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essentials

Spring 2023

EFAC AUSTRALIA



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



The theme of this edition of Essentials is evangelism. The consensus in our context, as observed by Julie-anne Laird, is that when it comes to evangelism things are not going well. It is into that space that we seek to provide some encouragement, inspiration, and hopefully several ways forward.

There are many tasks and projects with which we can keep ourselves busy that are far easier than evangelism, and in the contested space of the post-Christendom West it is an ever-present temptation to focus on those easier things. However, to do so would be to lose sight of the glorious commission given us by Christ.

In this edition Peter Jensen's article on GAFCON does far more than rehearse the story of a movement, it is a call and a challenge to all evangelical Anglicans to keep gospel mission at the heart of what we do.

We also hear stories of great encouragement from Lou Davies as she shares Christ in a school chaplaincy context. We reflect on how best to train our people in personal evangelism, and hear from Sarah Seabrook as she seeks to help local churches run better outreach events.

Let's give ourselves afresh to the mission of Christ in the world holding on to his promise that "I will build my church, and the gates of Hades will not overcome it." (Mt. 16:18)

In Christian Fellowship

GAVIN PERKINS, BOWRAL, NSW

EDITOR

Essentials is published by EFAC Australia.

www.efac.org.au.

ISSN 1328-5858.

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Photo credits (Unsplash): Front cover - Pedro Ramos, p5 Edward Cisneros, p6 James Coleman, p9 Alexis Brown, p11 Mike Fox, p13 Nico Smit, p14 Jessica Mangano, p16 whoisgod.com.au, p17 Stephen Radford.

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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.
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How are we going with evangelism?

JULIE-ANNE LAIRD

Recently, in my role as Chair of Lausanne Australia, we gathered 330 key leaders around Australia and I asked people to vote on how we're going with evangelism? In each State, the agreed amount was either 2/10 or 3/10. People really feel like we are failing in evangelism. In my other role as the Specialist Consultant for Evangelism and Mission for City to City Australia, I've been going around to Churches and helping them try and turn around with evangelism. This has been so good! But similarly, people really feel like we are not doing well with evangelism. Here's a few things that I've observed...

1. WE NEED TO PRAY

The thing to note is that Christians have a real heart for their non-Christian friends and would love them to know Jesus, but they feel inadequate to speak and they have lost the burden to pray. I often say, it's like we've given up on God, that he could possibly draw our friend or family member to Himself. All revivals start with prayer, and I feel like things are shifting in Australia. We know we are not doing that well now, which is a good posture to have because we know we need God. Really, this should have always been our posture but somehow, we think we can do it without God if we are not praying.

2. WE NEED TO TRAIN GIFTED EVANGELISTS

We used to train up gifted evangelistic speakers which are now not really used. We do not even know what to do with gifted evangelists and they often sit on the outer of Church, or in para-church organisations. I've been surprised that people have not known what a 'gift' of evangelism looks like but as I have gone around to churches, people's evangelistic giftings look incredibly obvious to me! And they are busting to talk to someone who is like them. I have now formed a group of 'gifted evangelists' and many of them have said that they have found their people! Which I am so thrilled about. We definitely need to put some time into our 'gifted evangelists' because they are the ones who will help all of us as Christians engage with the culture, know the language to use, and ways into the conversation. We need them as a Church.

3. WE NEED TO ACKNOWLEDGE THE CULTURE HAS SHIFTED



Julie-anne Laird

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The way we used to talk about our faith is no longer 'cutting it'. In fact, I had a Christian school teacher ring me and ask what language they could use because the old way of talking about his faith (he is only in his early 40's) just wasn't connecting with the students and he felt so burdened by this issue. We actually need to think like missionaries. Interestingly, when I read Christopher Watkins' latest book *Biblical Critical Theory*, I realised that what he was doing was what missionaries do when they go to another culture. I think we have lost our ability to 'get the culture' and be prepared to fail as we try. We think we should understand because we live in it, but I think we are now seeing that it is on us to work hard to understand how the gospel applies in everyday life. The temptation for us is to fight or flight. Let's not do either. Let us as a 'non anxious presence' have a real posture of grace. We can trust Jesus to help us.

4. WE NEED TO KNOW THAT IT TAKES TIME FOR PEOPLE TO BECOME CHRISTIANS

I've been training people through the Ripple Effect course (www.ripple-effect.net.au), and I've seen people realise they are not failing. It just takes time and they need to be more nuanced in conversation and keep discipling their friends into faith. It has been exciting to see people feel more hopeful again. We used to have a culture where you would invite your friends to an evangelistic talk, and they would become a Christian. Now because this does not seem to be happening, some people just don't know what to do. There is a process to how someone becomes a Christian and it takes a bit more patience, but God is at work!

Julie-anne Laird is the Specialist for Evangelism & Outreach for City to City Australia and the Canon for Church Planting for the Anglican Diocese of Melbourne.



The Challenge of, and the Challenge to, GAFCON

PETER JENSEN

In speaking of the challenge of GAFCON, I ought to indicate, of course, that I myself was present when the idea of GAFCON was born in December 2007 and helped organise the first Jerusalem Conference in June the next year. Following that I became the General Secretary of GAFCON, a position I held until 2018. Thus, I am no uncommitted bystander, although I am no longer present at the key policy-making decisions. However, I can speak with some knowledge about the history and significance of the movement, and I want to discuss something of the challenge that GAFCON represents in the Anglican Communion and a particular challenge that GAFCON faces.

Among bishops and the keen observers of the Anglican Communion, the phrase ‘Lambeth 1.10’ refers to something so well known that it needs little introduction or explanation. It is, of course, a reference to the famous (or, for some, infamous) Resolution of the Lambeth Conference in 1998 on the subject of human sexuality and especially homosexuality. The Resolution was passed by an overwhelming majority of those present and voting, namely 526 to 70.

As with all commonly used abbreviations, however, the danger is that the shorthand version will contribute to the loss of memory of the actual words. They are available on the Anglican Communion Website and are as follows:

RESOLUTION I.10

Human Sexuality

This Conference:

commends to the Church the subsection report on human sexuality;

- a. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
- b. recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to



Peter Jensen

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assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

- c. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
- d. cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
- e. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
- f. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

It is likely that this is the best-known Lambeth Resolution of all. It is integral to the genesis of the GAFCON Movement which arose ten years later in 2008. In the light of the fourth GAFCON Conference it is worth referring to it again as a way of thinking through the challenge to and of the GAFCON movement.

