we give adequate praise and honour and worship in a few mere words ... it is hard to be brief

“

But it is not just any old message, like a bumper-sticker or mere meme. It is an absolutely urgent communication that is announced or heralded, indeed trumpeted, to the people of the world.

”

(but isn't the Nicene Creed an impressive work of theology!).

So, when the apostle Paul says he was “set apart for the gospel of God”, this consecrated communication was concerned with “the Son of God” (Rom. 1:1-4). And this news about the Son of God is most especially about the salvation found in Him. Paul elsewhere calls this the “gospel of salvation” (Eph. 1:13), which implies that it is bad news to be outside of this salvation. In fact, it is more than merely bad – it is terrible to be stuck in sin and wasting away under, and in anticipation of, God’s dreadful wrath (Eph. 2:1-3). No wonder Paul thanks God constantly for those believers in Thessalonica whose ears heard the gospel and whose hearts were powerfully changed by the Holy Spirit – the glad tidings of the gospel caused them to “turn to God from idols.” (1 Thess. 1:2-10). What a salvation! The esteemed English Reformation preacher Thomas Becon put it this way:

“If a rich man would promise to a beggar a thousand nobles, that would be a gospel to the beggar, and joyful tidings, and pleasant to the ear. But what are all the riches in comparison of this gospel and good tidings: that Christ has respect unto the poor, and is such a king that he makes the dead, sinners, and captives of the law, partakers of everlasting life and righteousness?”

Thirdly, the application of this salvation is through faith alone. *Sola fide! Faith alone!* This was the catch-cry of the whole Reformation that flowed from the courageous work of those early reformers Martin Luther and Huldrych Zwingli. The point was, that Christ’s salvation was a gift, not a work; it was to be received, not

“

Faith is a beautiful gift of God, and is an instrument, a channel, or a vehicle, if you will, of Christ’s salvation.

”

achieved. To many within Roman Catholic Europe in those days, personal devotional and parochial practices of worship were thought to secure a path through purgatory and into paradise. But the reformers rightly perceived that this was not the teaching of Scripture. Salvation is “the gift of God, not a result of works” (Eph. 2:8-9). “To the one who does not work but [who] believes in him who justifies the ungodly,” the

apostle Paul writes, “his faith is counted as righteousness.” (Rom. 4:5). This is why we preach and teach, echoing the words of our Lord: repent and believe! Faith is a beautiful gift of God, and is an instrument, a channel, or a vehicle, if you will, of Christ’s salvation. As Philip Melanchthon wrote,

“As for the gospel, it does remove and put away the condition of our worthiness and merits, bearing witness that God is reconciled to us freely for the merits of Christ, and not for our meriting, considering that this faith, that is to say the sure confidence of the mercy of God, leans and depends only on Christ and his merits.”

So, that’s the gospel. Simple and beautiful. For children and for adults. For build-



ers and for scientists. For Australians and Africans. For clergy and for laypersons. For all people.

The final thing to say about the gospel (at least here!) is that there are implications which naturally arise from the gospel of salvation through faith alone. This is incredibly important. Although the gospel is good news about what Christ has saved us *from*, it is also good news about what Christ has saved us *for* (Eph. 2:10). Speaking about the saviour, the apostle Paul wrote that “he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.” (2 Cor. 5:15). It is costly grace which teaches us costly discipleship (Tit. 2:12).

One who knew this lesson well, was Bishop Hugh Latimer during the English Reformation. He once preached that “we must not only talk of the gospel, but also we must follow it in our conversations and livings.” Not many years later, in 1555, he was tied up to the stake next to Bishop Nicholas Ridley and both were burned for teaching about this very gospel of grace in the Lord Jesus Christ. Latimer famously remarked to his brother bishop, moments before their going to glory, “Play the man, Master Ridley; we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.” He was one who not only talked the gospel, but followed it into both his living and his dying. He knew the glorious gospel of grace, and he met the glorious Giver of grace. We may too, hold fast and hold out to others, this glorious gospel, as we too prepare to meet the glorious Giver of the same. **ACR**

The Importance of Fellowship



Archie Poulos, Head of Ministry Department at Moore Theological College

In Sydney, our evangelical theology is one where we treasure the local parish and congregation. This is an absolutely right thing to do at a scriptural level but we need to recognise that there is also a bigger fellowship that occurs between like-minded people.

So, one of the things that the diocese has been, really since Bishop Barker, is a movement. That is, we are not just a group of people, nor just as a denomination, nor just people who share a common ordination, but we have been a movement of Anglican evangelicals. Indeed, this movement is about wanting to see the glory of the Lord cover the earth as the waters cover the sea. That is really what we are about as a diocese, and it has been the beating heart for a long time.

The movement we know as the Anglican diocese of Sydney has two important prongs to it: 1) we want people to know Jesus and come under his Lordship, and 2) we want to make sure that we are true to what God has revealed and so that is why we are not just evangelistic. We are biblically evangelistic as a diocese. A movement comes together because people share a common vision, and that is our common vision. I think if you spoke to most congregational members and most clergy persons that is what they would say they exist for.

The trouble is that movements come undone through other vested interests, and you might not even realise that it is being undone. For example, if we focus only on our own local parish, what will happen is that we lose a great win-win opportunity. We lose the opportunity to see this ministry do well and lose the opportunity to see other churches do well too. All throughout history movements which turn against each other from the inside come unstuck. You see it in the corporate sector, and you see in the Scriptures also. For instance, Joab and King David. Joab was just great commander aligned together with David, but then they fell out with each

other, which brought them no end of trouble and hindered others too.

It is right that we want to see our local ministry grow and that is what we need to focus on. But what we also need to do is work with each other. We need to think, “how can what I am doing help others as well as helping my church” in the back of our mind all the time. And we need to be thinking about how to be intentional in this, not just being reactionary or driven by circumstances. So, when it comes to thinking about our diocese, our archbishop is the one who needs to keep before us that vision of seeing the lost won (that is evangelism) and seeing the lost won to what God has revealed in his word (that is defending the faith).

All of us have a part to play in making that movement succeed. One of our dangers is that we forget who the enemy is. We must remember that the enemy is the devil who is prowling around. We see it out there all the time as Christianity is attacked from the outside. Sometimes, when we forget this, and when we feel Christianity being attacked from the outside, we can tend towards attacking one another. Especially because we think fairly similarly to each other, we start attacking those within our own movement. Imagine being in the trenches on the battlefield. You see the enemy across the ground in their trench and you know they are the enemy. But when they are visibly running over no man’s land to try and attack you it is so easy to start to get frustrated and annoyed with the person who is next to you in the trench. Now we must not do that. Our enemy is the devil. Our friends are those brothers and sisters with whom we are united in Christ.

Sometimes the presence of bigger and smaller parish ministries can test our sense of unity and fellowship. Both in the United States and here in Australia we see this problem. Sometimes the big ministries have increased, and the smaller ones have died. And I think that one of the dangers that we have is that our society likes the big and the flashy events, and our society pushes us towards having the big and flashy churches. But if we only have a few big churches, a whole lot of people are lost and left uncontacted. Actually, we need both. We need the big flashy ministries and we need to keep making sure that the other ministries keep functioning well. The example I use is McDonald’s. What they have are big company owned stores. And the big company owned stores exist to keep the quality up so the smaller franchises can function really well. One of the dangers we have if we’re only looking at our own parishes, is that we will make a few company owned McDonald’s work really well and lose the franchises.

The other thing that happens is that we become self-centered. Self-centeredness is part of the fallen condition. It is one of the consequences of the fall, and God’s redemptive work by the Holy Spirit is actually to make us other-person-centered.



So, when it comes to thinking about our diocese, our archbishop is the one who needs to keep before us that vision of seeing the lost won.



We all know that and yet it is so easy to fall back into self-centeredness. So we actually need to keep working hard at asking, “how can I be a blessing to other people?” You see great examples of selflessness in the way that churches are willing and excited to give up their best people to the mission field, and how churches are excited to give up their best people to come to Moore College so they might go and lead ministries elsewhere. That has been the history. People used to wear as a badge of honour the number of people that they had sent onto the mission field, now the badge of honour is how big my congregation is, and how many services I run, and how big my staff team is. We have got to be careful of all that because it starts to cement our self-centeredness.

When it comes to evangelism, we need to have a big vision because we know the future where the glory of the Lord will cover the earth as the waters cover

the sea. It is not the glory of the Lord covering this 3 km square geography only. One of the ways I put it, is to ask: is there any postcode in Sydney or Australia that doesn't need the gospel? And the answer is that obviously is no. Every person in every postcode needs the gospel.

We need to go back to rejoicing when people go on the mission field and rejoicing when people leave us to go and do other ministries. We have a particular responsibility to those that we are proximate to, and that's why local churches matter. But we can also impact and influ-

ence every postcode or any postcode in Australia by our prayers, by our giving of money, or resources, or people, or technology, or best practices. And rather than being tapped on the shoulders to provide them it would be great if we started thinking about that right from the beginning. The vision of the diocese should be about what is best for the gospel in this diocese, not what is best for my local parish. **ACR**



People used to wear as a badge of honour the number of people that they had sent onto the mission field, now the badge of honour is how big my congregation is, and how many services I run, and how big my staff team is.



The Importance of Evangelism



Phil Wheeler, Director of Evangelism and New Churches

Phil thanks to being willing to be interviewed by the Australian Church Record on the future of evangelism. Could you tell us what exactly is evangelism?

In essence, evangelism is declaring the gospel. The good news is that the Lord Jesus Christ came into the world, took on flesh, died to save people from their sins, rose to life, and is coming back as judge. So, it is declaring that message – a message of hope and salvation but also a call that needs to be heeded. People need to respond while there is still time to find life and hope and salva-

tion in Jesus. Evangelism is declaring that news plainly and calling people to respond.

Therefore, it's more than simply connecting with people and hoping that they might respond. It is actually calling upon people to respond. Jesus, when he was on earth, preached that the kingdom of God is at hand, so repent and believe. That is still our call. The Lord Jesus commanded his disciples to make new disciples and so that call is still ours. We challenge people to turn from idols to serve the true and living God and wait for the return of his Son. Of course, there are things that happen before evangelism (pre-evangelistic efforts and events), and things that happen after evangelism (establishing, training, equipping, and growing new disciples). But there needs to be an emphasis on the evangelistic activity of declaring the good news and calling people to repent and believe.

