

ESSENTIALS

EFAC AUSTRALIA

AUTUMN 2016

Canterbury Tale.....page 1

Stephen Hale on the Primates' meeting

A New Bishop of Tasmania.....page 2

Peter Greenwood on Richard Condie's appointment

Making it Work in Broome.....page 3

Essentials interviews Chris and Karen Webb

When to Take a Stand Part I.....page 4

Mark Thompson's AFC seminar on not backing down

What is Church For? Part II.....page 7

Ben Underwood on Anglican reasons to gather

Church Planting.....page 10

Andrew Katay on a critical issue for an Anglican future

BIBLE STUDY

Do not suppose I have come to bring peace.....page 12

Mark Calder on Matthew 10:32-36

BOOK REVIEWS

Understanding Gender Dysphoria by Mark Yarhouse – *Inventing the Universe* by Alister McGrath – *The Gentle Answer* by Gordon Nickel – *Trapped in the Gap* by Emma Kowal



The One and the Many

There is always a struggle to see what we share with those strangers who are our neighbours. How can we find truth and love in these struggles with our multiplicities?



Dale Appleby, Editor of *Essentials*.

Some in the social sciences have observed the decline of the old seventeenth century liberal theory that individual reason and individual need could explain all aspects of the social order. Instead of a universal human nature shared by all people, 'culture theory' said that there were multiple ways of being human, all of which could only be understood in their context. Religion replaced by rationalism. Rationalism replaced by multiple and equally valid ways of being human.

Emma Kowal deals with some of these issues in her discussion of indigeneity and how White anti-racists are struggling with the basis of why they think they can help 'close the gap' (see the book review and interview with the Webbs in this issue).

Anglicans are also struggling with the issue. Some in the church seem to agree that there are equal and valid "multiple ways of being human". This clash between a biblical perspective and alleged culturally sacrosanct ways of living will not be resolved easily.

Mark Thompson introduces us to some of the issues involved in standing up, on the one hand, and standing against what seems a dominant ideology, on the other hand. Some of us are confused about indigenous matters and others are confused about how to deal with the power of the lobbies that seem to want to replace traditional (universal) practices with a multiplicity of niche rights; to replace one set of alleged oppressive power relations with another set.

What to do? Ben Underwood reminds us of the great benefits of meeting together as Christ's church, at least as the Anglican reformers saw it. Here is strength and wisdom for the godliness needed. And this issue has some interesting books reviewed, as usual.



Essentials is the journal of the Evangelical Fellowship in the Anglican Communion. Promoting Christ-centred biblical ministry.

Essentials is published by EFAC Australia.
www.efac.org.au ISSN 1328-5858

Material is copyright and may not be reproduced without permission. Opinions expressed in *Essentials* are not necessarily those of EFAC Australia nor of the editor.

Scripture taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

Editorial Team

Dale Appleby, Ben Underwood, Adam Cetrangolo

Panel of reference

Graeme Goldsworthy, Robert Forsyth, Peter Corney

Editorial correspondence

Dale Appleby, Editor
13 Paddington St Bayswater, WA 6053
essentialised@gmail.com

To notify of a change of address, contact

Rev Chris Appleby
20 Gordon St Fairfield VIC 3078
T. 9489 7127 M. 0422 187 127
cappleby@melbpc.org.au

Subscriptions

Renew your subscription. Give a gift subscription. Become a member of EFAC. Renew your membership. Donate to EFAC. Do it all now at:

www.efac.org.au



Canterbury Tale



Stephen Hale comments on the meeting of Primates of the Anglican Communion recently concluded in Canterbury.

Stephen Hale is the Chair of EFAC Australia

The Primates of the Anglican Communion met in Canterbury (UK) in mid January, to discuss the future of the Anglican Communion in light of the crisis that has beset us in recent years. The GAFCON and Global South Primates (including Archbishop Foley Beach, the Primate of the Anglican Church in North America) and our Primate, Archbishop Philip Freier, were present at the meeting.

Perhaps the most important news to come from the gathering is that the Primates have agreed that the canon on marriage adopted by the Episcopal Church (TEC) "represents a fundamental departure from the faith and teaching held by the majority of our Provinces on the doctrine of marriage." As such they have agreed to impose sanctions on TEC restricting their involvement in ecumenical affairs, from the standing committees of the church, and from any decision-making about doctrine or polity for a period of three years. The final statement from the Primates can be found at www.primates2016.org.

Chair of FCA Australia, Richard Condie (newly elected Bishop of Tasmania) has commented helpfully. "While it might be argued that these sanctions do not go far enough in disciplining TEC for its error, and that the sanctions should have been extended to the Anglican Church of Canada, it seems that at least this decision is in the right direction. It provides some hope for the reform of our denomination.

Please join me in giving thanks to God for the faithfulness and courage of the GAFCON Primates in holding to biblical orthodoxy in these meetings. Comments from them can be read at gafcon.org/news. A comment from Archbishop Foley Beach can be read at the Anglican Church in North America (ACNA) website www.anglicanchurch.net.

There is much that one could say about this but it was inevitable that what they concluded would fail to satisfy either side. On the other hand it would appear to reflect the much

more confident and decisive leadership style of Archbishop Justin Welby compared to his predecessor.

One of the things I learnt from the somewhat dispiriting experience of participating in the 2008 Lambeth Conference was that the TEC has had a radically different history to most of the rest of the Communion. They fought a war as a nation to separate themselves from England. They had their own prayer book and not *The Book of Common Prayer* and the Thirty Nine Articles have never been a founding doctrinal guide. The TEC is a very different church and they have embraced a radical inclusivist agenda as their main mission and focus.

Fundamentally there are profound and significant theological differences at the heart of this. At the same Lambeth Conference I was in a small group with three TEC Bishops and it was a daily battle for 10 days to resist the re-reading of the biblical text.

From my point of view one of the huge tensions in relation to the varying responses in relation to the issue of marriage is that, in the main, it is one where the tension plays out in different ways in different places. It is true to say that those who hold a traditional view and who come from the two-thirds world are in a context where those views are not at odds with their culture. For those of us in the West upholding biblical orthodoxy is costly and complex because our culture is fast moving away from what has always been held to be true in the areas of human sexuality, gender and marriage. At the same time a diocese like Sydney is almost unique in the Anglican Communion and there is almost complete unity on this matter. For those of us in mixed dioceses it is more complex and challenging. This was captured at the Anglican Futures Conference in Melbourne last March where three of our New Zealand brothers shared how this is working itself out for them in three different ways in three different dioceses (Auckland, Nelson and Christchurch). One was the leader of a church that has left the Anglican Church, another in an evangelical diocese where it wasn't a practical issue and another where they were involved in ongoing dialogue with a high degree of tension.

While our contexts vary we still have to keep coming back to what the Scriptures teach and how we make sense of that in a rapidly changing Australia in 2016. As the leader of a church with a large cohort of young adults I am increasingly aware of how challenging this is. At the same time it is equally complex for many of our mature adults who have same sex attracted adult children.

We can be thankful that until now the Australian bishops have sought to work in unity and have committed themselves to uphold the clear fundamental principles expressed in *Faithfulness in Service* — 'faithfulness in marriage and celibacy in singleness.' We need to pray for the Primate as the bishops continue to wrestle with this issue. We can also be thankful that the primates have stated that the position of the TEC "represents a fundamental departure from the faith and teaching held by the majority of our Provinces on the doctrine of marriage."



A new Bishop of Tasmania

After 13 years at St Jude's Carlton, as well as Ridley College and leadership in the Diocese of Melbourne, Rev Richard Condie will succeed John Harrower as Bishop of Tasmania. Peter Greenwood shares his perspective on this significant appointment.



Peter Greenwood pastors Inner West Church in Kensington, Vic, which is a plant from St Jude's Carlton

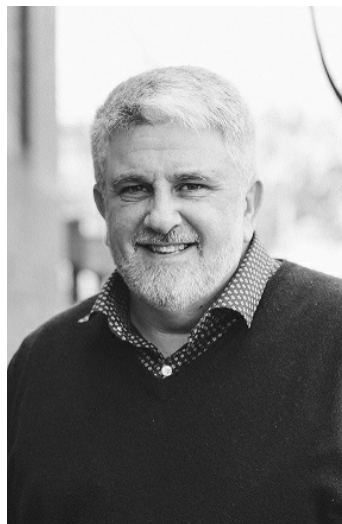
Over many decades the Diocese of Melbourne has produced many gifted Christian leaders. These men and women have moved through our churches planting gospel seeds, watering them diligently and enjoying the fruit of their labours.

However, there is a cost to having such a wealth of competent leadership. It tends to draw the attention of other parts of the Australian and global church! And not only that, they sometimes our leaders follow the call to help build God's kingdom in places other than our fair city. And so we rejoice, albeit without a little sadness, to send out one of our own—Rev. Richard Condie.

Richard has been the vicar of St Jude's Carlton for 13 years, taking the role after a stint as a lecturer at Ridley College. Since the days of the previous incumbent, Peter Adam, St Jude's has become a vital and strategic parish in our diocese, and one of the leading evangelical churches in the city. Richard's heart for the gospel, his passionate preaching and desire to train people for ministry have contributed much to St. Jude's becoming a breeding ground for gospel workers. Dozens of Anglican ministers throughout our diocese and further afield spent at least some time being trained at St. Jude's under Richard's leadership.