AUTHORITY

One of the blessings of the Anglican Communion is that its authority structures are loose. There is no way in which provinces can order each other about. For some, this is a serious weakness. They would argue that for the Communion to have the ecclesial standing that it ought to



have there needs to be a constitution or a covenant to be entered into by the provinces, one which is enforceable. The danger of such an arrangement is that the majority may exert pressure on the minority over matters which are of secondary importance or even erroneous.

As well, it does not account for the legal structure of provinces, where the Primate and the General Synod may have very little power indeed. Such a province may enter covenant, but it may be unenforceable within the province.

Thus, as is often observed, resolutions of the Lambeth Conference, no matter how overwhelmingly passed, have no binding authority in the Dioceses and provinces represented within. But this weakness may also be an advantage, as it is in the case of Lambeth 1.10. What I mean is that the authority of the resolution is not legal, but moral. It was not an attempt to enforce by legislation but to address the consciences of those in the Communion who were proposing that same-sex unions be blessed.

The conscience was addressed in a twofold way. First, by the persons of those voting for the resolution. Here is a fellowship of Christian bishops, drawn together in Christ and by history, liturgy, theology and a deep respect for one another. As well, it is a worldwide fellowship in parts of which there are significant dangers of persecution and death. Many had already spoken with power in the Kuala Lumpur Statement favourably referred to in Lambeth 1.10. It could be thought that, even with strongly held convictions on the other side of this debate, those proposing innovation may hesitate out of love for others, not least when they saw the numbers of those opposing change. Is it best to change the minds of so many by radical political action or by lengthy and gentle persuasion, recognising that we may be in error, and based on the joint study of God's word?

Secondly, however, the conscience is bound to the word of God. The appeal of Lambeth 1.10 (and the Kuala Lumpur Statement) is precisely to the scriptures. No-one can plausibly deny that the word of God has been overwhelmingly read in one way for the whole of Christian history. This, of course, does not in itself make that reading correct, but despite the debate of recent decades, even many of those who are in favour of change have agreed that the Bible's teaching is inconsistent with anything but sexual intimacy within the bounds of monogamous heterosexual marriage. The case for innovation has to be made on other grounds.

As I contemplate the events of the last two decades in the Anglican Communion, it seems to me that the case for change has not really been argued. It has been enacted. We can see the same phenomenon in the broader culture, where the change in sexual ethics has been simply made rather than argued for. To use the old cliché, it is better to apologise after the event. Once the consequences, if any, have been absorbed, the revisers can make the next move. In this way a new culture is developed, one with its own ethical system and the habit of blaming as bad people those who do not accept it.

It seems to me that this helps explain the way in which those who have created the new way have explained the reluctance of others to make the change, and, indeed, even to blame them for it. The views of others, it is suggested, are not really scriptural, they are cultural. Whether it is the hateful 'fundamentalism' of the conservatives or the old-fashioned home cultures of the Global South, this, rather than Scripture, 'explains' their unwillingness to change. We all appeal to Scripture, the argument goes, and so the word of the Bible is not decisive. It is where you were born and whether you have absorbed the best of modern Western culture.

THE CHALLENGE OF GAFCON

The GAFCON movement, a product of the first conference in Jerusalem in 2008, is not a breakaway or schismatic group. As the Jerusalem Statement and Declaration make clear, it seeks to be nothing more or less than scriptural, Anglican, and fully committed to the Communion. Indeed it represents the Anglican Communion as it was before the fateful actions in Canada and the USA divided the churches in those provinces.





Thus, GAFCON does not represent one type of churchmanship. It incorporates the many varieties of Anglican commitment and practices characteristic of the Communion when the twenty-first century began.

Significant numbers of North American Anglicans had disaffiliated from their provinces at very considerable cost to themselves, unable to continue in fellowship with those whom, as they saw it, had disobeyed scripture, ignored the call of the majority and had set the gospel itself at risk. The fact that several years passed between these events and the creation of GAFCON is a reminder of the way that serious attempts were made, especially through meetings of Primates, to get the innovations repealed.

Ultimately, when the next Lambeth Conference was due without any resolution, and it was clear that no significant discipline would be exercised at the conference itself, and hence no support for the faithful Anglicans who had left their churches at high personal and congregational cost, it became clear to some that they must stand with the faithful and either not attend Lambeth, or go in order to speak for Lambeth 1.10. To support those who had made the choice to be absent, it was decided to have a conference in Jerusalem. The Conference became a movement and one of the first acts of the movement was to 'gather up the fragments', that is, to provide a thoroughly, indisputably Anglican home for those who had left their dioceses and provinces of origin.

Hence the birth of the Anglican Church of North America. None of those who left The Episcopal Church or the Anglican Church in Canada had any wish to be other than faithful Anglicans. Indeed, it was their faithfulness which inspired their withdrawal. It was painful not to be recognised by the official instruments of Communion. But to their rescue came courageous Primates and provinces from elsewhere, offering them recognition and support in the hope that the day would come when their witness would be honoured and they

would be fully restored to a repentant and renewed Communion. The heart of GAFCON is not schism but a gospel-based unity; it is not the destruction of the Anglican Communion but its salvation.

It is a spiritual renewal movement. When people withdrew from their home church, or declined to go to Lambeth with bishops who had defied scripture, it was always in the hope that their actions would summon those making innovations back to the authority of the word of God. In this it follows the teaching of scripture about how we are to deal with such matters (eg 1 Cor 5 and 6). As the Jerusalem Declaration says, 'We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord' (Clause 13).

It has never been the view of the GAFCON movement that the only way forward for clergy and people caught in a church which has denied Lambeth 1.10 is to leave. There are many who have judged it their duty for different reasons to remain. Thus in the UK, the creation of the Anglican Mission in England and the Anglican Convocation in Europe is not intended to imply that joining them is the only way forward. Originally a mission society, it has become part of the Anglican Network in Europe, recognised as truly Anglican by other Anglicans around the world. The work of the two Convocations has grown through evangelism, as was always intended. But it has also grown as others have left the Church of England and their churches in Wales and Scotland to join them. Such refugees are not joining independent churches or other denominations. They remain authentic Anglicans, awaiting the moment when unity around the teaching of scripture can once again be established. And the path to such reconciliation must be via repentance if it is to avoid being merely political.

