

01 EDITORIAL

Parting words



Wei-Han Kuan is the State Director of the Victorian Branch of the Church Missionary Society in Australia.

Bishop Charles Perry was the founding bishop of the Anglican Diocese of Melbourne for almost three decades from 1847. During his time, Melbourne was the most evangelical diocese in the country. What happened?

What makes for evangelical continuity in an institutional setting such as an Anglican diocese? That question was the subject of my recent research study and the lead article provides an overview of my findings. I hope it will stimulate thinking about evangelical legacy in your own ministry and diocese.

I took on the editorship of Essentials with the Spring 2005 issue. Since that time EFAC Australia has adopted a new logo and website and our journal has had a face-lift. The purpose of Essentials remains unchanged: to encourage Anglican evangelicals across the country in our ministry—particularly evangelism, preaching and leadership. 2014 will mark the twentieth year of Essentials. This issue is the fifty-seventh and my last as editor. It has been a privilege to serve you. Thank you for your support. Taking over is Dale Appleby, rector of Willetton in the Diocese of Perth. 

02 STRATEGY

Four by four

Wei-Han Kuan explains why evangelicalism has survived in the Anglican Diocese of Melbourne.

06 INTERVIEW

Life of Brian

The Revd Dr Brian Rosner, Principal of Ridley Melbourne, speaks to the editor.

08 DISCIPLESHIP

How to nurture new believers

One on one with **Deb Sugars**.

11 MISSION

ARDF

Kimberly Smith introduces the Anglican Relief and Development Fund.

12 READING

I love lists

Three tips for growing through reading from **Tim Johnson**.

13 REVIEWS

Sex, youth and heresy

Book reviews by **Justin Denholm**, **Tim Johnson** and **Sam Oldland**.

16 LAUSANNE

Bullish about Lausanne

An important leadership update from **Doug Birdsall**.



Essentials

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Cover. The Right Reverend Charles Perry, First Bishop of the Church of England in Melbourne. Engraving by Henry Samuel Sadd after an albumen silver photograph by Antoine Fauchery [ca. 1858]. Courtesy of the State Library of Victoria.

Four by four

Wei-Han Kuan explains why evangelicalism has survived in the Anglican Diocese of Melbourne.

Opposite. Clockwise from top left: The parish of St Thomas' Anglican Church, Burwood, Victoria; CMS Australia missionary, Paul Barker, with Gloria, a graduate at Myanmar Evangelical Graduate School of Theology (MEGST) in Yangon; Ridley Melbourne students; and The Right Reverend Charles Perry. Background: Minutes of the Ridley College Council, 1908.

This article is an edited version of the 2011 Ridley–Evangelical History Association lecture 'Evangelical Continuity in the Anglican Diocese of Melbourne, 1847–1937: Four Vital Contributors' to be published in a forthcoming edition of *LUCAS*, the EHA journal.

1. Brian Porter, ed., *Melbourne Anglicans: The Diocese of Melbourne 1847–1997* (Collingwood: The Joint Board of Christian Education, 1997)

2. *Argus*, Tuesday 25 September 1888, page 13, letter from 'Carthusian'.

3. See Wei-Han Kuan, 'The Perry Heritage,' in *Proclaiming Christ: Ridley College Melbourne, 1910–2010*, ed. Peter Adam and Gina Denholm (Melbourne: Ridley Melbourne, 2010).

I remember being completely astounded when I was first told that the Diocese of Melbourne was originally the most vigorously evangelical of all the Australian Anglican dioceses. This piece of information was passed on to me some time in the 1990s, when I was actively considering signing up to the said Diocese as a candidate for ordination. To my historically naïve mind, nothing could seem further from the truth! I was weighing up the pros and cons of committing to a lifetime of ministry in a diocese whose true character—it seemed patently obvious to me at the time—was mixed and even majority Anglo-Catholic in ritual and probably liberal in theological emphasis. Evangelicals, it seemed to me, were a minority either concentrated in a few flagship parishes such as St Jude's Carlton, St Hilary's Kew and St Mark's Emerald—the domain of the three Peters: Peter Adam, Peter Corney and Peter Crawford—or huddled in outposts such as St Paul's Glen Waverley, where I lived; or St Matthias' North Richmond, where I attended.