How vital has evangelism been in your own life and ministry?

I have tried to make evangelism something which is central and at the heart of my ministry. My years in university ministry grounded and trained me in

how to reach university students with the good news of Jesus Christ. Then each of the ministries that I have had have since always had that edge. I have been keen to answer the questions: how do we find new people, and how do we bring the good news of Jesus to new people? In other words, I have not been content to say “our job is done, we’ve got 99 in the fold”. In reality, it is probably the other way around. We have got only one in the fold and there are 99 others that we need to pursue.

I really loved being at the cutting edge of evangelistic efforts while I



The good news is that the Lord Jesus Christ came into the world, took on flesh, died to save people from their sins, rose to life, and is coming back as judge.



served at Gladesville. We had people come, often brought by their friends, to hear a gospel message. We did *Simply Christianity* or *Christianity Explored* too. I thoroughly enjoyed being at the very center of that kind of ministry. And we tried to find ways of equipping the congregation to think about how they could make contacts, not just for the invitational piece (which worked well in many churches in previous decades but which I think is increasingly less effective), but to actually go out and evangelise. We wanted them to go out, not necessarily with just the purpose of inviting them to come into the professional, but rather to equip them to

speak the gospel into people’s lives so they could see their friends come to know the Lord Jesus. I think people are often way more able to do that than they think they are. So, it is a matter of giving them confidence and encourage them to do it.

Since being the Director of the Evangelism and New Churches, I often reflect upon my own personal evangelistic efforts. One of the things I have noticed is how much harder it is to do evangelism when you are not operating in a church context. In some ways, it was actually easier as the Rector of Gladesville. Now I find myself working predominately with Christians. So, I need to really think hard about intentional evangelistic efforts. I need to ask myself question, like who are my neighbours, who are the guys at the gym, what about the fellow around the corner that I have gotten to know because I walk past his house with the dog a couple times a week, what about those old school friends, or those old university friends with whom I’m now connected. I find myself realising over and over again, just how hard that sort of “normal evangelism” really is. At Gladesville I had a ready-made evangelistic group sitting in front of me Sunday by Sunday and then through the week. Now I am the one inviting them and thinking about how to reach the fellow over the road, how to run the Christmas party, which neighbours to invite over for dinner, etc. I have got to think carefully about how to do that now, and it’s hard work. But it really is great work.

How vital has evangelism been to the diocese over the years the diocese of Sydney?

The diocese has continued to have an evangelistic mindset because it has been driven by evangelical Christians who have kept the gospel of Christ and the call of the gospel at the centre of the diocesan work. In different eras and different times evangelism has been more prominent than at other times. But the diocese has always had programs to expand and to grow and to plant churches. The number of parishes have grown over the years, especially in the post war period. Particular archbishops and leaders have driven the evangelistic agenda strongly at times also. We could think of the years when we had John Chapman and others proclaiming the gospel through the 70s, 80s, and into the 90s. During those years there was a strong sense of being on mission. So, despite the different eras and different times, the evangelistic impulse has always been there.

In recent years, we have adjusted to some significant changes. Two of these big changes have been multiculturalism and pluralism. Sydney has become a vastly different place than it was in 1950 or 1960, and the place of Christianity in public life has changed profoundly. So, I think it's just a new era and a new day, and so we have to think through our evangelistic thinking and strategies. What might have worked twenty years ago is probably not going to work so well today. We used to do well by evangelising our fringe attendees. People turned up to our buildings

for whatever reason: youth group, baptisms, weddings, funerals, etc. They were there because it was somewhat of a Christianised culture. Now around 90% of the community simply do not darken the doors of our churches, and so we have got to go out finding people. In so doing, what we find is that multicultural Sydney is vastly different from what Sydney used to be. People from south-east Asian Buddhist backgrounds they just do not come into our churches. We have suburbs with very different dominant cultures now compared to where they were 50 years ago. So, I think we have been trying lots of new strategies, but every strategy has retained the same gospel hope.

How vital will evangelism be in the next decade?

It could not be more important. The city is continuing to grow. Roughly 1.4 million people came to Sydney in the last 20 years from all over the world. In the next 20 years roughly 1.8 million people are predicted to arrive in the city and make it their home. These will be from mostly non-Anglo and non-Western cultures. We are looking at around six or seven million diverse people living in Sydney.

Now, we have a wonderful gift of around 270 churches (think franchise operators like Archie Poulos' article) with their already setup facilities around the diocese. We have 60-70,000 Christian people scattered across the same area. What a wonderful set of resources we have for reaching the city.

But we have just got to get out and

do it. If we do not, then we'll just slowly but surely be increasingly marginalised as the city grows around us, and as other religions and worldviews become the dominant ones. More importantly, is the fact that millions of people in Sydney are facing a Christless eternity. They do not hear of the saving work of

“

Our diocesan leadership not only needs to model evangelism but keep reminding us of what our chief task is: to reach the lost with the good news of Jesus while there is still time.

”

Jesus Christ. So, going forward, there really could not be a more important thing for our churches commit to do, than to be on the front and confident and bold in evangelism. We obviously

need church leadership willing to do that. We need the diocesan structures geared to assist us with that. And we need diocesan leadership willing to do that. Indeed, our diocesan leadership not only needs to model evangelism but keep reminding us of what our chief task is: to reach the lost with the good news of Jesus while there is still time.

Lastly, it is really important to remember that we ought to be hopeful in our evangelism. There is nothing actually new in this. Countless other generations have shared the gospel in increasing complex cultures. We too can be confident in the power of gospel itself. Indeed, the Lord Jesus Christ said, I will build my church. So, with the wisdom of the word of God we can preach the foolishness of the cross and the Lord will save his people. Yes, we have big challenges ahead of us, but the Lord has given us everything we need to evangelise and see souls saved. **ACR**

The Importance of Children's and Youth Ministry



Tim Beilharz, Children's Ministry and Primary SRE Advisor for Anglican Youthworks

It is no surprise to ACR readers that Australia is radically and rapidly changing as a nation. Whether or not it is accurate to describe the initial colonies or federated states as a “Christian” nation, it is abundantly clear that as we enter the third decade of the 21st Century, Australia is increasingly a post-Christian and post-church society.

In 2017 45% of Australians identified as Christian and 25% of Australians were described as ‘cold’ towards Christianity¹. Only 15% stated that they attend church monthly or more.

As confessional Anglicans, we are not specifically concerned with Australia being a culturally Christian nation. However, we are passionate about Christ and his Kingdom. We are passionate about making disciples of all nations by evangelising the lost and discipling the saints. And it is for this reason that as a diocese it is essential that we prioritise children's and youth ministry in our churches. Understanding the importance of these ministries will enable us to intentionally invest in young people for the good of our churches, and for the glory of Christ's Kingdom.

1. Children's and youth ministry is making disciples

NCLS results from Sydney Anglican Churches over the last 20 years have shown the consistency of child and youth conversion. The majority of Sydney Anglicans came to faith before the age of 20 and significant numbers before the age of 10.

¹ McCrindle, Mark (2017) 'Faith and Belief in Australia'. McCrindle Research. Being 'cold' was determined through identifying an attitude towards Christianity of either 'I am passionately opposed to Christianity', 'I've got strong reservations about Christianity and I have no interest in it' or 'I have some issues with Christianity and it isn't for me'.

Age first became a Christian

	2011 ²	2006 ³	2001 ⁴
Under 5 years of age	19.0%	18%	17%
5-9 years	12.9%	13%	13%
10-14 years	23.7%	25%	20%
15-19 years	22.0%	18%	22%
TOTAL	77.6%	74%	72%

As a church passionate about mission and the salvation of the lost it makes sense that we would value ministry to the age groups where we can see clear evidence of God working.

Understanding the beliefs of young people can help us see the need for this missional focus. According to one study, only 38% of Australian teenagers identify as Christian (6% as Anglican) and the majority (52%) have no religious identity⁵. However, in the same study, 50% of teenagers said that believed in karma, 29% in reincarnation and 20% in astrology. As the authors of the report stated, “while religious affiliation is no longer the norm for the majority of teens, they have not become abidingly secular (in a personal sense).” This data agrees with much of Rory Shiner’s article in this ACR Journal.

It is incorrect to think that young people in our post-Christian nation are disinterested in spirituality. Many are hungry to explore and experiment with spiritual concepts and practices. It is the opportunity of our churches to engage with young people and affirm that—like the Athenians in Acts 17—their spiritual wonderings and wanderings are a correct impulse, just misaligned. We have a wonderful opportunity to explore with, and expound to, them the known God “who made the world and everything in it [who] is the Lord of heaven and earth” (Acts 17:24).

By God’s good design, children’s and youth ministry is a field ripe for harvest. Therefore, it is not simply faithfulness to Christ’s gospel imperative (as if that isn’t sufficient justification!), but strategic wisdom that spurs us to intentionally invest in ministry to the next generation (Ps. 78:4; 145:4).

- 2 Bellamy, J (2018) ‘Becoming a Christian: Key Influences on Faith Formation and Church Attendance: Report on Questions Commissioned by Anglican Youthworks in the 2016 National Church Life Survey’. Sydney, AU.: Anglicare.
- 3 NCLS (2007) ‘Influences upon Faith Development amongst Sydney Anglicans: Results from the 2006 National Church Life Survey’. South Sydney, AU.: NCLS Research.
- 4 NCLS (2007).
- 5 Singleton, A, Rasmussen, M.L, Halafoff, A. & Bouma, G.D. (2019) ‘The AGZ Study: Project report’. ANU, Deakin and Monash Universities.

2. Children and youth are the church of today, not just the church of tomorrow

As confessional Anglicans we affirm that children are members of the church now. It is right to intentionally invest in ministry to the next generation for the sake of our diocese's future, but young people are not merely instrumental to a future church. Children are capable of saving faith in the Lord Jesus Christ, a truth that is affirmed in Scripture (e.g., Matt. 19:14) and which we confirm in our agreement with Article XXVII and our practice of infant baptism.

*Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. **The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.**⁶*

Since young people are baptised into the Christian faith in our churches, we therefore have a responsibility, as members of the same church family, to disciple them well. Indeed, an important part of the church's responsibility to children is to equip the families in our churches to engage in effective home discipleship. Parents are the primary disciplers of their children. This is a theological truth (cf. Deut. 6; Eph. 6) as well as a sociological reality⁷; a fact also supported by NCLS data.

NCLS 2006: Q54

"Which of the following people were most significant in helping you come to the Christian faith?" (Multiple choice of up to three responses)⁸

Mother	50%
Father	31%
Local church minister or pastor	23%
Peers or friends	21%
Youth group leader	18%
Sunday School teacher	15%

6 The Articles of Religion. <http://acl.asn.au/the-thirty-nine-articles/>

7 Reggie Joiner compares the number of hours of influence that church ministries have on a child (~40 hr/yr) to that of a parent (~3,000 hr/yr). Joiner, R. (2009) *Think Orange*. Colorado Springs, CO.: David C. Cook.

8 Bellamy, J., Iohara, S., Bodiam, T., & Kemp, B. (2013) 'Becoming a Christian: A report from the 2011 National Church Life Survey for the Anglican Diocese of Sydney'. Anglicare Diocese of Sydney, Social and Policy Research Unit.

3. Children and youth are important for the spiritual maturity

When the disciples asked Jesus ‘Who is the greatest in the Kingdom of Heaven?’ Jesus did not identify the entrepreneurial leader, the seminary theologian, the dynamic music leader, not even the busy youth or children’s minister. He beckoned a child to come to him and stated that “unless you change and become like little children, you will never enter the kingdom of heaven” (Matt. 18:1-2).

Jesus expects that we model our life of discipleship on the example of the child. This may happen best if we are regularly with, and learning from, the young disciples in our congregations. Thus, the siloing of children’s and youth ministry from the regular rhythms of “adult” church life may not only exacerbate the issues of ministry transition and post high school drop out rates, but also prevent the other generations from benefiting from the life of faith of these young disciples.

Young disciples need the example of the mature saints (cf. Tit. 2). But younger saints are also able to “set an example for the believers” in older generations (1 Tim. 4:12) as well as help the older saints understand and process the forces of cultural change that disproportionately affect children and youth⁹.

Therefore, it is not simply for the young people in our churches that we prioritise children’s and youth ministry. It is vitally important for the spiritual health of all the saints, regardless of age, that children and youth are ministered by—and *minister to*—a church that values and encourages these reciprocal intergenerational relationships.

4. Children’s and youth ministry fuels flourishing churches

It is the experience of the Ministry Support Team at Youthworks that where a church intentionally invests in intergenerational discipleship, the whole church flourishes. We have seen in our own advising and consultancy that an intentional focus on children’s and youth ministry results in more young people growing in their maturity of faith, more young people inviting their friends to church, and more young people continuing in their faith post high school. We are also seeing young people influencing their parents and whole households coming to investigate Christ and his church through the godly witness of their children. Additionally, we are seeing all age groups in the church flourish as disciples of Jesus as they witness and participate in the church’s investment in ministry to children and youth.

These observations at the local level confirm the research data from Fuller Youth Institute (FYI) in the US. Early research from FYI showed that a key indicator of long-term faith commitment in adolescence and young adulthood is

9 Cf. Stuart Crawshaw’s model of “shock absorber youth ministry”. Crawshaw, S. (2008) ‘Moving beyond the shock absorber: The place of youth ministry—past, present and future’. More recently articulated on *The Pastor’s Heart* podcast (July 9, 2019), and Soul Revival’s *The Shock Absorber* podcast.

the number of meaningful relationships that a young person has in the church in addition to their parents and peers¹⁰. A second extensive study into churches who were thriving in their youth and young adult discipleship found that prioritising young people [and families] everywhere was one of the six essential strategies in regard to these church's relative health¹¹.

This investment in children's and youth ministry is both in the setting and articulation of vision and also in the allocation of specific and practical resources. As the authors of the second study write, "Prioritization of young people everywhere represents our tangible, institutional commitment to allocate resources and attention—not only for specific youth or young adult programming but also across the life of the congregation.

Children's and youth ministries are significant ministries in our church, and they ought to be. For the sake of the long-term faith of these young ones, for the sake of the maturity of all the saints, and for the ongoing Gospel work of our diocese, and the growth of our churches, it is essential that we continue to prioritise children's and youth ministries in the church.

According to our diocese's 2017 attendance records, almost 25% of those engaged in weekly church activities were under 18 years, with just over 15,000 children and youth attending weekly Sunday School, Kids Clubs, and Youth Groups¹². Additionally, our diocese authorises almost 2,000 SRE teachers to open the Bible and teach the Christian faith to public primary and high school students.

We have a strong heritage of youth and children's ministry in our Diocese; ministry that is committed to Gospel proclamation and the discipleship of our youngest brothers and sisters in the household of God. Youthworks is committed to seeing effective youth and children's ministry in every church and we are passionate about the opportunities that we have to partner with parishes to see our churches flourish. **ACR**



It is vitally important for the spiritual health of all the saints, regardless of age, that children and youth are ministered by—and *minister to*—a church that values and encourages these reciprocal intergenerational relationships.



10 Powell, K. & Clark, C. (2011) *Sticky Faith: Everyday Ideas to Build Lasting Faith in Your Kids*. Grand Rapids, MI.: Zondervan.

11 Powell, K., Mulder, J., & Griffin, B. (2016) *Growing Young: Six essential strategies to help young people discover and love your church*. Grand Rapids, MI.: Baker.

12 Anglican Church of Australia. Diocese of Sydney (2019) *Year book of the Diocese of Sydney / Province of New South Wales, Anglican Church of Australia: 2016 to 2019*.

The Importance of Complementarianism



Kate Haggar, Children's Ministry and Primary SRE Advisor

I was asked recently about the role of women at my church. This is a topic I love to speak about and I am always excited to list off the many ways that women serve.

As an example, last Sunday we had women leading music, praying, reading the Bible, teaching kids' church, and leading an easy English Bible study. Outside of Sunday ministry women serve as parish councillors, wardens, small group leaders and, in many other ways.

While I am thankful for each of the ways women serve, I made a mistake by answering the question about the role

of women when I answered it in this way. This answer I gave was about what women do. However, if we really want a robust discussion about the role of women, we have to think more broadly than just the things that women do.

As a complementarian I am convinced that women are vital to the life of a church. The word complementary means "combining in such a way as to enhance or emphasize the qualities of each other or another". Our practice of complementarian theology should reflect this. It's not about what women or men do as autonomous individuals, it's about how they work together in a way to benefit both of them. Of course, how we serve and what we do is one aspect of this. However, we shouldn't limit the conversation about the role of women to only talk about what women do.

As an ordained woman in the Sydney Anglican Diocese this is something that I think we have sometimes gotten wrong in our discussions about the role of women in churches. Not only can we narrow our thinking about this to what women do, in some cases we've narrowed it down to just one thing women may or may not do.

"Yes, but do women preach in your church?" This was the follow up ques-

tion that was asked as I talked about the role of women in my church. It often feels like the answer to this has become the test of whether a church values the contribution of women and of whether or not they believe women have an important role in church. It's as if we believe that if one woman preaches from time to time, that church necessarily has a higher view of the role of women. This is far from the truth.

The role of women in the church is fundamentally the same as the role of men – they should be active members and contributors to the life of church, working together as image bearers. Yes, this means doing certain things. It also means women should be sought out as

voices of wisdom to contribute to the decision making of the church. They should be asked to give feedback to preachers and other teachers, to disciple new leaders in the church, and to be safe places for the vulnerable among us. They should be trained and mentored into leadership positions and encouraged to start new ministries. They should feel freedom to imagine new ways they can serve.

Many years ago, I found myself in an unexpected position. I was attending an Anglican church at the time, though I do not think I would have called myself 'Anglican'. I had been involved in many kinds of ministry as a lay person, and one day a member of the ministry team suggested I think about studying at Moore Theological College, and potentially going into vocational ministry. Having grown up in an egalitarian church, part of my decision making was



It's not about what women or men do as autonomous individuals, it's about how they work together in a way to benefit both of them.



to begin to understand this complementarian ministry I was seeing. To be honest, my initial response was what is the point? If women are not allowed to do everything men can do, why bother? This reaction was despite the numerous ways I was already serving. I was thinking about the role of women based on what they do (or in this case, do not do).

However, as I read and listened to what the Bible and others had to say on the role of women, I felt an incredible sense of freedom. My thinking about the role of women changed from a narrow view of what they can do, to a broad view of how men and women together can serve together as image bearers. This gave me freedom to imagine new ways to serve and contribute to ministry. I felt that I had value to add and a role to play.

One of my favourite images of the church in the Bible is of the body in 1 Corinthians 12. One of the reasons I like it so much is that even while it acknowledges we are different and there are different ways for us to contribute, it also makes clear that each of us, regardless of how we contribute, is an equal and valued part of the body of Christ.

*Now you are the body of Christ,
and each one of you is a part of
it. And God has placed in the
church first of all apostles, second*

*prophets, third teachers, then
miracles, then gifts of healing,
of helping, of guidance, and of
different kinds of tongues. Are all
apostles? Are all prophets? Are all
teachers? Do all work miracles?
Do all have gifts of healing?
Do all speak in tongues? Do all
interpret? Now eagerly desire the
greater gifts. 1 Corinthians 12:27-31*

The danger of limiting of thinking about the role of women to a list of what they do or do not is that it can leave us feeling disenfranchised.

*Now if the foot should say,
“Because I am not a hand, I do not
belong to the body,” it would not
for that reason stop being part of
the body. 1 Corinthians 12:15*

In other words, if I can't do this or that, what's the point? This is not the way it should be. Complementarian theology is a beautiful picture of how men and women have been created to work together. Side by side, image bearers together, as the first man and woman were in the garden.

When I'm asked about the role of women in my church, this is the picture I want to come back to. This is what I want to be reflected in my church, and in yours. **ACR**

The Importance of Mission to the Nations



Susan An, Assistant Minister of Church by the Bridge and St. Augustine's Neutral Bay

Famous last words. We are often curious to know what the last words were for a person that was meaningful to us. There is something deeply revealing about who they were, what their values were and what they were thinking about in their last moments.