Richard's love for the church of Melbourne has also been evidenced by his participation in the running of the Melbourne diocese. For the last nine years he has served as Archdeacon of Melbourne, participated in various diocesan committees and has always held a strong presence in Synod debate. He has also been a key player in the growth of Anglican church planting in Melbourne. He had a personal hand in legislating the Authorised Anglican Congregation Act, and through St. Jude's supported the 'replanting' of a number of struggling parishes, along with the planting of City on a Hill, and, more recently, the launch of Inner West Anglican Church in Kensington.

So in light of Richard's vast experience it was perhaps not surprising to hear that the Synod of Tasmania last November elected him to be the twelfth Bishop of Tasmania, succeeding Bishop John Harrower. Under Bishop Harrower's wise shep-



Rev'd Richard Condie, bishop-elect of Tasmania.



St David's Cathedral Hobart. Photo by Robert Cutts. Used under a Creative Commons licence www.flickr.com/photos/panr/2577519562

herding the Tasmanian Anglican Church has been through a season of healing and reparations from a dark past of clergy abuse, and is today an exciting context for evangelical ministry and mission. Richard's skills and experience seem perfectly matched to see the church not only survive, but thrive in the coming years.

Of course, the role of a bishop is not an easy one, least of all overseeing a complex diocese spread across an entire state (the vast majority of Tasmania's 51 parishes are in large rural areas). However Richard himself is enthusiastic and confident that

"I am really excited about what God has in store for Tasmania. John Harrower has left such a wonderful legacy, and the team of clergy and lay leaders seem keen for growth and to embrace what is next." Richard Condie

God is paving the way for his church in Tasmania to grow and flourish. "I am really excited about what God has in store for Tasmania. John Harrower has left such a wonderful legacy, and the team of clergy and lay leaders seem keen for growth and to embrace what is next. I am confident (with the apostle Paul) that 'the one who began a good work among [the Tasmanians] will bring it to completion by the day of Jesus Christ.' It is very exciting to be part of that!"

While Richard and his wife Helen will certainly be missed both at St. Jude's and further afield, we should be excited at what's ahead for him and the Tasmanian church. It is a great privilege that our diocese, which has been so abundantly blessed by God with a host of excellent leaders, can send one of our own to serve in new fields. To paraphrase the first part of Richard's reference to Philippians 1, our prayers for Richard are full of joy because of his partnership in the gospel from his first day with us until now.





Making it work in Broome

Chris and Karen Webb have been working as CMS missionaries in Broome for nearly two years now alongside the Broome People's Church. Essentials asked them about their ministry and the kinds of things they have observed so far.

Ess: What kinds of backgrounds do the people come from? And what languages do they speak?

Webbs: Quite a diverse group of people attend Broome People's Church (BPC). BPC is primarily a church for Aboriginal people and the congregation members represent many cultural subgroups - town people, bush people, coastal people, inland people, those who speak traditional languages and those who don't. Most people come from communities or areas in the Kimberley where there have been many decades of Protestant mission activity - places in the vicinity of Halls Creek, Fitzroy Crossing, Derby and One Arm Point. They have varying levels of education, economic status and literacy skills.

Although fewer people are speaking their traditional languages in a complete way, Standard Australian English is like a second language for many. We commonly hear people speaking a mixture of Aboriginal English, Kriol and the traditional languages of their ancestors. At least five different traditional languages are represented in our congregation of 30.

Ess: What are the main ways you spend your time?

Webbs: At the moment our time is focused on two things — building relationships and teaching God's word. We find that the best way to build relationships and grow in our understanding of Aboriginal culture is to spend lots of informal time with people. Drinking tea, going fishing, sitting around the campfire, learning bits and pieces of Aboriginal language, driving long distances through Kimberley country with our friends — that's when we get the most insight into people's lives and thoughts and actions. And we're thankful to God for giving us Aboriginal friends who trust us and help us continue to learn and understand the cultural differences between us.

We have many opportunities to teach God's word to Aboriginal people in Broome. At the moment this includes preaching at church services, small group Bible studies, teaching Sunday school to kids and using Oral Bible Storying when we gather around the campfire. We are constantly thinking about how to communicate the good news about Jesus' death and resurrection more clearly to people and in ways that resonate with their particular way of life and thinking.

Ess: What are the main needs you see amongst the members of People's Church?

Webbs: A significant proportion of those who attend on Sunday have not yet committed to following Jesus. We are praying that as they listen, the Holy Spirit will convict and convince them to trust God.

Sadly many Aboriginal people in the Kimberley, both young and old, are trapped in destructive cycles of drug and alcohol abuse. We trust that God can liberate people and give them new ways to spend their time.

There is also a need for Aboriginal Christians to be equipped and encouraged to use their gifts in the life of the church family. Over the years we hope that men and women in our church would grow in the confidence and ability to lead and teach God's truth to their own people and be models of what it means to live as a Christian Aboriginal person.



Ess: Are there other churches like this in the Kimberley?

Webbs: There are quite a few churches like Broome People's Church in communities and towns between Broome and Kununurra. Each People's Church is independent from the others, however they do come together under the banner of the Kimberley Christian Fellowship for conventions. Most of these churches are small, but their history and identity gives them unique opportunities to reach Aboriginal people in the Kimberley region. Please pray that God will strengthen and grow these churches so that they might be effective witnesses of Jesus in their local area.

Ess: What are the most helpful things you have learnt since you have been in Broome?

Webbs: Firstly, we've learnt that there is lots to learn! As middle-class white Australians, our expectations of how things work, how we respond to different things that happen, and our ways of relating to others are often quite different from many of our Aboriginal friends. Because of this we are learning that it's best to make decisions slowly after listening to people closely and observing things carefully rather than rushing into things.

Secondly, trying to learn someone else's language goes a long way in building friendship and trust with people. Thirdly, we can trust God to teach and change people despite our shaky and uncertain efforts. We've seen that as people trust in Jesus and listen to his word, they bear the fruit of his Spirit, and that has nothing to do with us!



When to make a stand: Part I

Mark Thompson argues for the propriety of taking a stand in theological controversy. Indeed he argues that it is not merely permitted to Christians, but that in times of sore need it is a mark of great Christian leadership.



Dr Mark Thompson is the Principal of Moore College, Newtown NSW.

1. Three great stands

In the mid-fourth century the bishop of Alexandria looked increasingly isolated as a supporter of the decisions of the Council of Nicaea in 325. As a young man, Athanasius had been present at the Council and he was committed to its view that Scripture teaches the Son is as much God as the Father is. One little word captured the sentiment, though for twenty-five years or so Athanasius avoided debating that word. It was the word *homoousion*, 'of the same substance'. The Son is of the same substance as the Father — not another substance, not a derived substance, not a created substance — and because he is of the same substance, he is worthy of the same honour and obedience and worship as the Father. Because he is of the same substance, he is able to save us. That was the confession of the 318 bishops who gathered at Nicaea. It was Athanasius' confession (he only became a bishop three years later). But following the council, one by one the bishops of the ancient church were persuaded to abandon the term and the Emperor himself spoke against it. In what is most probably an apocryphal tale, Athanasius' servant is supposed to have come into his room one morning agitated and exclaiming 'Athanasius, do you not know the whole world is against you?' And Athanasius is reported to have said 'Well then, is Athanasius against the world'. *Athanasius contra mundum* — it is a Latin slogan that has become synonymous with integrity, with a willingness to stand up and confess the truth no matter what the odds. It meant having the courage to stand alone. It is one of the stirring stories of church history. It energises people even today. And one of the reasons for that is that in the end, at the Council of Constantinople in 381 (eight years after Athanasius' death), he was vindicated.

Fast forward twelve hundred years and travel to the German city of Worms. There a lone German monk stood before all the might of the Holy Roman Empire and the Roman Catholic church. Seated in all their finery were the princes of the Empire and the representatives of the pope. The closest parallel today would be, I suppose, the General Assembly of the United Na-



Luther before Cajetan. Coloured woodblock print 1557

tions with the leaders of the great religions as invited guests. Here was an intensely intimidating crowd. And they were in no mood for compromise. The man was not to be allowed to make a speech. He was to answer the questions with just a 'Yes' or 'No'. If you know the story you'll know how he outsmarted them. He divided the works they wanted him to repudiate into three — some were devotional works that no one had any problem with. 'You wouldn't want me to repudiate those, would you?' Some were works written in the heat of controversy and he readily admitted that he could sometimes be too sharp in the midst of controversy. But then there was a third group of writings, those in which he sought as a doctor of the church to speak the truth of Scripture as he was under oath to do, no matter what the circumstances. 'Let justice be done though the heavens fall' (*fiat iustitia ruat caelum*). It is one of the great sentiments of the ancient world. For Luther, though, it was rather the words of Jesus that guided his action: 'Heaven and earth will pass away, but my words will not pass away'. And so Luther stood before them all and famously confessed:

'Unless I am convinced by the testimony of the Holy Scriptures or by evident reason — for I can believe neither pope nor councils alone, as it is clear that they have erred repeatedly and contradicted themselves — I consider myself convicted by the testimony of Holy Scripture, which is my basis; my conscience is captive to the Word of God. Thus I cannot and will not recant, because acting against one's conscience is neither safe nor sound. Here I stand. I cannot do otherwise. God help me. Amen.'¹

It's hard not to get excited by Luther's courage and clarity. All the more so when you realise his one great fear on the way to this confrontation was not that he would be arrested and burnt at the stake, though that was a real possibility. Rather, he was afraid that when faced with them all, in all the splendour of their power, he would cave in and not make a stand. And so as he was ushered out of the room in the pandemonium that

ensued, he was overheard to say, 'I've come through! I've come through!'