Later, in 1997, a reading of the brief, broad brush-stroke official sesquicentenary history of the Diocese, confirmed what had been planted in my mind—that Melbourne indeed had been founded with an evangelical bishop at its helm.¹ There was no denying the facts of the historical record: that in 1847, an evangelical Englishman, Charles Perry, was selected as the founding bishop of Melbourne. But that official history, and later still, the great majority of histories and narratives presented to me from within the Diocese, whether in print or in conversation, held to a particular implied metanarrative; a narrative that explained the presence of that evangelical past in Melbourne.

And here it is: that Melbourne, founded evangelical, eventually grew up, left its harsh conservative, wowser-ish foundations—no drink, no smoking, no dancing, no music—and became more cultured and intellectually mature, reaching the full flowering of Anglican identity, that is Anglo-Catholicism, and later yet, liberal Anglo-Catholicism. Evangelicalism was, and is, good for infancy and youth but as surely as a seed turns into a tree, true grown-up Anglican maturity looks like liberal Anglo-Catholicism.

This dynamic, according to this metanarrative, is true of the Diocese of Melbourne's evangelical past: founded evangelical, but gradually maturing into Anglo-Catholicism. And it is true of the Melbourne Anglican's personal spiritual experience: and so I've heard, in the past decade of life in this Diocese, story after story of an Anglican life started as an evangelical, but now graduated, matured into Anglo-Catholicism—especially of a liberal theological kind. Note that this metanarrative is at work in dioceses in the Global South today, founded by evangelical missions but now increasingly funded by liberal sources.

It seemed to me that such a powerful and persistent metanarrative should not go unchallenged. Why is it that evangelicalism has continued, has persisted, even thrived in some quarters, within the Diocese of Melbourne? Why hasn't it just rolled over and died out as a movement? The prevailing metanarrative described above implies that it should have, and it should have long ago. But it hasn't! Why? That question lay at the heart of my recent research studies.

Four vital contributors

The conclusion I came to was a fourfold one: that it takes four vital contributors to ensure evangelical continuity within a diocesan or denominational setting. Melbourne, it occurred to me, has never had all four in the same place, in good strength, at the same time. Hence as a diocese it failed to achieve a more uniformly evangelical character,



The Bishop was of opinion that the Church Missionary Association should undertake to promote the College, that thereby there would be greater certainty of evangelical continuity. Rev A.R. Ellis (C.M.A. Sec.) pointed out that the C.M.A. would be undertaking the training of men for the Home Mission in this area.

unlike another diocese to its north. Importantly, Melbourne has had, consistently through its history, vital strength in one or two of the contributors—hence evangelicals have persisted and even thrived in certain quarters within the Diocese.

Here are the four vital contributors:

1. Healthy evangelical **parishes**;
2. Healthy evangelical **societies** focussed on mission and evangelism;
3. A strong Anglican evangelical theological **college**; and
4. A diocesan **bishop** willing to promote and support leading evangelicals and their causes.

Parishes

Parishes are the basic unit of organisation of a diocese, the context in which most regular week-to-week ministry occurs and in which able evangelical ministers base the bulk of their preaching, teaching and evangelistic ministries. Parishes also provide ministry to all age groups and all comers—by definition they exist to serve any and all.

Healthy evangelical parishes are spheres of vital evangelical activity, places where evangelism has to work! They are where converts are won, and, critically, where young people are converted and energised and directed towards active ministry. Additionally, local churches are also where lay people exercise ministry leadership. So from the local parish, future leaders are identified, nurtured and led to offer for the ordained ministry. Their vocations are first identified, developed and tested in the sphere of parish work as active lay persons.

Critically for Melbourne Anglican evangelicalism, there has never been a period in its history when it has been without healthy evangelical parishes. Here is a rough unbroken continuity of such parishes from 1847 to the present day: St James' Melbourne, St Stephen's Richmond, St Mary's Caulfield, St Matthew's Prahran, St Columb's Hawthorn, St John's Toorak, St Hilary's Kew, St Jude's Carlton—they've each been known, in their turn, as the flagship evangelical parish of Melbourne.