The statement of the English House of Bishops with prayers about the recognition of same-sex unions, and the meeting of the General Synod which followed have been decisive moments for the Church of England and the Anglican Communion. My own reaction when I first read the Bishops' comments and suggestions surprised me. I live far away and have little to do with the Church of England as such – but I felt as though I could weep. It was as if I had been cut to the heart. As I have observed the reactions of others who belong to the Church of England, as well as those from other parts of the world to this and to the resolution of the General Synod I detect the same grief. It is as if we have been hurt by a





parent. It will now be impossible to appeal to the formal teaching of the Church of England as cover while we fight our own cultural wars. At a crucial point – the sinfulness of fornication – it has capitulated to the sexual revolution. What does this do to the role of the Archbishop of Canterbury?

It is tragic to see a reference in the Bishops' statement to the impact of 'a proper twenty-first century understanding of being human and being sexual'. The irony is that there are signs at least that the sexual revolution may have run its course and even non-Christians are beginning to see that the whole cultural shift has been a disaster. What we need to have done and now need to be doing with even greater clarity and force, is to argue the case for the biblical view of marriage and sex and to demonstrate how good it is and how necessary for the well-being of society. This is not merely about same-sex activity, but about the whole contest for family and for the good health of both women and men. It is not a secondary issue, where we should 'walk together' in order to preserve a false unity, it is a primary, gospel matter. And it is a gift to the nations which we represent.

In that sense, the question of whether Christians need to leave their church for another is part of a much bigger issue. In a world where people are anxious to use the law to attack what they see as discrimination by Christian organisations and churches, it is truly helpful to be part of a much larger denomination which believes the same things and will defend you. Even within the church, though, will your denomination allow you to teach the great biblical truths about marriage and sex and the family, or will you be hindered and discouraged, even forbidden? It is interesting to see how cautious we have all become even now about teaching some biblical passages to do with the relationship between the sexes, for fear that we will be called out, and knowing that we will receive no support from the authorities. How much more will we now avoid Romans 1 and 1 Corinthians 6 and other passages, or try to explain them away?

THE CHALLENGE TO GAFCON

The fourth GAFCON met in April 2023 in Kigali. The love of world mission was very much on the agenda. But it is fully recognised that there is no mission worth following which is not true to the gospel as found in the Holy Scriptures. This is why, although those who gather want to engage in nothing more than getting on with sharing the gospel in a lost world, they know that they cannot do so with a mangled gospel. We must call sin what it is before we can summon the repentance and faith

which is indispensable to salvation. It is precisely because Jesus is the love of God incarnate that he begins and continues his gospel proclamation with the summons to repentance. You do not love people by hiding the truth from them.

GAFCON has been much criticised for the strength of its stance. Many prefer the imagined 'middle way'. It is as if the GAFCON leadership have been ambitious to take over the Anglican Communion (nothing could be further from the truth) or demanding that all who disagree with their own denomination must necessarily leave. The major GAFCON provinces have paid a heavy price for the stand they have taken, a stand which is vindicated by recent events. Once the 2022 Lambeth Conference was over, the English Bishops appear to have declared their hand. There were those who clearly see that the next step is the full recognition of same-sex marriage as 'Holy Matrimony'. GAFCON has already taken action to sustain the truth in North America, Brazil, New Zealand, Australia, Wales and Scotland. This is not a ministry which can be allowed to lapse.

But there are two other things which GAFCON must also do. The first is to sustain the unity of the movement. Fundamentally this must be a spiritual matter. As we all know, cultural differences can easily cause dissent and division in any movement. There is a great need, therefore for continuing wise leadership, understanding, forgiveness and mutual care.

Secondly, the movement must examine the whole of Lambeth 1.10, and see that it not only forbids homosexual sex, it also acknowledges that true believers may be same-sex attracted and yet without sin, and it calls upon us all to care for such people, to honour and encourage them. Lambeth 1.10 speaks of pastoral care, of listening to the experience of same-sex attracted persons, of condemning irrational fear of homosexuals and of assuring those who are faithful that they are the children of God.

The movement has not entirely ignored these challenges. But in my opinion, we have not done enough to discuss them and apply them. We cannot make a strong appeal to Lambeth 1.10, but only to part of it. If we have failed our brothers and sisters within our provinces who are subject to same-sex attraction but do not act it out because of their faith in Christ, it is a failure for which we need to repent and seek forgiveness.

Indeed, some of the greatest heroes of the faith, not least since the sexual revolution began, have been those men



and women who have lived single and chaste lives. Many would love to be married, but the opportunity has not arisen. And yet they have sought marriage only within the Christian family and failing that they have lived obediently to Christ in their sexual lives, whether same-sex attracted or not. We have been blessed in recent years by the testimony of many of our brothers and sisters with this lived experience, and we need to hear them, learn from them and respond appropriately in line with the resolution to which we make frequent appeal.

I count my involvement in GAFCON as one of the great blessings of my life. No doubt my contribution has been flawed and under my influence we may have said and done things which are less than helpful. I can think of personal mistakes for which I am deeply sorry. But one of the great benefits of meeting as we do every five years is the opportunity to hear God as we study his word together and to accept his guidance and rebuke as we hear

of his promises and his glory. To the latter we respond with faith; to the former with repentance. We must, as the Kenyan liturgy puts before us so poignantly, take all our failures, all our sins, all our weaknesses, to the foot of the cross in genuine repentance and hear once more those words which we do not deserve to hear, 'Your sins are forgiven'. For the blood of Christ remains our only hope in life and in death. In the end, this is both the challenge of and the challenge to GAFCON and, indeed, the whole Anglican Communion.

Peter Jensen is former General Secretary of GAFCON and former Archbishop of Sydney.

* This article first appeared in *The Global Anglican* (formerly known as *The Churchman*). It is reproduced in this form by permission of the author and *The Church Society*.

Training in Evangelism Today

GAVIN PERKINS

How do we best train people in personal evangelism today?