If Scripture teaches it, then I must stand at this point. That was Luther's legacy. In the nineteenth century, the legend was summed up with these words put in the mouth of Luther. I haven't been able to find that he actually said them, but they certainly capture a sentiment found in different words in a number of places in his writing:

'If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved. To be steady on all battle fronts besides is mere flight and disgrace if he flinches at that point.'¹

Fast forward again to December 2007. A group of Anglican bishops from Africa, Latin America and Australia meet in a hotel near Nairobi airport. They have been called together by Archbishop Peter Akinola of Nigeria to discuss the crisis in the Anglican Communion. The long history of Western doctrinal and moral innovation had crossed a new line with the consecration of a practising homosexual man as the Bishop of New Hampshire. Those who protested had been badgered into silence or subjected to legal action of one kind or another. The response of the Archbishop of Canterbury had been confusing and equivocal. It was not clear at that point whether he would invite those who had done these things to share with the other bishops in the forthcoming Lambeth Conference (2008) — in

"Being prepared to make a stand has characterised genuine Christian leadership throughout the last two thousand years."

the end he did invite them, only excluding the man at the centre of it all and he came anyway. Various warnings had been issued by the Primates. Repeated approaches had been made. But it was now clear that neither the Archbishop of Canterbury nor the Anglican Communion Office were prepared to condemn what had been done in America and in Canada. And so that small group of bishops and a few others gathered in Nairobi. A small group, yes. But together they represented more than half of the active, church-attending Anglicans around the world. And they made a stand. 'We will gather the faithful in Jerusalem to affirm again the gospel we are committed to taking to the world. We won't just say "no" to the gay agenda in the church; we want to say "yes" to God's agenda in the church.' GAFCON in Jerusalem in June 2008 was a statement to the Anglican Communion and to the world that there were Anglicans in the world who were willing to live in humble

obedience to God and what he has made known about himself, his purposes in the world. Here were Anglicans who were not prepared anymore to be led away from the gospel and the teaching of Scripture in the service of the institution or capitulation to the ethical commitments of the surrounding culture. They were willing to be pilloried, to leave behind their possessions and strike out on their own whenever the denomination insisted it all belonged to them, because the gospel of Jesus Christ and the authority of his word must not be compromised.

Three great 'stands' in the history of the church: the stand of Athanasius over the person of Christ; the stand of Martin Luther over the authority of Scripture and justification by faith alone; the stand of the GAFCON Primates over the priority of Christ and his mission, the authority of Scripture over denominational processes, revisionist theology, and ethical practice. These are just three of course. There have been others. Being prepared to make a stand has characterised genuine Christian leadership throughout the last two thousand years. But why? And when? And how?



St Athanasius, East window, St Mary's church, Ilminster UK
photo by Jules and Jenny flickr.com/photos/jpguffogg/15712483459.
Used under Creative Commons licence

2. The great biblical example

Before I attempt to outline some *theological* principles which bear on these questions, I want to turn our attention to one more example, the great biblical archetypal example, of Paul's stand in Antioch outlined for us in Galatians 2.

The details of the incident are well known. Peter (also known as Cephas) had come to Antioch and was enjoying fellowship with Paul and the Jewish and Gentile converts in the city. But then men came from James in Jerusalem, at least they purported to come from James in Jerusalem, and after their arrival Peter withdrew from eating with the Gentiles and followed the ritual separation of Jew from Gentile which was a characteristic of Judaism. Paul describes those who put pressure on Peter as 'the circumcision party' — obviously a group that insisted on a covenantal and ceremonial separation of Jews and Gentiles even after conversion. So persuasive were these men, Paul tells us in verse 13, that even Barnabas and the rest of the Jewish converts followed their practice.

That is when Paul confronted Peter, 'face to face' as he puts it, because 'their conduct was not in step with the truth of the gospel' (v. 14). That is when Paul 'made a stand'. Not because the gospel is all about table fellowship and the boundaries of the covenant — that suggestion misses the logic of Paul's words in Galatians 2 altogether. Eating and drinking together, the tearing down of the ceremonial and fellowship barriers between

Jew and Gentile was a *consequence* of the gospel but one that was so natural and necessary a consequence that to deny it was to be 'out of step with the truth of the gospel'.

We must not minimise the significance and the seriousness of Paul's confrontation of Peter and even his willingness to say 'he stood condemned'. Paul did not consider this a light thing. No doubt those who witnessed it did not consider it a light thing either. Two apostles opposing one another. Peter, one of Jesus' three closest friends, being reprimanded by Paul, a relative newcomer. It had the potential to split the fledgling Christian movement apart.

But Paul considered Peter's backflip so significant that he could not overlook it. He explained his reasoning to the Galatians. Peter was doing something that so compromised the central truths of the gospel and the mission to the Gentiles it must be confronted.

The interesting thing is that Peter had not preached against the gospel. He had not denied Paul's teaching that we are justified by faith apart from works. Indeed, the very fact that Paul appeals to this doctrine in the last paragraph of chapter 2 and into chapter 3 makes clear that this was common ground for them. But Peter had acted in a way that was entirely inconsistent with the fact that both Jews and Gentiles are set in the right with God, not by anything *they* do, religious or otherwise, but because of what *the Christ* has done. If you believe that truth then you cannot separate as if to eat with Gentiles would make you unclean before God.

So at first glance what Peter was doing in Antioch may not have seemed a gospel issue. He apparently affirmed all the right things. But his behaviour undermined his confession. It implied he didn't really believe it. When push came to shove, something other than the gospel was determining how he was behaving in Antioch. Remember, the gospel is not about table fellowship, first and foremost. It is not, first and foremost about the boundaries of the covenant. It is about Jesus Christ and the salvation he has won for all who will come to him in faith. But a necessary consequence of that gospel is that the barriers between Jew and Gentile have been torn down — each is justified in exactly the same way. And the apostle Paul was willing to make a public issue of this. He was willing to make a stand, though no doubt some were horrified that he'd been so black and white, so dogmatic, so confrontational.

I've taken time with these four examples, three from the history of the churches over the past two thousand years and one from the New Testament itself, to make the point that taking a stand is an entirely appropriate thing to do. It need not be the result of intolerance, pugnacity, or just the expression of a harder, more cut-throat regional culture. Of course there have been plenty who have argued that that is just what was going on when Athanasius made his stand, Luther his, GAFCON theirs, or Paul his. Each have been attacked as unnecessarily belligerent, driven by personal dogmatism and intolerance. But

without these men and women the biblical gospel would have been lost. And without these men and women God's precious people would have suffered a harm far greater than ridicule and persecution.

God himself is loving and generous and full of compassion. But he is not infinitely tolerant. The last judgment and the reality of hell are testimony to that. The strong denunciation of false prophets and false teachers in both the Old Testament and the New Testament is testimony to that. Ultimately our willingness to take a stand is because God's honour matters, God's truth matters, and God's gospel — inextricably tied to God's honour and God's truth as it is — God's gospel matters. It matters to God and it matters to those who have been rescued by God. And we are prepared for people to misunderstand us, to misconstrue what we are saying and doing in the most unhelpful and uncharitable ways, to attribute false motives to us and to deride us as intellectual pygmies and cultural dinosaurs, because when God has spoken, when the loving, generous, good

“taking a stand is an entirely appropriate thing to do. It need not be the result of intolerance, pugnacity, or just the expression of a ... cut-throat regional culture.”

God has made his mind known, then it is no longer a matter of what I think or I'd prefer or what we have decided. The words of Christ must stand, though heaven and earth pass away. And one day they will.

So when do we make a stand? Of course, just as important, perhaps more important really, is *how* we make a stand. How do we treat those with whom we disagree and those whom we think are compromising God's revealed truth and spiritually endangering God's people? Whatever our answer to that question, it must not disqualify the approach of the apostle Paul given to us in Scripture. We are not in a position to look down on him or dismiss his stand as a product of his own psychological make-up. The *how* question is a very important question and one we need to face in the FCA movement because there *are* differences even among us which sooner or later will need to be addressed. In part two of this essay I will present a brief list of theological principles to consider as we approach the other question '*when* do we make a stand?'



¹ M. Luther, 'Verhandlungen mit D. Martin Luther auf dem Reichstage zu Worms (1521)' WA 7:838 = LW 32:112. I have included the controversial last three sentences which did not appear in the official record but were copied down by those present. Their absence from the official record is easily explained by pandemonium that broke out in the hall when Luther reached this point of his speech.

¹ E. R. Charles, *Chronicles of the Schönberg-Cotta Family* (London: Nelson, 1864), 276.

What is Church For?

Part II: Cranmer and the Anglicans

Ben Underwood returns to considering the purpose of going to church. This time round he digs into the Prayer Book and Homilies.



Ben Underwood is an Associate Minister at St Matthew's Shenton Park, WA

In an earlier essay¹ I sought to expound the views of John Piper and Broughton Knox on the purpose of church — what Christian congregations are supposed to be doing when they gather and why. I ended that essay saying, “I can’t read what [Piper and Knox] have to say without being challenged to examine what I am thinking and feeling and seeking when I go to church on Sunday. And I have a hankering to read what some of the reformers had to say on this topic.” This part two is the eventual result of that hankering to read some reformers. I am Anglican, so, in following my hankering, reading the Book of Common Prayer, the 39 Articles and the Homilies seemed to be an obvious thing to do. I find Calvin, in his *Institutes*, to be a lucid and concise expounder of doctrine, so I have read relevant sections of that work too. Here’s what I have found in my dipping into Anglican sources. I’ll turn to Calvin in a future instalment.