Leonardo Da Vinci was thought to have said, “I have offended God and mankind because my work did not reach the quality it should have.” The remark reveals the staggering standards and never-ending pursuit for perfection this man set for himself, he that is regarded as one of our finest artists and thinkers; the archetypal renaissance man.

But what about Jesus, the person at the heart and centre of our faith? What were his last words? What do we learn about who he was, what he valued, and what was he thinking before he returned to Heaven? According to Matthew, Jesus’ last words were for his followers to take the gospel to the corners of Earth: “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matt 28:18-20)

We know this as the “Great Commission.” To those that had witnessed Jesus’ life, death, and resurrection, Jesus left a task: to make disciples of all nations. Two millennia and half the world away, this commission that Jesus left for his followers has not changed. Through the Bible, Christians today have also witnessed Jesus’ life, death, and resurrection. They too, though perhaps never setting foot on that “Great Commission” mountain, are charged to ensure that people from all nations find and follow Christ.

Therefore, we are all missionaries,



commissioned by Jesus to make disciples of the nations. Some of us may be called to be missionaries in countries far from our birth in cultures and languages that we were not born into. Others of us are called to be missionaries in our home countries, in our work-



Therefore, we are all missionaries, commissioned by Jesus to make disciples of the nations.



place, in our networks, and within our own families. But we all have the same goal and same commission: to ensure that disciples are made from all nations, being baptised in the name of the Father and of the Son and the Holy Spirit, and being taught to obey all the teachings

of our Lord. In this mighty and daunting task, we are reassured that we are not alone. Jesus, the commissioner himself, will be with us, until his return.

Sometimes this is slow and laborious work. It can feel as though we are bearing little fruit. But we ourselves are proof of two things: First that Jesus' followers *did* take this commission seriously and second that Jesus really *was* with his followers. How else are we to explain that two millennia and half the world away, we ourselves are believers that follow Jesus? We are the beneficiaries of the followers who went out before us, proclaiming and preserving the gospel, so that we, too, know this saving message. We have a duty, a responsibility, and a commission to ensure this continues to all nations. Praise God that Jesus is with us, to the very end of the age. **ACR**

Nominee Snapshots





Nominee Snapshot

Peter Hayward



Peter Hayward (b. 1959) is currently serving as Bishop for the Wollongong region in the diocese of Sydney. He was born in Sydney, but moved to Nowra aged nine and lived the next twenty years of life there. Peter describes his coming to faith as follows:

I was brought in a Church attending but nominally Christian home. I distinctly remember hearing about Jesus in Sunday School when I was five years old and knowing his importance. I had the blessing of involvement in many aspects of church life where my faith was nurtured. It was not all straightforward, and I made many decisions to be a Christian. God kindly brought

me through to adult life, where I understood that Jesus had taken hold of me.

His educational qualifications include: BE (Civil) UNSW (1982), BTh ACTh Moore College (1991), DipA Moore College (1992), MA (Theology) ACTh Moore (1998). He worked as a civil engineer for Shoalhaven City Council for five years before studying at Moore College.

Peter was ordained deacon in 1992 (Sydney) and priest in 1993 (Sydney). He served as Assistant Minister in St. Stephen's Penrith between 1992-1996, during which time he planted a church in the new housing area of Glenmore Park (now Glenmore Park Anglican Church). While undertaking his MA he was encouraged by Donald Robinson to support some faithful American Anglicans who had left The Episcopal Church (TEC). So, in 1996, Peter became the founding Rector of Christ the Redeemer church in Spokane, Washington (a church plant which continues to flourish today). In a recorded interview recounting the history of the church, he describes the importance of Biblical Theology, a Reformed Evangelical framework, and Evangelistic intent as being the vital ingredients to the success of this church plant.



He returned to Australia in 2001 and served as Rector of St. Bede's Beverley Hills until 2005, at which time it was amalgamated with Kingsgrove. Peter continued as Rector of the parish until 2010, during which time there were six new congregations started. In 2010, Peter was consecrated bishop and has served the Wollongong region since. With the recent retirement of Abp. Glenn Davies he now also serves as Administrator of the Diocese.

Peter has written various Southern Cross articles, including an important article detailing the difficulty of reliance on American 'How To' church growth strategies. He has served as the National Coordinator in the MTS movement, on the Council of the diocesan Ministry Training and Development organisation, on the diocesan Standing Committee, on the George's River Regional Council, and on the Chapter of St. Andrew's Cathedral.

Peter is married to Julie, and they have three adult children. He writes to ACR readers: "Pray that I would continually live faithfully in service of my Saviour. Pray that all nominees will continue to love and cherish their wives through his time. Pray that I will have wisdom in navigating the responsibilities both as Administrator of the Diocese and as Bishop of Wollongong." **ACR**



Nominee Snapshot

Michael Stead



Michael Stead (b. 1969) is currently serving as Bishop for the South Sydney region. He describes his conversion account as follows:

When I was a young child, dad was not a Christian and mum was a lapsed Anglican. However, the kids all attended Sunday School each week with our (maternal) grandmother at the Brookvale Gospel Chapel. It was through her influence (and prayers), and through the ministry of that church that I came to understand the gospel and to put my trust in Jesus as my Lord and Saviour at age 5 or 6. My grandmother provided a steady diet of age-appropriate

Scripture Union Bible reading notes that formed and informed my faith in the following years.

His educational qualifications include: BCom (Acc) UNSW (1990), BD Hons Moore College (2001), Dip Min Moore College (2001), PhD Gloucestershire 2007 (Zechariah).

Michael was ordained deacon in 2001 (Sydney) and priest in 2002 (Sydney). He served as Assistant Minister at St. James' Turramurra between 2001-2006, where he remained as Senior Assistant Minister in 2007, before serving as Rector in the same parish between 2008-2016. During this time the church doubled in size, increasing the four congregations to eight, and planting two new churches. In 2015 he was consecrated bishop and has served the South Sydney region since.

Michael has served as a visiting faculty member at Moore Theological College teaching in the Old Testament department. He has published five books, mainly concerning the biblical book of Zechariah, and has produced various academic articles on a wide range of biblical and theological subjects.

Michael has extensive experience in church affairs, at diocesan, national, and



international levels. He is a member of the Sydney Doctrine Commission, sits on the Sydney diocesan Standing Committee, and chairs the Religious Freedom Reference Group, and the diocesan Ordinance Review Panel. He is a member of Sydney Diocesan Services and chairs its Audit, Finance, and Risk Subcommittee, and is a member of the Glebe Administration Board and chairs its Audit and Risk Subcommittee. He is a member of the General Synod Standing Committee and serves on its Executive Committee, he is the Director and Treasurer of Broughton Publishing, a Trustee of the Anglican Church of Australia Trust Corporation, and is the Secretary of the General Synod Doctrine Commission. He is the EFAC NSW President and the Deputy Chair of EFAC Australia, and is an active supporter of GAFCON, helping organise the 2013 and 2018 conferences, and a member of the writing groups that produced the communiques for each of these conferences. He has written various articles for the Southern Cross diocesan magazine and has been interviewed on radio several times (esp. on religious freedom).

Michael is married to Felicity, and they have three adult children. “Thank God,” he writes to ACR readers, “that the four nominees have great relationships with each other, built on mutual respect. Pray that this will continue as we strive to ‘keep the unity of the Spirit through the bond of peace’ (Eph 4:3). Please pray that our relationships with our respective wives remain strong.” **ACR**



Nominee Snapshot

Kanishka Raffel



Kanishka Raffel (b. 1964) is the present Dean of Sydney. Born in London to Sri Lankan parents, Kanishka recounts his conversion as follows:

I was raised in a loving home, and my mother nurtured me in Buddhism. In my third year at university I devoted a year to studying the faith of my childhood. Subsequently, I had a conversation with a Christian friend, during which he told me that being a Christian meant he had given control of his life to Jesus. It was an answer that surprised me to say the least! He offered me Mark's Gospel and John's Gospel to read, and I accepted. The Lord saved me as I read John's gospel some weeks later. In God's kindness I saw that in response to Jesus' words and deeds, 'people were divided'. It made me consider why I was 'against' Jesus. Eventually, I realised I had no reason to oppose Jesus, and in some way that wasn't altogether clear to me, he was for me. John 6:44-45 were important. I saw that life is not an endless cycle but has a 'last day', and I was convicted that God was drawing me to his Son. So I came.

Kanishka's educational qualifications include: BA Hons Sydney (1986), LLB Sydney (1989), BD Hons Moore College (1996), Dip Min Moore College (1996), and MA (Theology) Moore College (2010).

Kanishka was ordained deacon in 1996 in Sydney and priest in 1996 in Canberra-Goulburn. He served at St. Matthew's Wannianassa (Canberra-Goulburn) between 1996-1999 before going west to Perth where he served as Rector of St. Matthew's in Shenton Park between 1999-2015. During this period the parish grew from 280 to 750 people and five new congregations were planted.

In 2015 he was appointed to his current role as Dean of Sydney. As Dean, he not only ministers to the regular congregations of St. Andrew's Cathedral and the



many guests that attend, but he also has many diocesan and civic duties associated with the role. He is known for his eloquent and biblical sermons and warm evangelism. During the last five years he has rebuilt the ministry team and improved the financial stability of the Cathedral. He has overseen the much-needed renovation of the Chapter House of the Cathedral and has initiated new outreach activities such as the Cathedral City Care ministry to those sleeping rough. He has a good reputation for clear gospel presentations and winsome addresses at civic ceremonies involving national and international dignitaries. In addition to television and radio communications, he has written prayers for public use in times of tragedy and hardship (e.g., COVID-19).

Kanishka is actively involved in diocesan life, sitting on the diocese of Sydney Standing Committee, serving as Chair of the St. Andrew's Cathedral School and Gawura School, and also as Chair of the Indigenous Ministry Task Force. He has written a number of articles for the Southern Cross magazine (evangelism to the majority world, personal evangelism through cathedral ministry, and on indigenous issues and Australia Day). He is also involved in wider church life, including the General Synod Standing Committee, the Council of The Gospel Coalition Australia, the Board of GAFCON Australia, and as trustee to both the Anglican Relief and Development Fund Australia and Trinity Theological College Perth. He sees the immediate priorities for the Sydney diocese as 1) strengthening local churches, 2) discipling the next generation, and 3) raising up and training ministers of the gospel.