In a recent survey of our church it emerged that the vast majority saw personal evangelism as their individual responsibility (83%). It seems that very few had bought the line that evangelism was only for the specialists or the especially gifted. The average parishioner knew it was at least partly their job. Yet, in the same survey it also emerged that at least half that number had virtually no spiritual conversations with non-Christians in the previous year. Not unexpectedly such a situation leads to an ongoing and constant low-level sense of failure and frustration: "I want to share Christ, I know I ought to share Christ, and yet I rarely do it". In the same survey most (84%) felt comfortable to clearly explain the gospel, and whether we agree with this assessment matters little in regards to a conclusion that a sense of inability to share the gospel does not represent a primary barrier to speaking.

What then are the barriers that lead to people not doing what they want to do and what they know they ought to do? The answer was clear after further research. Those



Gavin Perkins

pictured

barriers can be broadly categorised as relating to twin factors of opportunity and fear. When asked, 'why do you not have more spiritual conversations with non-Christians?', the most common responses included both 'I don't have many opportunities' and 'I don't have many non-Christian friends'. The fear barrier was clear in responses like 'religious conversations always seem to create arguments', 'I don't think I could answer the questions they might ask me', and 'I am embarrassed by the public perception of Christianity'.

Accordingly, any training in personal evangelism in our context needs to face these twin barriers head on. How do we help the person who wants to share Christ, knows they should but does not feel like they have many non-



Christian friends of sufficient depth to share Christ with, and who is also afraid of the questions that will come back at them if they do open their mouth? To help with this the course developed for our church focused on six key outcomes:

- A love for the lost expressed in prayerfulness and a desire to build relational bridges.
- Developing strategies around social fear.
- Confidence in flexibly communicating the gospel.
- Growing in listening and conversational questioning skills.
- Capacity to answer key objections in a way that boomerangs back to the gospel.
- Developing a mentality of humble confidence in the work of the gospel.

Wider research also unearthed a potential obstacle to people in our churches receiving the type of training and help they needed. A sample of ministers surveyed expressed a consistent suspicion of the usefulness of training in apologetics (answering objections to Christianity). To the mind of some leading churches and ministries there were “too many courses on apologetics that wind-up undermining the Christian’s confidence in telling the gospel.” This is strikingly out of step with the sense of barriers to speaking expressed by congregation members. Now, of course, the type of training in apologetics that focuses greatly on more theoretical and philosophical approaches could indeed have the effect of confusing and confounding believers. However, there were several aspects to the training that we implemented that sought to get around this danger. By identifying the manageably small number of questions asked by non-Christians, it gave confidence that one can reflect on how to answer at least those questions. We then considered the different ways to answer each of those 6-7 questions and focused on the principle, ‘let’s choose the answer that most helpfully get us back to talking about Jesus’ (that is, the answer that boomerangs back to the gospel).

We need to train our people in apologetics, not in order to argue them cleverly into the kingdom of God, but to give them enough confidence to speak up for Jesus, knowing that if I do get one of those tricky questions then at least I’ve got something helpful and considered to say.

In terms of training to assist in building relational bridges with non-Christians, much of the input revolved around how to ask thoughtful questions that open doors of deeper conversation. We shared Sam Chan’s approach of deepening layers of conversation (see his 2020 book ‘How to Talk about Jesus without Being THAT Guy’):

1. Interests: safe and descriptive topics that will not lead to disagreement
2. Values: statements about preferences, ethics, and beauty, which may lead to disagreement and provides an opportunity to show vulnerability and empathetic listening
3. Worldviews: what we believe about the big questions of life which leads organically and naturally to talk of Jesus

We also reflected on making the most of ‘moments of receptivity’ – times when the regular patterns of life are disrupted by change, difficult, or even traumatic events. If the believer seeks to be a loving unofficial chaplain to their friends and community, then times of need may provide heightened opportunity for gospel conversation. Simply using the question, “Can I pray for you in that situation?” can open the door to talk of Christ.

We were very conscious that training believers for personal evangelism in a secular post-Christian context requires far more than a six-hour course can deliver. However, a shift in whole church culture, and wider program of regular encouragement and input could make a significant impact, and that is what we are prayerfully seeking to do.

Gavin Perkins is the Rector of St Jude’s Bowral in the Southern Highlands of NSW. He recently completed a Doctoral Project on ‘Training church members in personal evangelism in a secular and post-Christendom context’ through Trinity Evangelical Divinity School, Chicago.





Reflections on the Evangelistic Opportunities of a School Chaplain

LOUISE DAVIES

I have been a School Chaplain for almost 9 years and am currently working at the New England Girls' School (NEGS) in Armidale NSW. NEGS is both a day and boarding school, so the evangelistic opportunities I have do not end when the bell rings at the end of the day. They continue as I support and cheer on students at their weekend sporting events, taking students to Youth Group on a Friday night, or simply walking around the school grounds after school with my 2 dogs beside me allowing boarders to love them as they miss their own dogs back home. The role of a chaplain is wide and varied, and the evangelistic opportunities are endless.

I work in both the Junior and Senior School (Pre-K – Year 12) alongside staff, students, and families from a range of backgrounds and religions. Each week I teach Christian Studies to every student from Pre-K to Year 10, run independent chapel services and lunchtime groups for both the junior and senior students, and provide pastoral care to students, staff, and families.

I thought the best way to provide a glimpse into the daily opportunities I have is to detail for you two examples of interactions I have had.

EXAMPLE 1

Emma* is a year 7 student who showed enthusiasm and a keenness to learn from day 1.

Emma: I believe in God, and I believe that Jesus is God, but how can He be both God's son and God at the same time?

Me: What a brilliant question! Everyone grab a Bible from the shelf. I want this side of the room to read this passage from Genesis 1, and this side of the room to read this passage from John 1.

(What followed was a discussion where the students were able to compare the passages and see how the Father, Son and Holy Spirit were there at the beginning of the world, and how the Word that John speaks about is actually Jesus.)



Louise Davies

pictured

Kirrily*: I think my scripture teacher showed me a diagram for this. Can I draw it on the board?

(Student then draws a diagram which gives the students a visual prompt as they begin to understand the complexities of the trinity.)