THOMAS CRANMER ET AL: CHURCH IS FOR A GREAT ADVANCEMENT OF GODLINESS

By daily hearing of Holy Scripture ... inflamed with the love of his true religion

The Anglicans get straight to the point in the preface of the prayer books of 1549 and 1552. Here’s the opening of the preface to the 1549 prayer book:

“There was never any thing by the wit of man so well devised, or so surely established, which (in continuance of time) hath not been corrupted: as (among other thinges) it may plainly appere by the common prayers in the Church, commonlye called divine service: the firste originall and ground whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great advancement of godlines: For they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read over once in the yeare, intendyng thereby, that



Thomas Cranmer by Gerlach Flicke. Public Domain.

the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be *stirred up to godlines* themselves, and be more able also to exhorte other by wholsome doctrine, and to confute them that were adversaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Church) should *continuallye profite more and more in the knowledge of God, and bee the more inflamed with the love of his true religion.*²

My italics pick out the phrases that express what end the activities of church are to serve in those assembled. Cranmer’s conviction is that going to church should produce *godliness* in Christians. In particular, being in church is to *stir up* Christians to godliness, to *inflame them* with love of God’s true religion. Church is to kindle the affections of Christians for godliness.

Further, church does this by ‘the daily hearyng of holy scripture’, by which the people will ‘continuallye profite more and more in the knowledge of God, and bee the more inflamed with the love of his true religion’. Cranmer sees this as the intention of the ‘auncient fathers’ which had been corrupted prior to his time.

Cranmer’s great esteem of the hearing and knowing of Scripture is also on show in the First Book of Homilies (1547). Homily 1: ‘A frvitfvll exhortation to the reading and knowledge of holy Scripture’ opens thus:

“To a Christian man there can bee nothing either more necessarie or profitable, then the knowledge of holy Scripture, forasmuch as in it is conteyned GODS true word, setting forth his glory, and also mans duety.”³

And soon goes on:

‘there is nothing that so much strengtheneth our faith and trust in GOD, that so much keepeth vp innocency and purenesse of the heart, and also of outward godly life and conuersation, as continuall reading and recording of GODS word’⁴

For the peculiar service done to his majesty

But Cranmer's convictions about the importance of knowing Scripture do not mean that church is simply an exercise in hearing Scripture read, other things are integral to church fulfilling its purpose. Not only are we acted upon by the reading of Scripture, but we also act towards God together in various modes of prayer. In 1552 this exhortation was added to morning prayer:

'And although we ought at al times humbly to knowledge our synnes before God: yet ought we most chiefly so to doe, when we assemble and mete together, to rendre thanks for the great benefytes that we have receyved at his hands, to set forth hys moste worthy prayse, to hear his most holy word, and to aske those things which be requisite and necessarye, as well for the body as the soule.'⁵

This exhortation mentions four other congregational exercises besides the hearing of God's word: confession, thanksgiving, praise and petition. To these modes of common prayer we should add the use of the sacraments of baptism and the Lord's supper, together forming the basic and accustomed activities of church.⁶

"At church we receive gifts from God that bind us in love to him."

Reading certain homilies, there is a strong sense that these exercises are regarded as the duties a Christian owes to God, the right service and worship that Christians are bound to offer to God. So church is not just a forum for Christians to be stirred up to godliness, but is also a place where we must go to honour God through our prayer and praise. As the Second Book of Homilies (1563) Homily 1: 'The Right Use of The Church' says:

'the materiall Church or Temple is a place appointed as well by the vsage and continuall examples expressed in the olde Testament, as in the New, for the people of GOD to resort together vnto, there to heare GODS holy Word, to call vpon his holy Name, to giue him thanks for his innumerable and vnspeakeable benefits bestowed vpon vs, and duely and truely to celebrate his holy Sacraments: (In the vnfained doing and accomplishing of the which, standeth that true and right worshipping of GOD afore mentioned) and the same Church or Temple, is by the holy Scriptures both of the Olde Testament and New, called the House and Temple of the Lord, for the peculiar seruice there done to his Maiestie by his people, and for the effectuous presence of his heauenly Grace, wherewith hee by his sayd holy Word endueth his people so there assembled.'⁷

The strong note sounded throughout this homily (and others in the second book) about the Christian's *obligation* to engage in these congregational exercises stood out to me. In an

age where we believe so much in our individual freedom to find our own way, I hesitate to talk this strongly:

'And to the said house or Temple of GOD, at all times, by common order appointed, are all people that be godly indeed, bound with all diligence in resort, vnlesse by sicknesse, or other most vrgent causes they bee letted therefro. And all the same so resorting thither, ought with all quietnesse and reuerence there to behaue themselues, in doing their bounden duetie and seruice to Almightye GOD, in the Congregation of his Saints.'⁸

Ignoring any modern squeamishness over the schoolmasterly tone, it is enough to recognise that Anglicanism's founders taught that not only are we acted upon through hearing the Bible, but we also act, and discharge a duty to God, offering him service and worship in our communal thanksgiving, praise, prayer and celebration of the sacraments. Perhaps among Christians focused too much on what church can do for us, and easily distracted from going along, a greater sense that for us to engage with God in common prayer honours God, being worship we owe him, would help us offer common praise and prayer more faithfully, to our benefit and to God's glory.

And for the effectuous presence of his heavenly grace

But we must journey back to where we began, namely the benefit of church for us: a progress in our godliness. At church we receive gifts from God that bind us in love to him. These gifts of his heavenly grace come by his word, and also in the sacraments. There is a lovely opening to the 'Homily On Common Prayer And Sacraments' (Book 2 Homily 9):

'Among the manifold exercises of GODS people (deare Christians) there is none more necessary for all estates, and at all times, then is publike prayer, and the due vse of Sacraments. For in the first, wee beg at GODS hands all such things, as otherwise we can not obtain. And in the other, hee imbraceth vs, and offereth himselfe to bee embraced of vs.'⁹

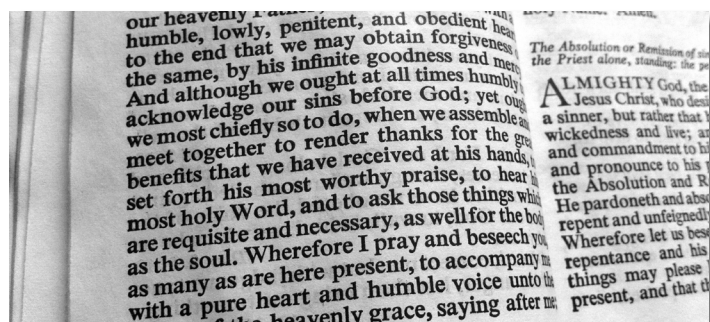
This is a strikingly intimate and personal way to speak of the use of the sacraments (and surely God's embrace will inflame our love for him!). The theme of the church as a place of embrace of God by human beings is also found in this description of the benefit Simeon received by his going to the Temple in the 'Homily on the Place and Time of Prayer' (Book 2, Hom 8)

'in the Temple hee saw Christ, and tooke him in his armes, in the Temple hee brake out into the mighty prayse of GOD his Lord'¹⁰

The homily draws out the lesson of Simeon (and Anna) thus:

'This blessed man, and this blessed woman, were not disappointed of wonderfull fruit, commodity and comfort, which GOD sent them, by their diligent resorting to GODS holy Temple'¹¹

And so we should go to church expecting his efficacious presence, expecting the wonderful fruit, commodity and comfort of seeing Christ, and (so to speak) taking him in our arms.



There to work at how to be in charity with your neighbour

After then lamenting the neglect and corruption of the true use of church, and the ascendancy of the 'great Turke, this bitter and sharpe scourge of GODS vengeance, [...] greedily gaping to deuoure vs, to ouerrunne our countrey, to destroy our Churches also, vnlesse wee repent our sinfull life'¹², the Homily on the Place and Time of Prayer says,

'Churches were made for another purpose, that is, to resort thither, and to serue GOD truely, there to learne his blessed will, there to call vpon his mighty Name, there to vse the holy Sacraments, there to trauaile how to bee in charitie with thy neighbour, there to haue thy poore and needy neighbour in remembrance, from thence to depart better and more godly then thou camest thither.'¹³

Which brings us full circle, but not without adding a new thought; that church should be a place where we 'trauaile'—i.e. travail, struggle, work at—'how to bee in charitie' with our neighbour. Loving your neighbour is a struggle, and it can be hard to see how to do it. Church is supposed to be a place where we engage in that struggle. This may not be the most optimistic way to draw our fellow Christians into a vision of what church is for, but I can hardly gainsay its realism. The awkward presence of your neighbour with you in church, the difficult thought that comes to you during church of the neighbour who may not even be present—church is an opportunity for us to figure out better ways to live in love with our neighbours.

At church we should also have our 'poore and needy neighbour in remembrance'. No doubt almsgiving is meant to be a central part of this remembrance, but, in addition to this, being in church, not just with our friends who are like us, but all and sundry from the community, prompts us to think about how to live in love towards those who need the help of the community. They will always be with us, and we cannot neglect them and still imagine our faith is genuine (Jas 2:15-16, 1 Jn 3:17). In this way too, church is for a 'great advancement of godliness'.