Kanishka is married to Cailey and they have two daughters. "Please pray," he writes to ACR readers, "that all the nominees would trust the Lord for this process and its outcome – it's quite unsettling! Pray for good sleep at night, and focus on the pressing ministry matters that still occupy each day. Pray for our dear wives too, as they support us, and trust themselves as well to this process. Pray for humility, peace and the assurance that the Lord is able to use frail vessels to convey the treasure of the gospel." **ACR**



Nominee Snapshot

Chris Edwards



Chris Edwards (b. 1961) is currently serving as Bishop for the Northern Region of the diocese of Sydney. He describes his coming to faith as follows:

I was raised in a Christian home where the Bible was read and where we were always encouraged to pray. We had something of a rite of passage. When we turned 10 we were given our own bible and a subscription to Scripture Union notes, so we could read and study for ourselves. It was while I was reading John, alongside my Daily Notes, that I was encouraged to become a ‘friend’ of Jesus’ – to listen to him and to speak with him by reading my bible and by praying each day. I’m

50 years into this friendship!

His education qualifications include: BTh ACTh Moore (1992), Dip Min Moore (1993). He worked as a marketing executive in the finance and banking sector before studying at Moore College.

Chris was ordained deacon and priest in 1994 (Sydney). He served as Assistant Minister at St. George’s Engadine between 1994-1996, before moving to South Australia where he was Assistant Minister at Holy Trinity, Adelaide between 1996-2007. During this time he became Senior Pastor of Trinity’s first church plant, Trinity Hills Church in Aldgate (now Trinity Church Aldgate). In 2007, he moved to Brussels and served as Rector of St. Paul’s Tervuren in the Diocese of Europe. He served here until 2012 and took up addition responsibilities as Chairman of the school attached to the church, and as Chairman of the European office of African Enterprise. In 2012, he returned to Australia where he served as Director of Mission for Anglican Retirement Villages. In 2014 he was consecrated bishop and has served as bishop of the Northern Region ever since.

Chris has served on the boards of Anglican EdComm, Anglicare Sydney,



Anglican Schools Corporation, Arrow Leadership, Robert Menzies College, and chairs the boards of Anglican Media and the Ministry Training and Development organisation.

Chris has written for the Southern Cross, including articles on COVID-19, euthanasia, abortion, and the opportunities involved in retirement ministry. He was interviewed by the Australian Church Record in 2013, and spoke about the increasing need to emphasise prayer and the uniqueness of Christ in our evangelism and ministry today.

He is married to Belinda, and they have two married children. His favourite Bible verse is Romans 9:16 (c.f., *ACR* 2013), and he asks *ACR* readers: “Please pray for each of us to be humble servants. Please remember our wives who partner with us in all this. Pray for a spirit of unity in the Synod. And please give thanks to God that all the nominees want to see Jesus’ name known, believed in and honoured. Never take that for granted!” **ACR**

The Archbishop and the so-called “Minister Drought”



Mike Leite, Assistant Minister,
St. George North Anglican Church

In 2020 there was much discussion around the topic of a Sydney Anglican “minister drought.” Suddenly everyone had an opinion! People were writing and commenting from within Sydney Anglican circles, from without, and even from the other side of the country.

Personally, I think the language of a “minister drought” is premature at this point and just a little melodramatic. But hey, it makes for a catchy and provocative title – so I’ve stolen it for my article here.

That being said, we do have a little bit of a problem. In mid 2020 the *ACR* was finally able to release some numbers they had been working on since the end of 2019.¹ The numbers showed, that if we continued as we are, and if we didn’t get serious about training the next generation of church pastors, then we would indeed be facing a drought of sorts in the Sydney diocese.

I hope we would all see this as a tragedy. And a tragedy on a number of levels. Sydney grew by approximately 250,000 people from 2018 to 2019. Currently, we have approximately 50,000 people in the churches within our diocese on any given Sunday (and keep in mind the diocese spans beyond the Sydney region). If we are going to reach more of the people in our diocese with the gospel, then we need a growing number of growing churches². Furthermore, if we are to have a growing number of growing churches, we need a growing number of men to lead and pastor those churches, and a growing number of

1 See “Editorial: The issue before Us” in *ACR Journal* 2020 (Issue 1923).

2 By “churches” I also mean congregations.

men and women to give themselves to ministering full-time in those churches. The tragedy of a *real* “minster drought” is not only the notion of seeing our current churches without a pastor, but it’s also the inability we have to plant more churches to reach the almost six million or so within Sydney diocese.

It’s at this point that some will protest and insist that training and equipping more full-time gospel workers does not equate to having a growing number of growing churches. Historically, this is true. Generally speaking, we have injected more full-time gospel workers into our diocese, and yet the overall number of people in our churches has not increased. Numerically, the size of Sydney diocese has been much the same since the mid 90s. However, as true as that may be on paper, it’s not so simple. There are a number of variables at work in considering why the diocese hasn’t grown in attendance overall with the influx of ministry workers.

To name just a few, some point to the issue of growing compliance and administration. Others will point to the decline of nominal Anglicanism, with more people genuinely converted in our churches and less “cultural” Anglicanism making up attendance numbers. Then there are questions over the competency, suitability, and the training of our ministers. Are some of our pastors in roles that are beyond their gifting? Or are there some who are unfaithful in their role and responsibility as a church leader and are lazy and complacent? Have ministry workers disempowered our lay people?

Maybe God has simply chosen not

to give us the numerical growth at this time. And if we hadn’t had the influx of ministry workers, then our attendance numbers may have dramatically declined. These are complex issues with no quick and easy answers.

And yet, the answer in my mind is never “we need to cease, or slow down in training the next generation of church pastors.” Sure, we may need to think better about *how* we train, and *who* we encourage to prayerfully consider full-time ministry. And we must be careful that we equip the saints and not disempower them by adding to the ministry team. But we must not stop raising and training the next generation. Given the amount of people in our diocese, in our nation, and around the world who are failing to give God the glory and honour he deserves, and who

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That is why the supply of gospel ministers must be at the forefront of the mind of any archbishop.

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are themselves perishing and facing an eternity in hell, we must prayerful and energetically continue to train the next generation. We want to see these men and women go all around the world with the gospel of the forgiveness of sins in Jesus Christ our Lord.

That is why the supply of gospel ministers must be at the forefront of the mind of any archbishop. The archbishop always needs to champion and empower the raising and equipping of

the next generation of ministry leaders. Of course, this happens primarily at the local church level. It's the current ministry leaders of our local churches who are responsible to train, encourage, and support future workers. However, the archbishop has an important role in encouraging the necessity of this work *within* the local church. The archbishop can paint a vision of the opportunity we have as a fellowship of churches to reach our diocese, nation, and the world with Christ. Ours really is a unique diocese. Ours really are unique opportunities to use the resources God has given us for his glory. In the Sydney diocese we currently have around 400 buildings and individual suburbs represented for us to reach the gospel with. What an opportunity to use those sites for the glory of God in proclaiming Christ and him crucified! The archbishop can lead in this vision of raising and equipping the next generation to see a growing number of growing churches. He can also provide the structures within the

diocese, and the pathways that assist the local church in this work.

While the language of a "ministry drought" throughout 2020 was overstated, what has been an encouraging sign in 2021 is the intake at Moore Theological College. Moore saw 86 students enrol, with 66 of them in a full-time capacity. Of further encouragement is that 37 of those 66 students were sent from Sydney Anglican churches. And not only by a few churches within the diocese (which we praise God for those regular senders) but from 23 different Sydney Anglican churches! That is an encouraging trajectory! The incoming archbishop has the opportunity to continue to lead us in this trajectory.

Please join me in praying that we might raise and equip 100s and 1000s of ministry workers for our diocese, nation, and the world to be useful to our God in proclaiming Christ and Him crucified for the forgiveness of sins.

ACR

Out-Thought or Out-Disciplined?

Mission and Ministry in 2020s Australia



Rory Shiner, Senior Pastor of Providence City Church, Perth

Introduction

The biggest Christian outreach this country has ever known happened in 1959. Some called it a revival. The missionary was Billy Graham. On March 15, 1959, Graham spoke to a record MCG crowd of over 130,000 people.

When Billy Graham proclaimed the gospel that night, what was the context into which he was preaching?

Statistically, about 115,700 of that crowd (or 89 percent) would already have

understood themselves to be Christians. Most, indeed, had been baptised. And so, to an overwhelmingly Christian, mostly baptised crowd he asked them, “Have you been born again?” It was a brilliant question for a crowd liable to confuse Christian identity with a living faith. Many responded to his invitation.

In the aftermath, Anglican and Presbyterian parents worried their sons and daughters were getting a bit too enthusiastic about the ancestral religion. Their children hadn’t changed religion. They were just entering an intensive form of the majority faith of Australians. They arrived “Christian”, they left born again. Nominally Christian people entered into a personal relationship with God.

Why is our situation, sixty years later, so very different? Why is it almost impossible to imagine a similar event today? Four factors are worth considering.

1. Secularisation

First, the key process is secularisation. Put simply, between 1959 and today, we have become more secular.

The numbers tell part of the story.

In 1901 about 96 percent of Australians identified themselves as Christian. By the 1950s this had hardly moved, with a good 89 percent nominating Christian on the census. The big change has happened in the last half-century. It began in about 1963, and it has accelerated in the last ten years. The next census, due this August, is almost certain to mark a significant milestone: the first time fewer than fifty percent of Australians identify as Christian.



The next census, due this August, is almost certain to mark a significant milestone: the first time fewer than fifty percent of Australians identify as Christian.



The change has been rapid. Between 2011 and 2016, roughly 950,000 who said they were Christian gave it up five years later. Where did they all go? They didn't become Muslims. Or New Age. Or Zoroastrian. Neither did they become atheists. As far as we can tell, the majority of those 950,000 people still believe in God in some way.