Incidentally, parishes of course also affected the character of the Church Assembly or Diocesan Synod, which is made up of parish representatives—clerical and lay. Hence the character of the parishes has a determinative effect on the outcome of elections and selections, most critically in the matter of appointments of successive Bishops and Archbishops of Melbourne.

Societies

From parishes, the keenest evangelicals turned to evangelical societies as an outlet for leadership energy. Parishes were too often bogged down with the mechanics of turning out another Sunday service, or developing local programmes to meet local needs. They were relatively less creative in their modes of ministry to younger people. It was left to societies like the interdenominational Children's Special Service Mission (today, Scripture Union Family Missions) to evangelise and to cater to the spiritual needs of children. The Church Missionary Society's League of Youth

performed a similar and extremely powerful function for young adults.

Such societies rapidly developed into the main context in which new and youthful leadership was trained and raised up for evangelistically-focussed ministry. Participation in ministry from an early age, in a lay capacity, and with encouraging results from evangelism, proved to be a significant formative experience. Evangelicals' enthusiasm and commitment to evangelism and world mission was awakened through the spirituality emphasised in the societies. Societies also provided vital leadership experience—unfettered by diocesan controls or interference. This sort of practical hands-on ministry experience led to some considering ordained or missionary service. Such men and women then went on to further training in a theological or missionary Bible college.

College

Our third vital contributor, the theological college, acted as a kind of finishing school for evangelical talent, receiving as students those enthused for ministry or who felt powerfully led by God to offer for ordained or missionary service.

For most evangelicals, prior experience of ministry in the parish or society setting tended to have a more significant formative effect on their theological perspectives and ministry methods than their college experience. However the theological tone of the college has also had a powerful impact, especially on their intellectual formation. In my research period, the attitude of the college principal, due to the low numbers of full-time staff, has been overwhelmingly important. This was true of both Moore and Ridley.

The ethos of the college—its sense of priorities in ministry, focus on overseas missionary work, and attitude towards the diocese and ecclesial matters—have also been influential on students. The early record of Ridley College magazines and publications give a good indication of the value assigned within the culture of the college to particular forms of ministry. At Ridley, missionary work in rural and overseas settings was especially feted. Advancement through the ranks of clergy was also noted, whether alumni had been appointed archdeacons, canons or bishops locally or overseas. It was an evangelical college focussed on its role within the world-wide Anglican denomination. There was hardly any mention of interdenominational affairs.

Bishop

From college, those entering ordained ministry have been dependent on the presence of a diocesan bishop willing to ordain and licence them to particular parishes or ministries—the fourth vital contributor. The bishop's endorsement has also been crucial to advancement in the ranks of diocesan affairs; effectively promoting or stifling evangelicalism's impact on the Diocese as a whole.

In periods when the diocesan bishop did not actively encourage evangelical ministry, opportunities for such ministry elsewhere—like with CMS in East Africa, or outside Anglican structures—were increasingly viable alternatives for younger evangelical leaders. The same influence extended to coadjutor or assistant bishops and archdeacons,

but on a lesser scale. At various times, the power and influence of other personalities have overshadowed the diocesan bishop's leadership, but the system of licensing clergy meant that the diocesan bishop wielded critical influence over the long term character of the parishes and hence the Diocese. A bishop's active encouragement or discouragement of evangelical appointments altered the character of a vacant parish radically. This in turn altered the kind of culture and ministry offered by the parish to its locality. And so we return to thinking about healthy local parishes.

The flow-on effect of each contributor into the next, illustrated by the overlapping images in the montage, describes how the movement is able not just to self-perpetuate, but also to increase in vitality and strength. However, take one contributor out of the flow, or decrease its effectiveness, and the vitality of the whole is decreased.