From thence to depart better and more godly than you came

And so we arrive where we began, with the thought that church is something that goes to work on us, to increase our

godliness. This happens as we are acted upon: as, hearing the Scriptures, and thus profiting in the knowledge of God, we are inflamed with love of God's true religion; as, using the sacraments, we receive God's embrace, and God offers himself to be embraced by us. This increase of godliness is also worked out in us as we act: as, in acknowledging sin, giving thanks to God, praising him and calling on his name for our need, we honour God as we ought to. And godliness is also increased in us as we act to work out how to live in love with each of our neighbours, especially the poor and needy. In all these ways church is to work so that we depart better and more godly than we came in.

Conclusion

I summed up John Piper's take on church as being for *worship*, and Broughton Knox's take on church as being for *fellowship*. In my rough and impressionistic reading of the prayer book and homilies, I'll sum up foundational Anglicanism's take on church as being for *greater godliness*. The formularies haven't got a theology so obviously guided by one big idea, as Piper and Knox do, but they do have an idea of what church is for that is coherent, serious, rich, evangelical and worth reflecting upon. On this score, I'm glad to be Anglican.



¹ in *Essentials* Autumn 2015.

² Taken from http://justus.anglican.org/resources/bcp/1549/front_matter_1549.htm#Preface accessed 31 Dec 2015. This paragraph is retained in the 1662 preface under the heading 'Concerning the service of the church'.

³ 'Homily On The Reading Of Scripture' Short Title Catalogue 13675 Renaissance Electronic Texts 1.1. copyright 1994 Ian Lancashire (ed.) University of Toronto. <http://www.library.utoronto.ca/utel/ret/homilies/bk1hom1.html> accessed 21 Jan 2016

⁴ Ibid

⁵ Morning Prayer 1552, http://justus.anglican.org/resources/bcp/1552/MP_1552.htm accessed 21 Jan 2016. Again, note that this exhortation appears in the 1662 BCP in both morning and evening prayer.

⁶ The prayer book also provides for pastoral and occasional services too: confirmations, weddings etc.

⁷ 'Homily On The Right Use Of The Church' from Short-Title Catalogue 13675. Renaissance Electronic Texts 1.2. © 1994, 1997 Ian Lancashire University of Toronto <http://www.library.utoronto.ca/utel/ret/homilies/bk2hom1.html>, accessed 21 Jan 2016

⁸ Ibid.

⁹ 'Homily On Common Prayer And Sacraments' from Short-Title Catalogue 13675. Renaissance Electronic Texts 1.2. © 1994, 1997 Ian Lancashire (ed.) University of Toronto <http://www.library.utoronto.ca/utel/ret/homilies/bk2hom9.html> accessed 21 Jan 2016.

¹⁰ 'Homily On The Place And Time Of Prayer', from Short-Title Catalogue 13675. Renaissance Electronic Texts 1.2. © 1994, 1997 Ian Lancashire (ed.) University of Toronto. <http://www.library.utoronto.ca/utel/ret/homilies/bk2hom8.html> accessed 21 Jan 2016.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

Church Planting: A Critical Issue for an Anglican Future

Is church planting normal for Anglicans? Is it worth the trouble? And how can we make a decent fist of it for the sake of churchplanters, their teams and the cause of the gospel? Andrew Katay gives answers.



Andrew Katay is CEO of City to City Australia and Rector of Christ Church Inner West Anglican Community in Sydney. He presented this paper at the 2015 Anglican Futures Conference in Melbourne.

When you hear the words ‘church planting’, I wonder if your gut response varies somewhere between skinny jeans and chai lattes on the one hand, or penicillin and a cure for cancer on the other. Is church planting just a phase that we’re going through, like the other phases that come and go periodically in church life? Or is it the answer to everything, the solution to all problems and the only gateway to a glorious future?

Actually it's neither. It's not a mere trend or fad, for the obvious reason that ‘one-another life’, and therefore church, is central to the purposes of God for his people. And every church that exists had a beginning, which if you like agricultural metaphors, you could call church planting. At the same time, church planting comes in many forms, from independent churches to congregation plants and everything in between, green fields as well as brown fields, and has many specific risks as well as advantages, and is only a part of what God is doing in and through his people.

I want to unpack the challenge of church planting in an Anglican context under three headings - its normality, its net results and how to nurture it.

The normality of Anglican church planting

The first thing is to normalize it. Church planting is built into the fabric of Anglican missiology. The geographic nature of our understanding of mission —also known as the parish system—commits us to church planting. It comes out of a Biblical conviction that because all authority in heaven and earth has been given to Jesus, so he sends us to all nations, all peoples, in the hard to reach areas as well as the easy ones, in the Bible boot-sole suburbs, as well as the Bible Belt-buckle suburbs, in poor or migrant majority suburbs as well as lily white Anglo suburbs, and to make disciples of all of them.

So we divide the world up into dioceses, and appoint a mission director for all of those dioceses, also called a bishop,

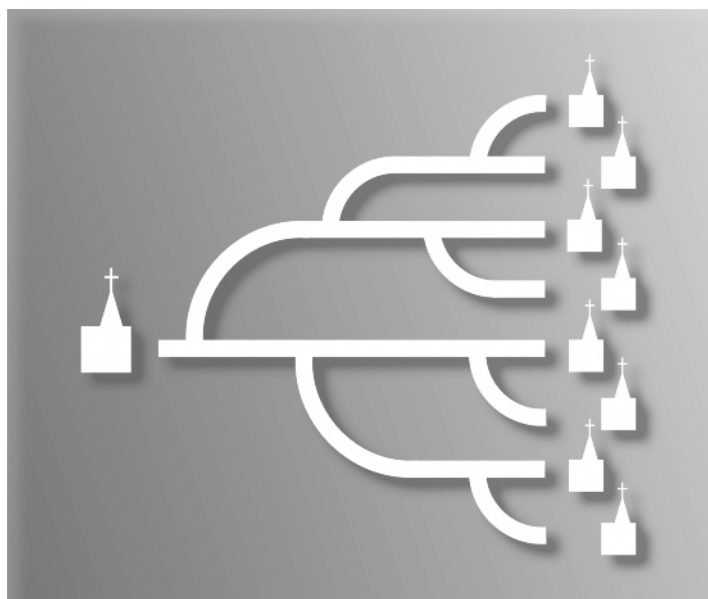
an overseer of the mission in that diocese, and then those bishops get some help, and start carving up their dioceses into parishes and appointing vicars or rectors. And they get about the business of making disciples, baptizing converts and gathering them to be taught everything by Jesus, and that means planting churches. And if you know your diocesan histories well you'll know that many of the great episcopal leaders have been ferocious church planters. For example, in Melbourne, Charles Perry oversaw the building of 162 churches in 20 years between 1850 and 1870, on average 8 per year!

Sometimes the notion of church planting evokes in us fear and turf protection, and the parish system is seen as the enemy of church planting. It's actually the opposite, and planting is part of our DNA. Missionally, we are a church planting denomination, we've been doing it for centuries, and there's no reason to think that because we have 1 church for every 10-20,000 people, we've somehow reached a terminus. Which leads to a second point - what is the net result of the recent church planting movement?

“Missionally, we are a church planting denomination, we've been doing it for centuries”

The net results of church planting

The anecdotes are mixed. Some report that church plants are simply sheep swapping, or worse, sheep stealing, mostly illegitimate transfer growth. However, while the anecdotes are mixed, the research is in. The 2011 NCLS results compared church plants with existing churches, and whether they differed in terms of health and vitality. And the unequivocal answer is yes. On every core quality used in the NCLS, church plants were statistically significantly ahead of existing church-



es, and especially on what NCLS Director Ruth Powell calls the heavy hitters - in shared vision, empowering leadership and faith sharing, which drive the other qualities - church plants were way ahead of existing churches. And so perhaps unsurprisingly, church plants have twice as many of their members (17% as compared with 8%) who were previously either unchurched or dechurched for at least 5 years. In other words, if reaching new people with the gospel of Jesus Christ is your interest, and seeing them report much growth in faith, then you'll be in to church planting.

But the anecdotes also reflect real experience, and so it leads to a third point, how do we nurture fruitful church planting rather than just sheep stealing church planting?

How to nurture church planting

Perhaps it was good enough for the British Empire to send young men to an Oxbridge education, give them a couple of years in the public service, and then pack them off to run the Empire, but that's a disaster for church planting. To nurture fruitful church planting requires a well designed and executed church planting pipeline and context. Such a pipeline includes proper assessment, task specific training, ministry coaching, and adequate funding. This is absolutely worth Diocesan investment. In fact it may do more harm than good to go off half baked.

The reason is that the people who are most damaged by failed church plants are not typically the planters. They bounce back, move onto the next ministry opportunity, and carry on. No, the people who feel it most are the lay people who prayed their hearts out, invested massively in time, energy and money, dared to hope and dream and are often enough left confused and bereft, and even drift away disillusioned. In other words, it's worth it to make sure that church plants have the very best opportunity to take root, thrive and bear much fruit for the Lord's glory.