They became secular. Somewhere between 2011 and 2016, 950,000 people who use to think, however tendentiously, "I'm Christian" now feel no need to reach for that label. They didn't get there by reading Dawkins or finding a troubling logical gap in Aquinas' five proofs for God. No. The culture around them changed. And in that change they found "Christian" was no longer a meaningful category.

2. Post-Christian Secular

Secondly, Australia is increasingly secular, but it is a post-Christian kind of secular.

When a culture like ours disaffiliates with Christianity, it does not simply revert to a pre-Christian past. One of the pernicious myths of secularism is that secular space is what you get when you vacuum all the "religion" out. No such vacuum exists. Australia is post-Christian in the same way crater could be said to be post-meteor.

Consider some of our post-Christian values such as the equality of persons or concern for the vulnerable. These are not what you get when you decide to give up the Christian religion and Just Be Reasonable. In which laboratory did we establish the equal worth of persons? Which part of nature taught us to care for the weak? These values do not derive from either reason or experimentation. They are the crater left by Christianity.

And here's where the uniqueness of our challenge comes. To use Tim Keller's metaphor, we are not speaking into virgin territory, but to a population which has been gospel vaccinated. Having benefited from the gospel's fruits, we have been inoculated from the "disease" itself. Or, as Mark Sayers puts it, we want the kingdom without the King.

But Christianity continues to shape us, even in our rejection of it. For sociologist Philip Rieff, we are not a First Culture (pre-Christian pagan), nor a Second Culture (Christian), but a Third Culture (post-Christian). In the process of secularisation, we do not simply revert to becoming pagan again.

We become this Third Culture, an anti-culture in which Christianity is the thing being parodied, deconstructed, reappropriated. Just as a medieval Mardi Gras carnival parodied the ruling order, Third Culture Australia is a parody of Christianity. Except the carnival has become the New Order, Christianity the side show.

3. God framed out

Thirdly, God hasn't be argued out, he has been "framed" out. Modern secular culture doesn't mount an argument to establish there is no God, no transcendent realities. We've simply agreed to function as if that's a question we don't need to answer. Some believe, some don't. The point is we operate, for all practical purposes, as if God is out of the frame.

4. The expressive individual

Fourthly, our culture nurtures a vision of the self which has been called "expressive individualism". As Carl Trueman has recently argued, this is a vision in which the highest good is to discover one's true inner self. This self, often obscured by society, education, religion, or even our bodies and our biology, must be discovered and then expressed to the world.

Consider the way the Army recruits personnel. In the first half of the century a recruitment poster declared:

"Come into the ranks and fight for King and Country—don't stay in the crowd and stare"

The appeal is to something beyond yourself. It says, in effect, "Don't think about your own life goals, attach yourself to something bigger than you—your King and your Country."

But today, for Army recruitment, the advertisements declare:

*"Do what **you** love"*

*"Discover **your** Army"*

The appeal is now no longer beyond, but within. Joining the Army no longer represents something bigger than you, but a discovery of the real you. This is expressive individualism lived out in the immanent frame.

I'm not trying to tell a "decline and fall" story here. Some things are better today than in 1959. A culture of respectability has been replaced by a culture of respect. Many minority groups are in better positions now than then. And for Christians, nominalism obscured the gospel and fostered hypocrisy. My point is not to compare 1959 and 2021 in order to declare a winner. It is simply to clarify the difference.



Not out thought, but out disciplined

The success of secularism is not in its intellectual coherence, but its discipleship programme. Intellectually, it is fairly weak. The moment secular thought encounters beauty, agency, or morality, it very quickly runs out of resources. The self it creates is unstable, anxious, listless. Its immanent frame is a practical strategy, not a reasoned position. It's account of how self, body, and gender all relate often border on incoherent.

Why is it so overwhelming? Its power lies not in its ideas, but in its formation process. It is intellectually weak, but formatively formidable. In short, we're not being out-thought; we're being out-disciplined.

No one is won to expressive individualism by a careful and considered reading of Rousseau. No hands shoot up after another graduation speech about following your dreams to ask obvious questions such as "where do these dreams come from and how you know following them will work out well for me?" No one questions whether and on what basis I decide, of all the competing selves within me, the one I've chosen to express is the "true" one. Nor does anyone seem curious about the fact that these apparently unique selves are all so similar to each other's unique selves. What are the chances?! Lucky, I guess.

We are not argued into expressive individualism, we are formed into it. To live in modern Australia is to be a

part of a relentless discipleship programme. Every Pixar and Disney film, every graduation speech, every new novel and Netflix series is one hundred percent on point: your purpose in life is find the true inner you and then express that to the world. God is framed out. Religion is a private, recreational activity: its allocated space is the domestic, the weekend, the life-style choice.

What do we need to see the gospel heard and lived in modern Australia?

The task before us is to build a culture of discipleship strong enough to out-disciple the wildly successful disci-

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pleship programme we are all enrolled in from birth. To be a Christian in 2021 is to be an alternative to the culture, not an intensive form of it. To nurture and sustain Christian faith we will need to form thick communities, geared at producing resilient disciples of Jesus. What we lack in breath of numbers we will need to make up for in depth of formation. This is a formidable task. But it is the task, in the power of the Spirit and under the rule of the risen and reigning King Jesus, to which we are called. **ACR**

Advance Australia Where?



Mark Earngey, Head of Church History and Lecturer in Christian Thought, Moore Theological College

The Anglican Church of Australia

The creature we know as the Anglican church has a history replete with knotty problems and gritty solutions. And when it comes to the matter of problems, it is something of an understatement to say that the Anglican Church of Australia has a very serious one on its hands at present: the dioceses of Wangaratta and Newcastle have resolved to pursue the practice of blessing of same-sex marriages. This, of course,

has pushed them away from a good swathe of the wider national church and further structural estrangement has the potential to rend the (already weakened) fabric of the national fellowship asunder.

Into the breach the recent Appellate Tribunal has come. Through an unusual definition of “doctrine” and some eccentric exegesis the majority opinions imply that the Australian Anglican family can adopt these changes and keep toiling together in the same constitutional territory. Such opinions have stunned the many onlookers who believe precisely the opposite. Indeed, the vast majority of the submissions to the Appellate Tribunal, the Board of Assessors report, and the guidance of the House of Bishops all said in unison, words to the effect of “no!”

Who can tell how many other Aussie Anglicans felt disbelief and dismay with the opinions majority handed down by the Appellate Tribunal? We could have gauged such shock had the General Synod met together and chanced an opportunity to speak to the matter this year. Alas, due to the conditions of COVID-19 the national church did not meet, and thus had no opportunity to publicly discuss and politely dismiss

the majority opinions of the Appellate Tribunal.

What will happen between now and the next General Synod? Will the innovators charge ahead without patience and without respect to the unity of the Anglican Church of Australia? It is not hard to imagine scenarios where churches in affected areas seek alternative oversight, or situations where churches are planted into these discordant dioceses. Let us hope and pray it will not come to that. Alternatively, it would be surprisingly delightful if the innovators hastened slowly and sought the wisdom of the General Synod, thus demonstrating their desire for Christian fellowship and truth.

GAFCON

The GAFCON movement is precisely what is needed for a time such as this. After all, GAFCON exists to promote



When it comes to the matter of problems, it is something of an understatement to say that the Anglican Church of Australia has a very serious one on its hands at present.



and defend the gospel of the Lord Jesus Christ, and it holds out its hand and offers fellowship and truth to Anglican churches. The first conference in 2008 represented 35 million Anglicans worldwide and responded to similar controversies, publishing the booklet

The Way, the Truth, and the Life: Theological Resources for a Pilgrimage to a Global Anglican Future. The second conference in 2013 likewise focused on the future under the theme of “Making Disciples of the Lord Jesus Christ.” The most recent conference in 2018 – the largest meeting of worldwide Anglicans for more than half a century – gathered under the theme of “Proclaiming Christ Faithfully to the Nations.” In each of these significant conferences, Anglican brothers and sisters enjoyed fellowship in the gospel and the truth of the Lord Jesus Christ. They were not only an example of unity but provided unity for those suffering under unbiblical innovations and wayward authorities.

In recent times, GAFCON has been instrumental in supporting faithful Anglicans who have been estranged from their churches through the controversial actions of the innovators. One such group who have been assisted by GAFCON are those previously from the Anglican Church of Aotearoa, New Zealand, and Polynesia. In October 2019, Jay Behan was consecrated bishop of the Church of Confessing Anglicans in Aotearoa / New Zealand (CCAANZ). His consecration involved various GAFCON bishops, including Foley Beach, Laurence Mbanda, Glenn Davies, and Andy Lines, just to name a few.

In our present time, GAFCON Australia, chaired by Bishop Richard Condie of Tasmania, may prove to be similarly effective in Australia. Dean Kanishka Raffel of Sydney, who chairs the GAFCON Australia conference committee, has helped organise the upcoming Australian conference

“Proclaiming Christ Faithfully”) which will run from July 19-22. With Dr Ashley Null’s keynote addresses on “Unity, Diversity, and Charity” and several seminars of theological and ministerial themes, this conference offers precisely the kind of fellowship and truth required for our present Australian problem. Undoubtedly, there will be much discussion about how to respond to the national church crisis in this upcoming meeting in Sydney. Perhaps GAFCON will offer the support of fellowship and truth to those congregations left estranged by the controversial actions of their diocesan innovations?

Archbishop of Sydney

The Archbishop of Sydney has been instrumental in every stage of the life of GAFCON. Peter Jensen worked tirelessly behind the scenes to bring GAFCON into life and the lengthy standing ovation at the conclusion of the Jerusalem conference in 2018 attested to his enormous efforts as GAFCON General Secretary for over a decade. Glenn Davies continued this important involvement as Deputy Chair of GAFCON Australia, and through his support of the consecrations of Andy Lines and Jay Behan, and his assistance in drafting the Jerusalem “Letter to the Churches” communication.

The next Archbishop of Sydney will undoubtedly be required to play an important role in the future of

GAFCON. It is difficult to discern what directions global Anglicanism will take in the coming years, though the role of the enormous African churches will surely be significant. It is easier to perceive the immediate needs of the Australian church, and so the work of GAFCON Australia and the incoming Archbishop of Sydney will be important. Central to this work remains the promotion and defence of the gospel of the Lord Jesus Christ, and this will mean offering fellowship and truth to



Whoever the Lord raises up to lead the archdiocese of Sydney will inevitably have GAFCON related work to undertake.