Four contributors applied to Melbourne's history

Now let us consider briefly these four contributors and the question that beset us at the beginning. What has been the secret of evangelical continuity in this Diocese? Or, why hasn't evangelicalism died out in Melbourne, according to the prevailing metanarrative of Melbourne Anglican history?

I can think of three reasons. First, and as I've already alluded to, at every stage of its history, there have been vital healthy evangelical parishes. Sometimes due to the stubbornness and tenacity of their vicars, or in the case of the founding and early history St Hilary's Kew the tenacity of its laity, who asserted boldly and publicly in the papers, with reference to pressure put of them to not appoint the young evangelical vicar of their choice, 'he who pays the piper has a right to call the tune'.²

At every stage there have been parishes where succeeding generations have been soaked in and imbibed an evangelical spirit. And parishes have been given or have mustered enough independence to sustain that evangelical culture.

Second, that evangelical culture has proven able to rise to the challenges presented to its right to survive. The evangelical gospel seems to be remarkably resilient to charges of anti-intellectualism, or incipient immaturity doomed to die out or grow out into something else. Evangelical people have an energy for evangelism that must find an outlet. If not in a local church, then in their societies: CSSM, SUFM, CMS, AFES. In any case, converts are won, converts populate evangelical parishes that then stay evangelical in culture. The facts are that this keeps happening. Effective evangelism is critical to evangelicalism.

Third, Melbourne evangelicals acted strategically, decisively and bravely—in the face of episcopal opposition—to found and sustain their own evangelical college, Ridley.³ Within the training college rests the long term future of the movement.

What are the lessons for EFAC?

Preaching and healthy local churches

EFAC was founded by John Stott for the encouragement of evangelical ministers feeling beleaguered in their minority status within their dioceses. Preachers' clubs came together

to study the Bible, pray and work on their preaching. Stott recognised that healthy local churches are the basic unit of organisation within God's plan for his people. The recovery of evangelistically-effective expository preaching paved the way for strengthened churches. The church needs such preaching in every age! Without preaching that is both clearly evangelistic and clearly sitting under the text of Scripture, the spiritual capital of a church dwindles and its vitality is misspent or lost.

Partnership with societies


EFAC is, of course, an evangelical society. Its role in Australia needs contemporary clarification. In the past it has focussed on encouraging evangelicals in minority situations; providing, among other things, resources for preaching and evangelism. It has been the de facto network for Anglican evangelicals, but not since the 70s and 80s and the National Evangelical Anglican Congresses has it had any real leadership role in the national Church. It could, of course, recast its role in terms of fostering the evangelistic and expository preaching priorities outlined above; especially in creative ways beyond the current regular experience and practice of local churches.

An eye on the college

The relationship between EFAC and the local evangelical training college could become the critical interface between ministry practice and theological training. Local church leaders feeding back to theological educators their needs, issues and challenges; theological educators staying in touch with current issues and serving needs at the coal face of evangelistic ministry. Loss of this connection spells a long, slow and disastrous disassociation between theological education and actual conversion growth in the Church.

Relations with the bishop

Episcopal authority is a critical element within Anglican ecclesiology, and any movement seeking to have a long-term impact must enjoy a degree of support from the leading bishop. EFAC, as a peak evangelical society within a diocese, has opportunities to develop friendly and robust relations with the diocesan bishop—especially where evangelicalism is not the majority spirituality.

Here then are a few humble suggestions offered up as fruits of a recent season of labour. May the Lord bless his gospel workers in the Anglican Church of Australia for yet another season of harvest! 



Wei-Han Kuan is the State Director of the Victorian Branch of the Church Missionary Society in Australia.

Life of Brian

The Revd Dr Brian Rosner, Principal of Ridley Melbourne, speaks to the editor.

Brian, why did you apply for and accept the role of Principal at Ridley?

I knew of Ridley's fine reputation as an evangelical college committed to effective training for a range of gospel ministries under the leadership of Peter Adam. To be honest, I wasn't looking for such a role myself, but was encouraged to apply by a couple of friends whose opinion I respect. So it was a matter of exploring the possibility with the Ridley Board and praying for God's guidance, and eventually a new measure of faith and courage.