Conclusions

Let me suggest three points of application for an Anglican church planting future. First, embrace the principle that a rising tide lifts all boats. Welcome church plants in your area, whether they are new independent churches, or another denomination, or even slightly rogue Anglican. Or at least, if you don't welcome, search your heart and make sure that it's not just turf protection. One of the things that first attracted me to the ministry of Tim Keller, was hearing first hand about Redeemer Presbyterian church pouring tens of thousands of dollars in to an episcopal church plant. Why? He recognised that you need more than one church, and one kind of church, to reach an area.

Second, there are substantial things to learn from the church planting movement. In particular, the need for Biblically rich, missiologically insightful contextualisation. Church plants typically take very seriously the whole range of decisions they make about service style, power sharing in the congregation, community connectedness, and especially the way they speak the gospel to people, not what their itching ears want to hear, but rather, as Tim Keller defines it, "the Bible's answers, which they may or may not at all want to hear, to questions about life that people in their particular time and

"If even only a quarter of Anglican churches took up the challenge of congregational planting ...within a resourced planting pipeline, we could see God do powerful things"

place are asking, in language and thought forms they can comprehend, and through appeals and arguments with force they can feel, even if they reject them". It's no accident that twice as many of their number are previously unchurched or dechurched people—exactly who we were sent to reach.

Third, embrace the possibility of church planting in a classic Anglican form, mother-daughter and congregational planting. I believe this kind of church planting has some real advantages, in terms of sustainability, a support scaffold, and missional flexibility. And it's here that episcopal governance can be a real advantage to help ensure that it happens in a co-ordinated rather than a chaotic fashion. If even only a quarter of Anglican churches took up the challenge of congregational planting, with genuine kingdom minded backing, and within a thought through and resourced planting pipeline, we could see God do powerful things.





Matthew 10:32-36

'Do not suppose that I have come to bring peace to the earth.' [...] 'A man's enemies will be the members of his own household.'

invite you to read one of the very challenging statements of Jesus in Matthew 10:32-36. On first reading, this is so upsetting. It's very provocative. The inference is that Jesus has come to divide the human family — the closest and most loving of relationships. But isn't Jesus called the Prince of Peace? Surely he did come to bring peace! Didn't the angels proclaim at his birth in Luke 2 — 'Glory to God in the highest and peace to those on whom his favour rests'?

Of course, we understand from elsewhere in our Bibles, that Jesus came so that through his perfect life and sacrificial death we might have peace with God. We also take on board what else we know of God's will for us and for families. He is responsible for what we could argue is the greatest of all divine inventions, and he commands us to honour our mother and father and to love and care for our children. So then, how do we understand Jesus' teaching here? Let's explore:

The context of the passage

The paragraph is part of Jesus' commissioning of the twelve apostles from 10:1 to 11:1. The chapter is all about Jesus' instructions to the twelve apostles, sending them out on mission. It was a mission of liberation; going through these towns and villages, gloriously liberating people from evil and disease and sickness, giving these people a foretaste of the end time Kingdom!

And yet such is the folly of mankind that Jesus anticipates that many will not welcome them. In fact they will face devastating opposition. So v14, 'if any one doesn't welcome you shake the dust off your feet'; v17, 'be on your guard against men. They will hand you over to the local councils and flog you in their synagogues', v21 — even members of your own family will do you in; 'brother will

Mark Calder is Rector of the Anglican Church in Noosa, QLD



betray brother to death and a father his child'. Verse 22; 'all men will hate you because of me'.

So, on the one hand they have such wonderful authority to liberate people in the most marvellous of ways, and anyone who receives them receives Jesus (v40), yet not only will many people NOT want what they have to offer, but will actively fight against them.

Yet look at Jesus' care for them! In v19 — they'll be given what to say; in vv26, 28 and 31 he says three times 'do not be afraid of them'. Why? V29; because 'not even a sparrow falls to the ground apart from the will of your Father', and v30 'even the very hairs of your head are all numbered'. So as they go out into the world they can be sure on the one hand of great opposition (*even from their families*) and on the other, of their heavenly Father's care and protection.

The other contextual background to consider here is that in the Semitic languages, intent and result can be almost intertwined especially when you're speaking of God because they understand God to be the final cause of everything. So when we read Jesus said 'I did not come to bring peace, but a sword', he is saying the *result* of him coming *plus* the resultant opposition, will *inevitably* mean that there will be division even in the most precious family relationships. So inevitable is that, that in terms of language, you can speak of it as though it was the intent. Intent and result are intertwined.

The outworking of the passage

'When the son or daughter of a devout family became a Christian while the father or mother did not or vice versa, it caused the bitterest hostility within the family.'

'For many this alienation would be harder to bear than the danger of arresting or flogging or death.'

(So Frederick Dale Bruner in his Matthew commentary.)

How true is that in many Middle Eastern parts of the world today? Muslim families have been known to hold a funeral for their son who became a Christian, because as far as the family is concerned they are as good as dead!

Dick Lucas tells the story of the horror a Jewish woman felt when Judy her daughter rang from university and told her family she'd become a Christian. Her mother was mortified. For Judy herself, it was difficult. She may well have gone to the Lord crying: 'I've come to you, but what is the result? My whole family are in shock? It's almost more than I can bear. Lord what are you doing?' Verse 35 must have been an enormous reassurance! Reassurance? This is exactly what was to be expected, hard though that was. Yet Judy had fulfilled v 37. She stuck to her guns and obeyed the Lord's command to put him first. She accepted the necessity of his priority. Christ had become her first love and remained her first love. Let's just imagine Judy had *not* stuck first to her first love and decided her family was too important. She would not have been worthy of Jesus. (Great blessing awaited Judy for her family also came to know Jesus in the end!)

The challenge of the passage

Here's the challenge of the passage. Is Jesus *your* first love? Will you stay strong and true to him — even when it means opposition? When you face opposition will you take the principles from a passage such as this and know that you ought not to be afraid because the Lord cares about the sparrows and you're worth much more to him than they? Will you stay with your first love even when it means division in your family? Will you love Jesus more than your family? And will you love him more than *yourself*? Knowing that you are to lay down your life in his service; to let go of your life that your life might be his? It's a harsh test isn't it? Do you love Jesus more than *anyone*, or *anything else* in the world?



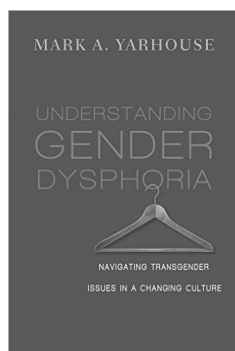
BOOK REVIEWS

Understanding Gender Dysphoria

Navigating Transgender Issues in a Changing Culture

Mark Yarhouse

IVP Academic, 2015.



Gender dysphoria (GD) and transgender issues are currently a hot topic in the media and everyday discourse, thanks in no small part to the topic being thrust into the limelight by celebrity events. However, the current media focus on the topic doesn't do justice to the complexity of the issue. From a psychological perspective, Gender Dysphoria [302.85]—or Gender Identity Disorder (GID) as it was known—has been described in the *Diagnostics and Statistics Manual (DSM)*—the psychological diagnostic handbook—since version III (1980) under different categories. My own interest in the topic originated with two friends announcing their identification as 'trans' and 'gender identity dissonant' around fourteen years ago. In particular, there has been a lack of helpful, well thought through analysis from a Christian perspective.

Understanding Gender Dysphoria by Mark Yarhouse, is a relatively slim book given his previous work on modern psychopathologies and books on therapy. As with his previous work he writes from a distinctly Christian perspective, although firmly embedded within the psychological discipline as a well-rounded

practitioner. As such this book walks the fine line between disciplinary specificity and appealing to a broader audience. The introduction describes this tension well:

'This book invites Christians to reflect on several issues related to

these findings [sexual identity research], a broader research literature...and other anecdotal accounts. ...I note that as we waded into this particular pool, we are going to quickly be in the deep end, as the topic is complex.' (p11)

It is this tension that makes this book both appealing and somewhat unsatisfying. From my own background I will be reviewing it from both a psychological and a theological perspective, with all the conflict and overlap that this presents.

Yarhouse starts from a point that is relatively accessible to his audience. However, this accessible starting point is not without its costs, as the first few pages present a steep learning curve. By the second page of the first content chapter Yarhouse is deep within identity theory, chromosomal difference, and introducing a spectrum of gender identification. Although this book may be written for a lay audience it expects a strong degree of education, reflection and analysis. Drawing from his psychological background Yarhouse helpfully differentiates between biological/chromosomal sex, gender identity, and gender role/acts. It is this degree of nuance that

is useful in defining aspects of the discussion up front.

From the first chapter that seeks to appreciate the complexity surrounding gender dysphoria, the second chapter attempts to assemble a useful Christian perspective on the topic. The opening anecdote sets the tone for the chapter by highlighting a limited and closed-minded approach. Throughout this model building Yarhouse draws upon a biblical theology of humanity. From this he proposes three preliminary models for engaging with gender dysphoria: the integrity framework, the disability framework and the diversity framework. While these three frameworks represent usable approaches it is worth noting that none of them will please everyone. Conservative Christians will likely follow after the integrity framework, while abhorring the diversity framework. Similarly staunch supporters of Gender Dysphoria (in the DSM-5 sense) will likely support the diversity model while decrying the integrity framework. Nevertheless these three frameworks are a useful heuristic for approaching the issue. Yarhouse attempts to blend these three frameworks in presenting an integrated model that acknowledges 'integrity of sex differences,' drives for 'compassionate management of gender dysphoria,' and validates 'meaning making, identity and community.' From a theological perspective the anthropology feels quite shallow and I wish it wrestled further with the *imago dei* and Christian identity. Nevertheless this section is a good introduction to the topic, and will be useful even to those with no

faith convictions whatsoever, due to the paucity of helpful literature on the topic. The majority of literature at a lay-level provides brief glosses at best, while more in-depth literature tends towards 'clinicalisation' and diagnostic issues.