This interaction was in just my second lesson with them, and each lesson since has been an absolute joy. They do not all believe in God, however they are all respectful, inquisitive and are keen to ask the questions they have and discover the answers.

EXAMPLE 2

The second example I will give is an interaction between myself and a Kindergarten class.

Context: In the junior school chapel we had been working through 'The King, The Snake and The Promise' where we see the big picture of the Bible.

Me: This story is all about what God did to fix the problem of sin. Let's see if we can remember what we've been looking at in chapel, so we know where we are up to in God's story. What is the first picture we looked at?

A range of students: from there the class then retell the story from creation to exile prompting each other as they went. They remembered every picture and used them to recall the story. I barely had to say a word to help them.

Their teacher and I looked at each other in disbelief because they had remembered so many details!

I have given you an example from both the Junior and Senior School. I did this intentionally. One of the most amazing things as a school chaplain at a Pre-K – 12



school is that there are students who remain at the same school for up to 14 years. So, they are being taught from God's Word regularly and the chaplains can get to know them and their families.

When you see students in your class regularly each week, in chapel services, at sporting events, youth group etc., you don't have to rush to get the message of Jesus out there thinking you will never see them again like other areas of ministry. There is time. I am a big believer in taking time to build up a positive rapport with the entire school community. This can happen over a number of years due to the nature of a school. I worked at my previous school for 8 years and was able to walk alongside families during their best days and their worst. I have rejoiced with them at the birth of a new child and mourned with them and helped with funeral arrangements at the death of a loved one. When you 'do life' together, the evangelistic opportunities come naturally. As a chaplain, the school community obviously know I am a Christian, they know I am there to teach students about Jesus, but I also hope they see my role as more than that. I am there to love and support staff, families and students day to day. Whether that is assisting a teacher for an hour or two if their class is unsettled, going to the Junior School Disco dressed up as a Disco Pelican (true story) to be an extra set of eyes for supervision, or cheering on students at the weekend sports. It is through these everyday things that the school gets to know me, and I them. When that evangelistic opportunity comes, either formally in a chapel service or

informally during a discussion at recess, they tend to listen because they know there is trust there, not judgment. There is a relationship that has been built to support what can sometimes be a hard thing to hear.

I could write forever about all the joys as a chaplain, but there are of course challenges too. Students who have no interest in what I'm teaching, the emotional toll of often discussing hard topics and being asked the big questions, seeing students finish school without putting their trust in Jesus. However, the one thing that keeps me going (besides the support of many teachers and families) is knowing this isn't *my* work, but God's. I'm simply the vessel. I do not know what God has planned for the students in my care, but my prayer that I often pray at the beginning of each day on my way to school, is this:

Lord God,

*I pray that on that final day when You return or call us home, many of my students, staff, and families, both past and present, will be rejoicing with me together in heaven. And may **my** work be done for **Your** glory.*

Amen

*Names have been changed for confidentiality.

Lou Davies is the Chaplain of New England Girls' School (NEGS) in Armidale NSW.





How to prepare for an outreach event

SARAH SEABROOK

Event evangelism. Has it had its day? Not if you look at what is still happening in our churches in the School Holidays, at Easter and around Christmas. We still like to invite friends, family, neighbours, and colleagues to a gathering that isn't church but where the hope is they might hear something of the gospel or even perhaps a very clear gospel presentation and a call to respond. Getting it right for everyone is pretty tricky. How do we make it outsider friendly? When will the talk be and for how long? What ought to happen around the talk time? We often put a lot of effort into the event we are holding and possibly not as much effort and time into preparing ourselves beforehand. So, if you do go to an event as a believer, what should your attitude and actions be?

There are 3 things that need to inform our attitude.

1. Be convinced that God will work because Christ came to save sinners and God desires that all people be saved and come to the knowledge of the truth (1 Tim 2:4). He will work through *the message of the gospel* in power and the Holy Spirit (1 Thess. 5:1, 2:13) *and in you* 'to fulfil every resolve for good and every work of faith by his power' (2 Thess. 1:11-12).
2. Be assured that the message is relevant because the gospel is the means of salvation for every single person and 'God commands all people everywhere to repent' (Acts 17:30-31).
3. Be aware that you have a role to play because the message is always delivered in a context. The relationship between the people who are listening is significant. In a very encouraging article about how sceptics have come to Christ, the number one influence was having a close relationship with a Christian who was patient and open with them (J. Harmon, worldviewbulletin.substack.com/p/what-i-learned-from-100-atheists) The New Testament exhorts Christians to live a life/walk in a manner worthy of the gospel (eg: 1 Thess. 2:11, Titus 2:11-14, Eph. 4:1) speaking and walking in love (Eph. 4:15, 5:2), being wise (Eph. 5:10), pleasing to God and bearing fruit (Col. 1:10). Our friends and family see how we live, and they will have questions for us. It is up to us to be ready to answer them.



Sarah Seabrook

pictured

As for our actions, there are 6 'P' things to do – two before the event and four at the event.

Before:

1. **Pray.** We know it is a spiritual act to be reconciled to God, to no longer be alienated and hostile to Him (Col 1: 21-22), and to be brought out from the power of the evil one (1 John 5:19-20). Not many come to Christ in one hearing of the gospel. God often draws people to himself over a long time. This event may be one of many things God is using to awaken people. We need to remember it is the work of the Holy Spirit to convict of sin (John 16:8) and that God will open hearts for people to pay attention and believe (as happened to Lydia in Acts 16) so we ask God to do just that.
2. **Practice gospel speech.** At the event the speaker is going to assume that believers will continue talking about the gospel issues, but often our church people are not ready or keen to do that! A bit of forethought and training does not go astray. A church which has learnt to love and speak gospel truths to one another is going to find it a lot easier to include the outsider in that sort of conversation. We have found it particularly effective at our church to model and expect that parishioners will talk about the sermon after the service and enquire after each other's spiritual well-being. We also have open mic times of praise for answered prayer. Peter tells us to be prepared to give an answer for the hope that we have (1 Peter 3:14-15) so we need to practice. To that end, running a course or including role playing (maybe during Bible Study) where the congregants are engaged in turning conversations to Jesus is very effective. There are a variety of courses around and