Australian Anglican congregations and dioceses in need. Whoever the Lord raises up to lead the archdiocese of Sydney will inevitably have GAFCON related work to undertake. However, the greatest work – indeed the vital work of GAFCON itself – is to proclaim and defend the gospel of Jesus Christ, crucified and risen. It is upon our unity in this glorious gospel that the unity of the Anglican Church of Australia ultimately depends. May its future be as bright as it holds onto the Light of the World! **ACR**

The Election of Archbishop Mowll

A Decision with Consequence



Ed Loane, Warden of
St. Paul's College

The Conservative Evangelicalism which permeates the diocese of Sydney today has not always characterised the diocesan leadership. Although Sydney may always have had an Evangelical flavour, in the early 20th century the leadership of the diocese represented a more liberal emphasis.

The election of H.W.K. Mowll as Archbishop (1933-1958) changed the trajectory of the diocese toward a more conservative theological position. The significance of Mowll's leadership was not merely a result of his duration in office, but rather the growth, innovation and theological consolidation which he instigated.

Before arriving in Sydney, Mowll's predecessor, Archbishop J.C. Wright (1909-1933), had been at the forefront of a new movement in the

church which came to describe itself as "Liberal Evangelicalism". At the turn of the century, Wright had become the foundational chairman of the Group Brotherhood which was a scholarly group seeking to restate traditional Evangelical emphases on issues like the authority of the Bible and the atonement.¹ Soon after his election as Archbishop, Wright filled two of the most influential offices within the diocese, Principal of Moore Theological College (D.J. Davies, 1911-1935) and Dean of the

¹ J.C. Wright was the man who gave the Group Brotherhood its name and even though this was a private group at its inception, in the 1920s it went public and changed its name to the Anglican Evangelical Group Movement (AEGM). It grew rapidly and specifically stated its aim which was to increase the influence of Liberal Evangelicalism in the Church of England.

Cathedral (A.E. Talbot, 1912-1936), with Group Brotherhood members. This meant that both in the leadership of the diocese, as well as in the training of clergy, Liberal Evangelicalism was dominant.

There were numerous factors, both in England and Australia, that had Conservative Evangelicals in Sydney alert to the dangers of Liberal Evangelicalism. One key problem was the apparent floundering of Moore College under the leadership of Principal Davies. By the 1930s the College was heavily in debt, had low academic standards and few students. Of the students that did attend, news circulated of at least one student giving up their Evangelical convictions and candidacy under the influence of non-Evangelical forces within the college. The possibility grew of Moore College following the strident liberalism of the Presbyterian St Andrew's Theological College which was further down the road metaphorically and literally.² As the College travelled that path, the churches would not be far behind as was evidenced in the N.S.W. Presbyterian Church.



The occasion of electing an Archbishop in Sydney presented the diocese with a choice of what it would stand for and in which direction it would advance.



In February 1933, Archbishop Wright died while on holiday in New Zealand. His successor needed to be elected in just six weeks and those representing the different theological perspectives recognised the opportunity for a new era in the diocese. Australia was still suffering from the devastating effects of the Great Depression and Anglo-Catholics were gearing up to celebrate the centenary of the Oxford Movement. In this cultural and ecclesiastical milieu there seemed to be strong imperatives to find a leader who emphasised a “social gospel” or enfranchised in Sydney a group that was growing in dominance around the Anglican Communion. The occasion of electing an Archbishop in Sydney presented the diocese with a choice of what it would stand for and in which direction it would advance.

Ultimately there were twelve candidates nominated for Archbishop but publicity in the lead up to the election focused on three men whose supporters emphasised different qualities. Firstly, J.S. Moyes was an Australian who had been Bishop of Armidale since 1929. He was an outspoken advocate for the “social gospel” and had the support of men like Arthur Garnsey, Warden of St Paul's College. Secondly, J.W. Hunkin, Rector of Rugby and Archdeacon of Coventry, who was the chairman of the AEGM and was championed by Principal Davies and Dean Talbot. His election would have resulted in the diocese continuing along the Liberal Evangelical path it had been on with Wright, albeit with a rejuvenated energy. Thirdly, H.W.K. Mowll, an heroic missionary Bishop of West China who emphasised evangelism and had stood firm against liberalism in his earlier years. He was an unashamed

2 Both Colleges were located on Carillon Ave, Newtown.

Conservative Evangelical and it was argued that electing him would ensure the diocese would move in that direction. The movement promoting the election of Mowll was led by Archdeacon Langford Smith and he was ably assisted by D.J. Knox and R.B. Robinson. These three organised small group meetings in parishes across the diocese to discuss the upcoming election and highlight the strengths of Bishop Mowll as a potential Archbishop. Articles were written in *The Australian Church Record* and *The Sydney Morning Herald* to endorse Mowll. The campaign was diligent and convincing and by the time the election came neither Moyes or Hunkin made it to the final vote. Mowll was elected in a landslide.



Mowll got on with his task with an energy and effectiveness rarely seen in Anglicanism. He visited every parish in the large diocese and he travelled internationally, as he was a keen advocate of foreign missions. He was winsome and came to be widely respected even by those not sharing his theological convictions. This was evidenced in him being unanimously elected Primate by the other Australian bishops in 1947. For the diocese of Sydney, the twenty five years of Mowll's Archiepiscopate were marked by growth, consolidation and new ventures. The diocese expanded rapidly and church attendance flourished. One of the first things he did was to redirect and reengage what had been the home mission society

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Mowll is purported to have said that an Archbishop of Sydney should leave the diocese more Evangelical than it was when he started.

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(now Anglicare). This would become the largest social welfare organisation in the country and a vital part of the churches work in that area. Another early focus of his attention was the CMS which was at a very low ebb when he arrived in Sydney, but was soon revived and prospered under his leadership. Following the death of Davies,

Mowll appointed T.C. Hammond as principle of Moore College and under his leadership the finances, academic standing and number of students improved markedly. Through the war years Mowll was very active with service men and women, providing, amongst other things, numerous recreational activities within the cathedral grounds. Seeing the overflowing Sunday schools and youth fellowships led Mowll to employ the diocese's first youth chaplain, a role that would later grow into a massive youth department providing scripture and Sunday school material as well as numerous youth camp programs (Youthworks). The diocese also

acquired a number of camp sites to facilitate these activities including the site at Port Hacking and Gilbulla. Furthermore, in his later years, the Archbishop pushed the diocese towards providing retirement accommodation and began the Anglican Retirement Villages which are now one of the largest providers of this care in the region. Mowll consistently promoted evangelism across the diocese, culminating in his personal invitation to Billy Graham to conduct a crusade in the city in 1959. Unfortunately Mowll died only a few months before the crusade in which about one quarter of Sydney attended and 57,000 went forward in response to the Gospel call. While Mowll himself did not live to see it, the Graham crusade was a fitting climax to what on any criteria of assessment must be considered an extraordinary episcopate.

The election of Mowll as Archbishop of Sydney in 1933 was a decisive turning point for the diocese. It changed direction from the Liberal Evangelicalism which had marked its leaders over the early years of the century to the Conservative Evangelicalism which has been its dominant emphasis ever since. Mowll not only offered the diocese theological firmness, but his remarkable abilities and energy led to growth and innovation on an unprecedented scale. Mowll is purported to have said that an Archbishop of Sydney should leave the diocese more Evangelical than it was when he started. This was certainly his own experience and it is undeniable that the choice of Mowll as Archbishop has been of profound and lasting significance. **ACR**

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Bishop Barker's Installation Sermon

Transcribed by Scott Williams

On 31 May 1855 Bishop Barker was installed as Bishop of Sydney and Metropolitan Bishop of Australia at a completely full St. Andrew's Cathedral. The Empire newspaper printed a full account of the service the following day and it has been transcribed by Moore Theological College student Scott Williams for the abridged version below.¹



Scott Williams,
4th Year Moore College
student and Anglican
ordinand

The right rev. prelate then proceeded to the pulpit for the purpose of addressing the congregation. He chose for his text the 11th and 12th verses of the 4th chapter of the Epistle of Paul to the Ephesians –

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

Our Lord, when he ascended to the highest heavens according to the Scriptures, in his ascension led captivity captive; and in his ascension to the right hand of God he received the promised gifts of the Father. He received gifts for the rebellious also, that the Lord God might dwell amongst men. He has promised, as we heard in the gospel of to-day, he had promised to his disciples, sorrowing in the prospect of his departure, that he would not leave them comfortless. He would

come and dwell amongst them.

Let us consider those gifts of which the apostle speaks, and also the purposes for which they were bestowed. The gifts were diverse offices and ministries, offices appointed by Christ. Individuals were appointed to fill them, qualified by the Holy

¹ “INSTALLATION OF THE RIGHT REVEREND THE BISHOP OF SYDNEY.” *Empire* (Sydney, NSW: 1850 - 1875) 1 June 1855: 4. Web. 11 Apr 2021 <http://nla.gov.au/nla.news-article60178489>.

Ghost. He gave some apostles and some prophets. All are not apostles; all are not prophets. He assigned to some one office, and to others another, as the Holy Ghost ministered to those men according to his will.

The apostles had been chosen by Christ himself, and were to be witnesses of his resurrection. Their offices were peculiar, and could not, strictly speaking, be continued. In respect to certain qualifications and powers which the apostles possessed they could have no successors.

The prophet was an inspired teacher. He might be in the New testament what he had been in the Old Testament. He might foretell future events, or instruct people in the duties which belonged to the present time. So, in the New Testament he might be like Agabus or the daughters of Philip; or in the ordinary assemblies of Christians he might prophesy – that is, teach or instruct them in the word of God.

The evangelist was a preacher of glad tidings in diverse places. He was one whose feet were beautiful on the mountains as he held forth the word of light and love, before which the darkness, and misery of sin fled away. Philip was an evangelist, and in this character he preached Christ in the city of Samaria; and because of the glad tidings this evangelist taught, there was great joy in the city. He was an evangelist as he preached the gospel in the desert to a single individual; as he taught the treasurer of Queen Candace that the prophecy of Isaiah was fulfilled in Christ. He preached Christ and Him crucified to the eunuch and sent him on his way rejoicing.