From this chapter, the book moves on to an investigation of the Phenomenology and Prevalence (Ch4) and Prevention and Treatment (Ch5) of Gender Dysphoria. These chapters are presented from the perspective of the DSM-5 with some minor comparisons with the previous DSM-IV. Here Yarhouse's clinical practice is set centre stage, with regular anecdotal excursions supporting and highlighting facets of the clinical definitions. Personally from my background in socio-cognitive psychology, I would wish for more in these chapters on the DSM-5 update to the DSM-IV given the change from Gender Identity Disorder to Gender Dysphoria. This change in the DSM-5 acknowledges the increasing 'medicalisation' of the diagnostic criteria, but seemingly sidelines many of the identity issues in favour of focusing on

the 'distress' involved in the diagnosis. (Koh, 2012) This aspect of identity and gender is the primary area that my inner socio-cognitive psych wants to see addressed and engaged with further from a Christian perspective, especially concerning issues of cognitive dissonance in this sphere.

The final section of the book envisages a Christian response from both individuals and the broader community (or institution). These chapters seek to cement the theory and specialist praxis within the sphere of Christian community. Ultimately these chapters are likely to be the most useful to the intended audience and have the most impact; my psychological and theological wishes aside. These chapters paint a picture of a church that seeks to love and engage with those who have gender identity concerns. Furthermore, the picture that Yarhouse paints is certainly not the whitewashing of the issue that is commonly presented, nor is it the seemingly random spatters of paint that resemble a church that has not wrestled with these

issues. The practical application here will greatly benefit churches and individuals alike.

Ultimately this book provides an invaluable foray into the issues surrounding Gender Dysphoria/Gender Identity Disorder. It seeks to present a strong case for understanding gender dysphoria from a biblical, theological, pastoral and psychological standpoint. The argument presented will certainly not please everyone, with many conservatives seeing it as capitulating and many progressives seeing it as not radical enough. Personally there are times I wish that certain issues were investigated further, or extricated from the holistic model to be examined individually. However, despite these issues the book makes an important contribution to a sorely neglected issue within the church, and our society, today. All readers, even those who have no faith affiliation, are likely to find this book useful in addressing the basis of their exploration in understanding gender dysphoria.

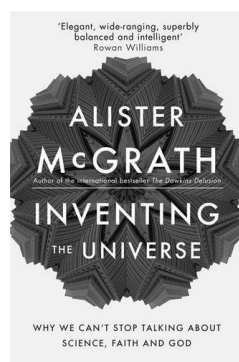
Chris Porter, Vic.

Inventing the Universe

Why we can't stop talking about science, faith and God

Alister McGrath

Hodder and Stoughton, 2015



The “war” between science and religion has moved on, and this book is an attempt to move it further on, into a discussion that can be mutually respectful and enriching. McGrath traces his own transition from a fully assured teenage atheist to a convinced Christian. Part of this testimony involves a recurring and unflattering comparison between the Anti-theist group and his teenage over-simplified atheism. McGrath engages respectfully with a

number of dialogue partners on various sides of the debate, including Richard Dawkins, Carl Sagan, Stephen Hawking, Mary Midgley and Roger Scruton. One of his aims is to correct outdated perceptions of the conflict between science and religion (it is a recently invented myth), although his chief

opponent is the New Atheism which he claims is not traditional atheism, but actually Anti-theism.

The main idea is that science has limitations, as does religion. There are clear boundaries beyond which their claim to knowledge is false. The new scientism, really an ideology, wants to pretend that science can tell us about meaning (or the impossibility of meaning) and guide us in ethical and moral areas. McGrath ventures into psychology (do we have

souls?), ethics, uncertainty in science, and the nature of knowledge, to clarify these issues. He also discusses briefly the problems of religion wanting to answer questions of science as in Creation Science, and has a very helpful discussion on Darwinism and evolution (both biological and social).

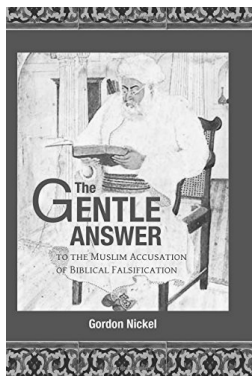
In all of this he proposes an old idea that religion, especially Christianity, and science are able to engage in a “narrative of enrichment” that allows both parties to contribute what they do best to a broad understanding of the universe we are part of. “This is not about inventing a make-believe universe, but about discerning the deeper levels of meaning and beauty that are already present within our universe yet which are too easily missed if we limit ourselves to one tradition of inquiry or to one map of reality.” (203)

The book seems repetitive at times, but the repetition mostly concerns ►

The Gentle Answer
to the Muslim Accusation of
Biblical Falsification

Gordon D Nickel

Bruton Gate, 2014 (2nd ed.
2015)



While the media reminds us daily of the challenge of resurgent Islam — not least to the secular West — as Christians we are reminded that Muslims represent the largest unreached people group - over one and a half billion people. Indonesia, our near neighbour, has over 200 million adherents of Islam.

Despite the awfulness of what has been done to our brothers and sisters in the Middle East and elsewhere, we need to remind ourselves that we have more in common with Muslims than with the secular humanism that is now the

◀ McGrath's changes of mind over time. This, for me, was quite interesting so the repetition didn't become too tedious. The book ranges over a lot of different science, much of it up to date. Its main strength is to make clear that the Anti-theist agenda is based on an outmoded Enlightenment understanding of rationality, that the debates have moved on, that the later writings of Richard Dawkins and others are less and less reasonable and scientific, and that there is a lot to be gained by recognizing that science and Christianity have significant areas of understanding to contribute to each other.

Dale Appleby, WA

◀ dominant worldview of our culture. With Muslims, we believe in one sovereign Creator whose judgement we all face. Muslims too, honour Jesus as the greatest prophet before Muhammed. They believe he was born of a virgin, that he lived a sinless life, and that he will be a key figure in the final judgement.

There are, however, fundamental differences: most obviously in the understanding of the unity of God; in the understanding of the person and work of Jesus; in the diagnosis of the human plight, and, of course, Islam offers no saviour. These differences are rooted in a different understanding of revelation.

That is the issue addressed in Professor Gordon Nickel's book. Both Christians and Muslims claim their respective holy books to be the Word of God. Muslims believe the text of the Qu'ran was inerrantly received and transmitted. The angel Gabriel dictated the words of the Qu'ran to Muhammed and what was recorded has been perfectly preserved to the present.

However, Muslims deny the reliability of the Bible, firstly because they say human authorship is not compatible with divine inspiration, and secondly because the text has been corrupted in transmission. Worse still, Muslim polemic regularly claims that the text of the Torah, the Psalms, the Prophets and the Gospel has been deliberately changed, not least to obscure the identity of God's final messenger, Muhammed.

This is where Dr. Gordon Nickel comes to our aid with his scholarly *The Gentle Answer to the Muslim Accusation of Biblical Falsification*. Dr Nickel's book sets out to answer in particular, the fierce accusations found in an influential Arabic work, first published in 1864, namely the *Izhar al Haqq* (which translates as "Demonstration of Truth") by Rahmat Allah Kairanwi.

The book, which draws heavily on 19th century liberal biblical scholarship,

has continued to provide ammunition for Muslim polemicists, not least in the subcontinent, through its Urdu translation.

In answering the charge that Jews and Christians have falsified the Bible, Dr Nickel makes many helpful points. Firstly, he establishes that the Qu'ran itself makes no such claim. Rather it speaks of the earlier Scriptures with great respect. Secondly, this respect for both the Hebrew Scriptures and the Gospels is echoed by the earliest Muslim commentators. Their criticism is of the Jews of Medina who failed to recognize the Messenger of Islam, despite the promise of his coming.

With regard to the charge of a corrupt transmission of the Biblical text, Dr. Nickel cites the remarkable discovery of the Dead Sea Scrolls (1947) which shows that the Hebrew Scriptures have been transmitted faithfully since the second century BC. Likewise with regard to the New Testament documents, the abundance of manuscript evidence exceeds anything that Muslims can show for the Qu'ran or for the subsequent biographies of Muhammed.

Moreover, Dr Nickel is able to cite many earlier exegetes of the Qu'ran who spoke frankly of the incompleteness of the Qu'ran and of the lack of unanimity concerning its interpretation. With regard to the reliability of the Qu'ranic text in current use, the scrutiny applied to the Bible's transmission is avoided.

In the final section of *The Gentle Answer*, Section 4 (Chs. 19-24), the author deals with the central truths found in the trustworthy Bible, truths which Muslims deny — about Jesus as the fulfilment of Old Testament prophecy: the suffering Servant King foreshadowed by the Prophet Isaiah, the Lamb of God who takes away the sin of the world, the Messianic Son of God, and the promised Holy Spirit. These are the teachings which provide the raw data for the doctrine of the Trinity — one God in three persons.