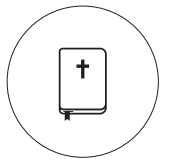
you can visit the Evangelism and New Churches website to find out more. (encministries.org.au)

At the event:

1. **Pay attention to what is said.** For a lot of us we can tune out when we listen to a talk at an event, or we tune in to the illustration and miss the point. Try putting yourself in the shoes of the outsider. Listen so that you are internally asking questions of what is said and make a mental note of something that would be a good springboard for conversation.
2. **Politely engage in conversation.** We are not there to verbally pound people into submission. We want to be respectful and loving, having our conversation full of grace, seasoned with salt so that we can discern how to answer people when they have questions (Col 4: 5-6).
3. **Prompt conversation by asking good questions!** If you look at how Jesus engaged with people, he spent a lot of time asking them questions. Questions show that you are interested in others. They also allow people to gather their thoughts and provide the space to deal with spiritual things. After all, those
4. And lastly, **prove that what was said out the front is true in your experience.** Your 'story' is powerful. You are living proof that what the speaker said is true. Find ways to declare God's excellencies to those around you (1 Peter 2:9-12) so that they know the gospel is transformational knowledge. I find that people gifted in evangelism have no trouble with this part (or any of the others actually!). They delight in telling others about how God has worked in their life. However, for your 'average' (especially Anglo) Christian speaking up about the goodness of God to them in salvation does not come as easily. This is where 'God talk' is good to model and teach (see point 2 Practice Gospel Speech) so that we are ready to be engaged in it with outsiders.

Sarah Seabrook is a Trainer and Evangelist at Evangelism and New Churches (ENC) in Sydney.





Servant Evangelism in Luke-Acts

GAVIN PERKINS

Luke declares at the beginning of his gospel that he writes of “the things that have been fulfilled among us” (Luke 1:1). In Luke and then Acts he then makes it clear that the people of God’s evangelistic task of global mission is a crucial fulfilment of the Old Testament hope, particularly as expressed in the prophecy of Isaiah. In Isa. 42:6 it is promised that the Servant of the Lord will be a light to the nations. This is expanded upon in Isa. 49:6 where the Servant is to be a light to the Gentiles “that my salvation may reach to the ends of the earth.” With Jesus in his arms, Simeon proclaims that in seeing Christ, God has brought about this salvation long-prepared (Luke 2:30–32). Accordingly, in Luke’s schema the proclamation of forgiveness in the name of the resurrected Christ to the ends of the earth is as much the goal of prophetic hope as the death and resurrection of the Christ.

In Luke 24:45–47, the resurrected Lord Jesus gives his disciples the essence of Old Testament scriptural hope as fulfilled through his ministry. The necessity of prophetic hope created a necessity that shaped his own ministry—it was “everything that must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:44). The suffering of the Messiah and the resurrection of the Messiah both took place just as had been prophesied as a fulfilment of Old Testament hope (Luke 24:46). However, Jesus adds a next step of necessary fulfilment, one which still lies in the future as he speaks to his disciples: “repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem” (Luke 24:47). Just as much a part of the prophetic hope as his own death and resurrection, just as vital to God’s plan, and just as certain to be fulfilled, is the proclamation to the ends of the earth of the gospel of repentance and forgiveness in the name of Jesus.

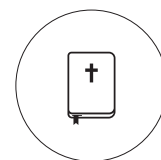
Furthermore, Jesus promises empowerment by his Holy Spirit for the work (Luke 24:49). In this promise Jesus links the ongoing proclamation mission of the church with his own preaching ministry. Isa. 61:1–2 had promised the Spirit would be on the Servant of the Lord, anointing him to “proclaim the gospel to the poor.” This gospel proclamation would bring spiritual comfort, freedom, sight, and a season of favour and blessing from the Lord. Jesus began his public ministry at the synagogue in Nazareth by preaching these verses from Isaiah,

declaring those words to be fulfilled in his ministry (Luke 4:21). Jesus is the Spirit-empowered gospel preacher bringing freedom and spiritual sight as he breaks the chains of oppression. Accordingly, the promise in Luke 24:49 of divine empowerment for mission links Jesus’ evangelistic mission with that of his people. In Acts 2:1–12 Luke makes it clear that this empowerment is the Holy Spirit, and that power drives forth the church in mission, not just to the nation Israel but to all the tribes and tongues of the earth.

As Luke follows the growth of the gospel word in the book of Acts, he continues to draw on the prophesy of Isaiah as central in shaping the essential and necessary nature of the church’s ongoing mission. Luke recounts a crucial turning point in Paul’s ministry during which he defends his evangelistic strategy by quoting Isa. 49:6 (Acts 13:47). Paul and Barnabas’ heightened focus on Gentile mission was driven by theological and not just strategic or pragmatic considerations. In quoting from Isa. 49:6 Paul declares, “For this is what the Lord has commanded us: ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth’” (Acts 13:47; emphasis added). In Isaiah 49 the “you” refers to the Suffering Servant, but in Acts 13 Paul and Barnabas take it as directly referring to them. It is “what the Lord has commanded us” (Acts 13:47; emphasis added)—that is, Paul and his missionary co-workers. The commission to the Servant has become for them a command to engage in Gentile mission. As he and Barnabas are engaged in that ministry of the Servant as they plant Gentile churches, Paul unequivocally sees them as fulfilling the ministry of the Suffering Servant to be a light for the nations and bring salvation to the ends of the earth. In his commission God set Paul apart to proclaim the gospel to the ends of the earth, and he does the work of the Servant, so he will also bear the stripes of the Servant (Acts 9:15–16). Furthermore, he includes in that commission those who partner with him in the work.