The pastor, as the name denotes, is a shepherd of some of Christ's sheep. He is one whose authority is confined to a single flock – whose work is limited to one fold. Such were the elders to whom at Ephesus the apostle appeals in the 20th chapter of the Acts, and 20th verse, – “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God – which he hath purchased with his own blood.” Those were elders – pastors who fed the Church of God, which Christ the Chief Shepherd had purchased with his own blood. Such, also, were the elders whom the apostle Peter addresses, in the fifth verse of the fifth chapter of his first epistle – “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.”

The difference between the teacher and the pastor it is not difficult to perceive; you will observe that the pastor and teacher in the apostle's enumeration of the offices is one. He gave some separately, apostles; some, prophets; some, evangelists; and some pastors and teachers. To the pastor then belongs the oversight of the flock. He has a church to feed – that is to rule the flock of God and feed it with food convenience. The teacher is a catechist, one who instructs only, without having authority to rule committed to him; and is commonly united with the pastor in his work. The pastor might be a presbyter, one whom Paul, in his Epistle

to Timothy, describes as one maintaining a spiritual office, which, if he uses the office well, will purchase for himself a good degree of favour and much fullness in Christ.

Thus then, my brethren, are the gifts bestowed by Christ, and he have them because they were essential to the well-being of the Church, yes, even to its very existence. For physical sufferings and social relations of mankind demand such attention as can only be given by men who make the subject of special study of their lives, the soul. The immortal soul has surely a stronger claim to be ministered to by an order, or orders of men, set apart for this peculiar purpose.

If Christ, then, had not promised these gifts, necessity itself would have demanded that they should be bestowed. But it may be asked where are those offices now? Are those gifts perpetuated in the Church of Christ? And it may be answered, if you take away whatever is peculiar to the apostolic age you will find the remaining offices in existence still. There are no apostles who have seen Christ. There are no apostles who have the same kind of power which was given to the eleven, and subsequently to the twelve when the number was completed. There are no apostles who work miracles – who discern spirits. But there are ruling elders. There are no prophets who foretell future events. The prophet, stripped of this miraculous gift, merges in the evangelist, the pastor, or the teacher. The pastor and the teacher

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The ruling elder, then, is thus the overseer, Episcopus, the Bishop, who exercises such functions as an apostle deprived of his miraculous gifts would exercise. He is one such as Timothy in the Church of Ephesus. He is one such as the Angel of the Church of Ephesus.

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remain. The evangelist is easily recognised as a man who is sent to carry the glad tidings of the Gospel to the uttermost parts of the earth.

The ruling elder, then, is thus the overseer, Episcopus, the Bishop, who exercises such functions as an apostle deprived of his miraculous gifts would exercise. He is one such as Timothy in the Church of Ephesus. He is one such as the Angel of the Church of Ephesus.² He ordains other elders. He takes the oversight of all presbyters. It is entrusted to him to rule, reprove, rebuke, exhort

with long suffering and gentleness. The presbyter, or, as he is termed by us, the priest, may be either evangelist or pastor. The deacon is not a dispenser of alms, but is a spiritual function, one whose office is to teach in the Church of Christ.

The Church of England, therefore, in the preface to the ordinary service, affirms that it is evident to those who read the scriptures and the ancient authors and fathers, that in the Church of Christ there are three orders of offices in the ministry,

2 Rev. 2:1. This exegesis of the letters to the churches in Revelation has a long reformed pedigree and was arguably best exegeted by Archbishop Ussher (1581-1656).

and that this form of government should be regarded as the very perfection of government, though with moderation which deserves to be emulated by her sons. The Church neither affirms this on the sole authority of the Word of God, nor does she affirm it as an article of faith necessary to be believed by all men unto salvation. Neither does she pass on sentence of condemnation upon those Churches which do not possess the privilege which she enjoys.

Let us consider, in the second place, the purposes for which these gifts were bestowed. They were given for the perfecting of the saints; for the work of ministry; for edification of the body of Christ. They were given for the perfecting of those in ministry who, separated from an evil world, and sanctified by the spirit of God, had acquired the right and title of saints. There are those who call themselves saints and are not, as all who formerly called themselves children of Israel were not the Israel of God. There are, as it is expressed in our own Church, in the visible Church, evil things ever mingled with the good. They only, then, are saints, in the highest sense of the word, who are born not of water, but of water and of the spirit; who are quickened from death and sin into a life of righteousness by the renewing of the Holy Ghost.

The work of the ministers towards the Saints is in order that their perfection and works might be similar with that which Christ assigned as the work of the Holy Ghost. Again, the work of the ministry was the second purpose for which the gifts were bestowed – the ministry or service of God and the service of man for God's sake is a work which hath for its first object the salvation of every soul, the happiness of

every individual. The sinner cannot at once become a saint, he must be shown his guilt, so that being convinced of his errors he may be converted. The gainsayer is to be reprov'd, and the fallen are to be raised up. The pastor should, in respect to every individual committed to him, make full proof of his ministry.

His ministry then is regarded as a great work; it is a work of faith. He regards it as a labour, it is a labour of love. No one is fit for that high heavenly calling who does not give himself wholly to these things, and live in them. The shepherd, the fisherman the husbandman, the builder live in and for their separate occupations. The work and occupation of the pastor is to feed his flock like the shepherd, to cast in his net; to have long patience, and to wait till the seed which he sowed with care should spring up, and thus wisely build up the Church of God. This is the toil, this the great work of the ministry. The pastor is shepherd, husbandman, and builder, he is all these and more than these, inasmuch as the soul, which is the object of his care, is of infinitely greater importance than the creature – than the body. A runner

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in the race, so strives, so runs that he may win the prize, or obtain the mastery. He runs or strives as who has the goal before him, who has victory in view. The minister is these and more than these, inasmuch as the crown for which he contends is not an earthly one but is a heavenly one.

My beloved brethren in the ministry, let none of us think of our mission otherwise than as our Blessed Saviour thought of it who, in the first recorded words He gave the utterance to, expressed sentiments which were henceforth the key note of His life. "Wist ye not that I must be about my Father's business?" Who, when wearied at the well, said to His disciples, who would fain have induced Him to eat the food which they had provided, "I have meat to eat that ye know not of, my meat is to do the will of Him who sent me and to finish His work," and who ceased not from that work till on the cross He could exclaim, "It is finished." Let us, therefore, following the blessed example of Christ, not expect to cease from the work of faith, the labour of love, till labour gives place to rest.

Lastly, the purpose for which those gifts were bestowed was, that the body of Christ might be edified. The body of Christ is His church, of the members of which He is the head. The apostle, by the use of the word edification, likens it to a building, as the church is to be built up in its most holy faith, every stone must be prepared for its place, every stone must be fitted into that place in the building which it was destined to occupy. The minister, then, must be a wise builder; he should not reject any stone; he should find for each a suitable position in the Church of Christ. His great object should be to raise up the Church of Christ – he should, therefore, lay the foundation deep and firm. Other foundation can no man lay than that which the wise master builder in his time laid – Jesus Christ. Every stone should be raised into Christ, for He is the head stone, as He is the foundation of the great building.

The Church, therefore, is edified by Christ, for His glorification in the ministry; and every member so brought to Him, and being in Him – not by dead but living faith, grows up to Christ in all things. He is taught to look to Christ not only as the hope of eternal life, not only as the rock on which he must rest and trust for salvation, but he is likewise taught to look to Him for daily guidance, for hourly strength to lean on Him, and to learn from His blessed example how best to serve and act in his vocation in the ministry. The union which thus subsists in the church is a godly union – a union with Christ, and is sanctified by Him; it is a union against which no power can prevail. The visible church may be shaken, the visible may be removed as were the seven churches of Asia Minor; but that mystical body, which is rooted and grounded in Christ cannot be removed, and the gates of hell will not prevail against it, or against the weakest member of the body, because every member of that body is assured of Divine life by Christ himself.

That eternal life which was purchased by the love of God, purchased by the word of Jesus Christ, applied by the power of the Holy Ghost, and directed by faith, which is itself the work of the Spirit of God; such are the purposes for which the gifts of the ministry were bestowed.

It might perhaps be expected that I would take this opportunity of dwelling on the relation existing between the bishop and the church over which God in His providence placed me. I shall, however, content myself with this single application of my subject, drawing from the verse which follows my text, – “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” I will content myself with this brief application of the subject, when I say that my brethren of the clergy and laity will best discharge whatever duty they owe to their bishop, as they do most earnestly and faithfully strive with me in my endeavours to build up the Church of Christ.

The faithful pastor can have no greater joy than to see the wandering sheep brought home into the fold, feeding in the pastures of scriptural truth – to which it should be his early endeavour and earnest desire to lead them. Your joy, my brethren, is my joy. To uphold the sacredness of your order should be your happiness, and your delight to behold the blessing of God resting on your labours. It shall be my joy to share in your trials, my happiness and privilege to partake of your happiness. To assist me in every endeavour to carry on the work of God is your task; no less yours than mine.

Suffer then, in conclusion, this single word of exhortation; our strength is in our union. There can be no union where each is not prepared to live in godly-forbearing love, and in the exercise of patience and long suffering with his brethren. There can be no union, except there is a desire, a willingness to give up our own purposes and wishes for the sake of unity of action and the general good. This is commonly our greatest difficulty. It is a difficulty which is not peculiar to any particular place. It may exist in every community where independence of judgement is allowed and exercised. Let not, however, my brethren, that which is our privilege become our weakness through its misuse. Let us endeavour after that which is possible by the consent of all, rather than after that which appears to be best to each.

O may God give us all more love to His blessed Son, and to one another in Him! May our anxious desire for the salvation of those souls committed to our care, my brethren of the clergy, be increased! May our anxiety for the souls of those sheep scattered abroad in this evil world, who cannot be gathered in but by the help of you, my brethren of the laity, increase! May God give us more of the spirit which is love, long suffering, gentleness, meekness, and patience, may he vouchsafe to us more abundant evidence that he is with us, and that He enable us to live in love amongst one another, and in fervent charity towards all men! **ACR**



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