Much debate between Muslims and Christians has been characterised by

fierce hostility, not least from the Muslim side. *The Gentle Answer* invites Muslims into a mutually respectful conversation based on the contents of Qu'ran and the Bible. I commend to you this scholarly but accessible book as a very useful resource for sharing Christ with Muslims and for answering the objections which are commonly raised. Professor Nickel fulfils his stated aim expressed in 1 Peter 3:15-16:

"In your hearts reverence the Messiah as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in the Messiah may be put to shame."

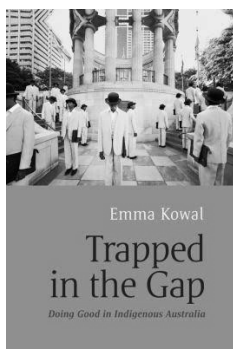
Bishop A.H. (Tony) Nichols, WA

Trapped in the Gap

Doing Good in Indigenous Australia

By Emma Kowal

Berghahn 2015



Emma Kowal describes herself as a 'native ethnographer', by which she means an anthropologist studying her own kind. Her own kind in this book are 'White anti-racists', a term she defines carefully. By 'White' she doesn't necessarily refer to skin colour, rather it applies to those who 'willingly and unwillingly, knowingly and unknowingly, participate in the racialised societal structure that positions them as 'White' and accordingly grants them privileges associated with the dominant Australian culture.' (11). *Anti-racist* is defined from an anthropological perspective as 'a culture, discourse and identity'.

Kowal is studying a group of health workers like herself (she worked in the Northern Territory as a doctor and is

now Associate Professor of Anthropology at Deakin University). These are 'White anti-racists' who are trying to do good in Indigenous communities, and who want to be distinguished from past attempts by colonial settlers such as missionaries and the Assimilationists. Her own experience of working in the field led her to see that there was deep questioning as to whether they were actually doing anything to 'close the gap'. Was it just another colonial enterprise? One of the workers she tells of critiques herself by saying, 'nearly every health promotion message she advocates conflicts with the social practices of the Aboriginal people she works with.' (7).

There is a gap between the promises of liberal multiculturalism and the experiences of Whites who seek to help the Indigenous minorities. That is where many of those most committed to do good are trapped. Why are they trapped? Partly because of the way they understand themselves.

The understanding of 'difference' between Indigenous and non-Indigenous is part of a set of beliefs held by 'non-Indigenous, left-wing, middle-class professionals who work in Indigenous affairs'. Kowal's term is 'remediable difference' – 'a difference that can be improved.' These beliefs affirm the positive value of the culture of Indigenous people, recognize the problems that stem from dispossession, displacement, intergenerational trauma, and the responsibility of the Australian people and governments for the problems and the obligation to help. 'Self-determination' and 'community consultation' are crucial to this set of beliefs.

One of the tensions for White anti-racists is between equality and difference. '...the beliefs of White anti-racists are underpinned by the idea that Indigenous people are distinctively different from White people (difference), and ...

that White people have both the ability and an obligation to improve the lives of Indigenous people (equality).' There are distinctions in 'difference'. Some difference is good (the traditional culture), some is bad (the things that need to be erased in order to 'close the gap').

Serious questions arise at this point. '...when we close the gap and make Indigenous people statistically equal to non-Indigenous people, could we be making them less Indigenous?' Is this a form of assimilation? One of the ways out of this dilemma is to see the problems as essentially structural. We are not changing the people only the structures that cause their disadvantage.

But what if 'agency' was also a significant factor? Remediable difference assumes that Indigenous agency (choice) will mirror the values and choices of White anti-racists. But what if Indigenous people were 'radically different'? What if they had radically different priorities and values to White people? One of the difficulties is that Indigenous people don't always seem to want to follow the values and behaviours that White anti-racists think they should.

A paradigm shift away from self-determination is also under way. The Intervention challenged the principles of self-determination. Remedialism has replaced remediable difference. Cultural difference will no longer be relevant.

Another threat to White anti-racists understanding is the concept of the 'authentic Indigenous voice'. Pearson and Langton have been instrumental in 'ending the fantasy that Indigenous people at a community, regional or national level present a unified view.' (163)

'The dilemmas ... described in this book illustrate the broader contradictions of liberal multiculturalism.' (165) They reflect the crisis of universalism, particularly of a universal human nature. Culture theory recognises multiple ways of being human. Differences between groups and their behaviours could now be regarded as mere difference. Not difference related to a universal norm or even the norms of another

culture. No longer 'remediable difference'. Just 'culture' without any power relations implied.

Possible alternatives? Decouple Indigeneity from disadvantage and marginality. Loosen the definition to include all kinds of Indigenous people. Redefine it to free it from its opposition to whiteness and from its anchor to the past. Perhaps allow multiple identities or layered (Pearson) identity. For White anti-racists an alternative politics could explore

non-stigmatised, non-settler identities. 'A more reasonable goal may be a plurality of identity ... which would reject the idea of mutually exclusive categories without abandoning categories altogether.' (169).

Like Peter Sutton's *The Politics of Suffering*, Kowal's book confronts a disturbing reality. The Gap is not closing. And the attempts by White anti-racists don't seem to be helping. Her idea is that part of the problem is how White anti-racists

define themselves, and part of this problem is how they define the Indigenous people they are trying to help. Her solution lies in the area of new definitions and understandings of identity. Her suggestions are tentative. The debate is still fluid. Christians have something to say about this.

Dale Appleby, WA

EFAC Australia membership (incl. Essentials)

\$40 per year (\$25 students, missionaries, retired persons).
Essentials subscription only \$25 p.a.

What is EFAC?

EFAC is a group of Anglican clergy and lay people who value the evangelical heritage of the Anglican Church, and who endeavour to make a positive, constructive contribution at local, diocesan and national levels. EFAC Australia is part of the world-wide Evangelical Fellowship in the Anglican Communion.

The purpose of EFAC is to maintain and promote a strong biblical witness in and through the Anglican Church so as to advance the cause of the gospel in Australia.

The aims of EFAC are:

1. To promote the ultimate authority, the teaching and the use of God's written word in matters of both faith and conduct.
2. To promote this biblical obedience particularly in the areas of Christian discipleship, servant leadership, church renewal, and mission in the world.
3. To foster support and collaboration among evangelical Anglicans throughout Australia.
4. To function as a resource group to develop and encourage biblically faithful leadership in all spheres of life.
5. To provide a forum, where appropriate:
 - a) for taking counsel together to develop policies and strategies in matters of common concern
 - b) for articulating gospel distinctives in the area of faith, order, life and mission by consultations and publications.
6. To promote evangelism through the local church and planting new congregations.
7. To coordinate and encourage EFAC branches/ groups in provinces or dioceses of the Anglican Church in Australia.



President

Most Rev Glenn Davies
c/- PO Box Q190
QVB Sydney NSW 1230
T. 02 9265 1521

Vice Presidents

Rt Rev Trevor Edwards
16 Newdegate St, Deakin ACT 2600
T. 02 6232 3610, M.0438 243 653
trevor.edwards@anglicancg.org.au

Rt Rev Tim Harris
18 King William Rd,
North Adelaide SA 5006
T. 08 8305 9350
tharris@adelaide.anglican.com.au

Rt Rev John Harrower
18 Drummond Street
Blackburn South VIC 3130
john.harrower@gmail.com

Rt Rev Gary Nelson
PO Box 2783, Geraldton WA 6531
T. 08 9921 7277 M.0418 245 528
reception@anglicandnwa.org

Chair

Rt Rev Stephen Hale
12 John St, Kew VIC 3015
T. 03 9816 7100 M.0419 355 656
stephenh@sthills.com

Deputy Chair

Rt Rev Rick Lewers
PO Box 198, Armidale NSW 2350
T. 02 6772 4491 M.0428 668 894
diocarm@northnet.com.au

Secretary

Rev Adam Cetrangolo
406 Kooyong Road
Caulfield South VIC 3162
M. 0406 400 338, adam@stcaths.net.au

Treasurer

Rev Chris Appleby
20 Gordon St Fairfield VIC 3078
M. 0422 187 127
cappleby@melbpc.org.au

NSW Chair

Rev David Mansfield
PO Box Q190,
QVB Post Office NSW 1230
T. 02 9284 1409, M.0419 414 641
david.mansfield@anglicanaid.org.au

ACT Chair

Rev Paul Cohen
St Simon's Anglican Church,
Georgina Cr Kaleen ACT 2617
T. 02 62412034 M.0407110309
paulfrom-StSimons@yahoo.com.au

WA Chair

Rev Peter Smith
42 Alexander Rd,
Dalkeith WA 6009
T. 08 9386 3675 M.0409 209 548
peter@dalkeith.perth.anglican.org

Queensland Chair

Rev Lynda Johnson
2 Wyllie St
Petrie QLD 4502
T. 07 3285 6333 (ah)
M.0438 120 459
lynda@northpineanglican.org.au

Victoria & Tasmania Chair

Rev Adam Cetrangolo
406 Kooyong Road
Caulfield South VIC 3162
M. 0406 400 338
adam@stcaths.net.au

SA Chair

Rev Paul Hunt
43 St Bernards Rd
Magill SA 5072
T. 08 8364 4152 (bh)
T. 08 8332 4222 (ah)
M.0408 682 189
Paulandleeann@bigpond.com

NT Chair

If undeliverable, return to:
EFAC Australia
20 Gordon St
Fairfield VIC 3078

PRINT
POST
100001974

POSTAGE
PAID
AUSTRALIA



ESSENTIALS

Evangelical Fellowship in the Anglican Communion Australia
AUTUMN 2016