An examination of two key passages in Paul’s letters confirm this link. Paul retells the story of his own calling in Galatians writing, “God, who set me apart from my mother’s womb and called me by his grace, was pleased to





reveal his Son in me so that I might preach him among the Gentiles,” and in so doing recalls the words from Isaiah, “the Lord called me; from my mother’s womb he has spoken my name” (Isa. 49:1). The commission Paul received to preach the Son among the Gentiles (Gal. 1:16) is in fulfilment of the promise in Isaiah that God would bring saving light to the Gentiles. Also, in Romans 15:19 Paul could boldly claim, “from Jerusalem and all the way around to Illyricum I have fulfilled the gospel of Christ.” Paul continues in Romans 15 by quoting another of Isaiah’s Suffering Servant songs: “It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation. Rather, as it is written: ‘Those who were not told about him will see, and those who have not heard will understand.’” (Rom. 15:20–21, quoting Isa. 52:15). Once again Isaiah provides Paul with a self-understanding that informs his missionary strategy. The Suffering Servant has come and was pierced for the transgressions of the whole world, and so Paul will go to those who have not heard. In this sense Paul is completing the work of Christ as he carries on the work of the Suffering Servant in bringing light to the nations. In all of this, Paul is clear that it is Christ the Suffering Servant who works through him in his own suffering and ministry; it is all “what Christ has accomplished through me” (Rom. 15:18). Strengthened by Christ, and with Christ speaking through him, Paul proclaims light to the nations.

In the second half of the book of Acts (read alongside Paul’s letters) it is clear that the Spirit-empowered proclamation of salvation in Christ becomes not just the task of the apostolic eyewitnesses but also of the churches established through their ministry. The mission strategy of the Apostle Paul is to plant key churches as training and mission centres to further the evangelisation of a wider region, and so has built within that strategic plan an expectation that local church members would follow his lead in using their gifts and opportunities to proclaim Christ to their family, friends, and acquaintances. His aim was to firmly plant the gospel in the key cities of each region through ceaseless work in evangelism and faithful nurturing of the emerging churches into an established maturity. His pattern was then to return to those churches, appointing and training leaders, and envisioning for sustained faithfulness and mission (cf. Acts 20:28ff.). As Paul writes his letter to Rome, he can look out over that great area from Jerusalem to Illyricum and can say, ‘my work here is done’ (Romans 15:19). For Paul, at this point, the gospel has been fulfilled amongst the Gentiles of the East and they are now able to continue the task themselves. He aims to leave churches mature enough to get on with the task of preaching the

gospel and furthering the mission without Paul’s ongoing direct support.

In Paul’s ministry as recorded by Luke there is an expected and normal link between proclaiming Christ and enduring hardship. This is important for the church in every age to grasp as they continue on mission. In his letter to the Colossians, Paul writes strikingly, “I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions, for the sake of his body, which is the church” (Col. 1:24). The sufferings of the Apostle for the Gentiles are in continuity with the sufferings of the Christ, not in terms of atonement but in terms of mission. Christ suffered as the source of the gospel message, Paul (and those who follow him) suffer in the proclamation of that gospel message. The suffering that is the source of grace is that of Jesus and is perfect and complete, however, the suffering that is the necessary accompaniment to the proclamation of the gospel is incomplete. Both sufferings were anticipated by Isaiah, and so the figure of the Servant finds fulfilment not solely in Christ’s sufferings for the church, but also in the sufferings of those who proclaim the light of the gospel to the nations. In the era of salvation history between the resurrection and the return, the gospel must be proclaimed to the nations, however this proclamation is not done by the Suffering Servant himself (as Isaiah 49 seemed to indicate) but is through the church acting by his commission and power. Christ will proclaim light to the Gentiles as Isaiah anticipated, but it is through his church. As Paul conducts a mission to Gentiles he fills up in his “flesh what is still lacking in regard to Christ’s afflictions” (Col. 1:29) as his toil, struggle and suffering for the Gentile church become a necessary part of his continuation of the ministry of the Suffering Servant, whose energy works within him.

In continuing the ministry of the Suffering Servant, Paul was the pioneer, but others joined him in the task. Barnabas was designated as one who alongside Paul fulfilled the song of the Suffering Servant, and as Paul taught and trained others he made it clear that the link between suffering and mission was not unique to him. In writing to his young protégé Timothy, Paul reminds him of his teaching and the persecution and suffering that it produced, “You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured” (2 Tim. 3:10–11). Having seen Paul’s ministry up close, there is no doubt that Timothy understood what Paul meant when he writes, “everyone who wants to live a godly life in Christ Jesus will be persecuted” (2 Tim. 3:12). The faithful ministry of

the word of God involves persecution and suffering. As Paul stands at the finish line exhausted, but victorious in Christ, he calls back to Timothy, “keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry” (2 Tim. 3:5). Timothy was part of the fruit of Paul’s pioneering mission, and now he is called to share both its joys and its trials as he carries on that same mission. Paul planted churches in the Gentile world, but having laid a foundation in Christ, he handed over responsibility for the development of that mission to those young churches. Believers today are recipients of the gospel to

the nations and stand in this line of responsibility as the present generation to whom the mission has been entrusted.

As Luke writes his two-volume work to show what has been fulfilled through the ministry of Jesus he also displays what is continuing to be fulfilled by Christ through his church, empowered by his Spirit. Evangelism is at the heart of the life and purpose of the church, even as it leads believers directly into the types of hardship that Paul and his apostolic band endured.

Who is God: The Big Bible Series for Kids

VANESSA CHAPPELL. ILLUSTRATED BY POPPY LINDSELL.

www.whoisgod.com.au

REVIEWED BY BEN UNDERWOOD

While involved in church playgroup ministries for over 20 years, Vanessa Chappell wanted to read the young families an unadorned Bible story that stayed close to the biblical text; stories that were well illustrated but without any framing, and a series long enough to extend through the whole year, but she could not find it. And so began the work of creating accessible Bible stories that minimised paraphrasing and application, and instead, built familiarity week by week, were short enough to captivate the attention of the very young child, and ultimately revealed God’s gift of grace in Jesus.

The result of her labours, and those of illustrator Poppy Lindsell, is *Who is God? The Big Bible Series for Kids*. The four books align with the four school terms and provide a big picture overview of the Bible. They are produced at a good size for use in read-aloud Bible Storytime in school, church, or home environments. With these uses in mind, Vanessa has also developed digital colouring-in pages for further engagement with the story, and eBook formats for easier projection or display on screens. The illustrations are colourful and lively.

Check out the website www.whoisgod.com.au to shop directly or find out stockists.

Ben Underwood is Rector of St Edmund’s Anglican Church, Wembley, WA



Biblical Critical Theory

CHRISTOPHER WATKIN

Zondervan Academic, 2022

REVIEWED BY TIM COLLISON

I was in Koorong with every Australian Christian's favourite present: a Koorong Gift Card. I'd recently heard Dr Christopher Watkin speak about why Augustine's 'City of God' was the first critical theory. My plan was to buy his most recent book, which I had heard many good things about. In my memory it is the most talked about book in Evangelical circles since Timothy Keller's 'Reason for God'.

This seemed to be borne out when I went to the counter to request a copy, after finding none on the shelves. The sales assistant thought they had put a lot out that day. They were selling fast. It is difficult for any book to live up to such pressure!

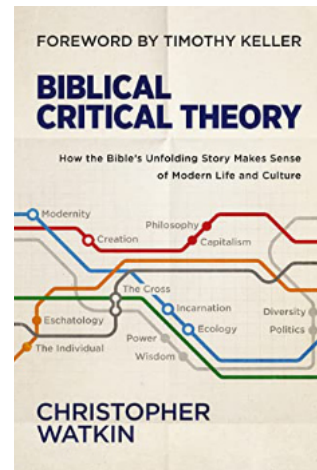
My short review is that 'Biblical Critical Theory' is worth reading. It may take six or seven weeks, but it rewards the time spent in it. Dr Watkin defines what he wants to do in his introduction: a critique of our culture. Then how the story of the Bible helps us understand, unpack, and critique it. He does this by 'interweaving reflections on the unfolding biblical storyline with examinations of modern life and culture' (p.25).

Dr Watkin's pedagogical background shows in how he scaffolds understanding. Each chapter has a series of questions to help the reader engage with and reflect on what they have read. It also means some (very intense) small groups would find this an interesting way to explore this book.

All readers will find something that will interest them in this book. Dr Watkin builds his narrative through the book, but it is possible readers could read a section out of order.

The usefulness of this book is also found in its ability to make the reader think. There will be ideas or thoughts which may be new to the reader, or difficult to understand. The reading will stick with you and provoke new ideas and pathways of thinking. Or at least it did for this reader!

The final quarter of the book was where I found the most mileage. Dr Watkin has the same ability as Timothy Keller to synthesise and share from his own engagement with authors many of us would never read. Many people will be



familiar with the inevitable quoting of C.S. Lewis, but he also engages with and exposes the reader to a wide range of other thinkers running from Arendt to Zizek. In the final quarter I found his engagement with Foucault around the idea that 'sexuality has become more important to us than our soul' (p.515) particularly compelling.

While Dr Watkin hopes that this book will also help non-Christians engage in a fresh way with Christianity. Like Keller's 'Reason for God' and Lewis' 'Mere Christianity' it will be most helpful shaping the thinking of Christians for their discussions with those who don't yet know Jesus.

Tim Collison, is curate at St Mark's Camberwell, Melbourne





Shedding Light: a history of St Columb's Anglican Church Hawthorn through its stained glass windows

MALCOLM WOOLRICH

Port Adelaide: Green Hill Publishing, 2023

REVIEWED BY STEPHEN HALE

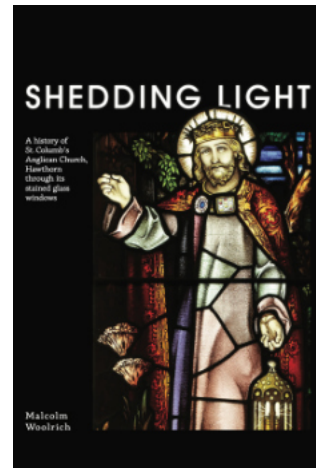
Malcolm Woolrich's history of St Columb's Anglican Church, Hawthorn is a remarkable achievement. There are many church histories of particular parishes and each in their own way are useful records of the life of a particular church. Most are reasonably modest publications for understandable reasons.

Shedding Light is remarkable in both its scale, quality and ambition! 500 pages, full colour, meticulous research from a wide range of sources, hundreds of pictures. I was tempted to weigh it on the scales because it is in every sense weighty!

Malcolm initially set out to write a book about the 32 stained glass windows in the church. This evolved into using the windows to tell the story of the church and to use the windows to thematically capture the many different aspects of the church and its life, worship and witness since it was founded in 1883. More especially it is a wonderful reflection on the Christian faith as captured in each of the windows.

The book starts with a fascinating introduction on the place of stained glass windows in church history and the journey from the 3rd century to today. It is then broken up into 7 chapters that thematically reflect on the key themes reflected in the 32 windows in the church. If it was just a beautiful book with lovely photos and a description of each window that would have been good, but one could suggest, of limited interest. Rather each of the windows is put into its context and then connected with what was happening in the world (especially two world wars), society and the church in Melbourne and Hawthorn.

Hawthorn in 1883 was an outer suburb and it grew rapidly. As the suburb grew so did the church. In its heyday over 500 people filled the pews at each of the three Sunday services. It had a huge Sunday School and groups for just about anything you can think of – sporting, social, welfare, musical, educational, women and men, the wealthy and the needy. We all know it was a



different world from today and it is a remarkable insight into the nature of that era. We tend to assume that it was a time when church attendance and involvement was not connected to deep faith, but more a standard part of middle-class society. The book dispels that myth with the stories and depictions of mission endeavour, both local and abroad. There was a keen sense of worship, growing in faith, as well as a desire to serve and actively support the needy and the marginalised.

The book is full of surprises like the outreach to the Chinese market gardeners and the challenges offered by the clergy in responding to our first nations people, which must have been controversial in their day. I did like the line on page 241 'parish leadership appeared unconducive to good health', which went on to describe a bout of illness suffered by Rev Nash.

The book tells the stories of hundreds of people and their lives, faith and actions. The decline of St Columb's in the late 20th Century is described as well as its renewal under the leadership of Rev Neil Bach and those who have followed on from him. St Columb's distinctive and unbroken commitment to being an evangelical church is also captured. A fascinating appendix tells of the Nash controversy in the 1930's!

Shedding Light is full of theological and pastoral insight, especially as it describes the wonderful windows which capture the range of the words and actions of Jesus. As such it is more than history, but a beautiful work of devotion as we seek to respond to and live out Christ's example and teachings today.

Bishop Stephen Hale is Chair of EFAC Australia and EFAC Global.

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