A year into the job as principal of Ridley Melbourne, what have been your highlights?

The biggest highlight has been the people. I am happy to report that Ridley has delightful students, a strong faculty with diverse gifts, warm and able administrative staff, passionate stakeholders, and a competent and supportive board, not to mention excellent food! There is a genuine team spirit around the college, springing from our common commitment to Jesus Christ. The warmth of the gospel is evident everywhere you look.

It's been a busy year, with three faculty appointments, the Marketplace Institute and Ridley Certificate getting up and running, and the development of a strategic plan for the next five years in the mix. We have a slew of visiting speakers this year, including Paul Barnett, Tom Wright and Mark Dever. And we are exploring some partnerships with organisations like the Centre for Public Christianity and Gordon-Conwell Seminary in the USA.

The job comes with an abundance of exciting opportunities and also significant challenges.

What kind of leadership do you think a college principal ought to exercise?

Along with ensuring that the college is well-run, a task for which I am well-supported, in my view the main task of leading a theological college is to provide theological leadership. Good theology, evangelical and reformed, should infuse everything we do. Defending and expounding the gospel, as well as commending it by the way we live, must always be our focus.

Providing theological vision is key. As Timothy Keller defines it, "a theological vision is a vision for what you are going to do with your doctrine in a particular time and place" (*Center Church*, page 18). I believe Ridley has a role to play in bringing evangelical scholarship to the new questions faced by Christians in a post-Christendom context. How does the

grace of God teach us to live in a time of increasing secularism, materialism and atheism?

On this front I hope to continue my own work of research and writing. I have a book on Paul and the law coming out in June. I also hope to work with the faculty on questions of contemporary interest. Currently, for example, we are working together on the topic of what to do when Christians differ on matters of faith and conduct. We are presenting our findings at a Ridley day-conference on disputable matters later this year (2 September).

Part of my role is to ensure that Ridley is true to its values: high academic standards and the formation of Christ-like character; in a context of Christian community; for the purpose of equipping men and women for effective service and mission.

What does Ridley have to offer for those who can't come to college?


We have a suite of online courses for the first year of study and are currently considering expanding these. We find that eRidley appeals to many people who can't come to college to study in person.

Also, we have just launched the Ridley Certificate, a new on-line course designed for anyone who wants to deepen their faith and be equipped for serving their church and in the world. It's an absolute cracker (in my humble opinion). The first unit features Mike Raiter offering an overview of the whole Bible.

Ridley has a strong Anglican evangelical heritage. What role do you envisage it having within the Australian Anglican church?

Training people for ministry in the Anglican Church is at the heart of college. Ridley's Anglican Institute, ably led by Richard Trist and Anthea McCall, aims to raise up, train and equip future ordained leaders for the Anglican Church in Melbourne and throughout Australia. We want to offer the best possible Anglican ministry formation program, producing gospel focused Anglican leaders for the next generation, for a wide range of ministries.

How can the EFAC community keep praying for you and Ridley Melbourne?

Pray that we will be true to our vision. Pray that God will provide us with the resources to fulfil that vision effectively. Pray that God would make our love abound more and more in knowledge and depth of insight to his glory and praise (Philippians 1:9–11). 



How to nurture new believers

One on one with **Deb Sugars**.

One of my great joys in ministry is meeting one to one with new or young believers. My focus in this article is on discipling new and young believers, often a much-neglected area of ministry. We work hard to bring people into the kingdom—for them to hear the gospel, and respond. It is vital that we continue to work hard to help them become established believers, who have deep roots in Jesus, as their Lord and saviour. What does this look like?

A 'disciple' is someone who knows Jesus, and follows Him, someone who has a relationship with Him, has responded to his offer of forgiveness, and has received his grace. Discipling includes people hearing and responding to the gospel, and people growing in faith for the rest of their lives, through these stages. The time frame is different for each person.

New believers are particularly helped to grow in Christ by being disciplined. Those who may not be 'new' believers, but who have had little exposure to the Bible, and need some help to read and understand it for themselves are also greatly helped.

What goals are we aiming for, as we disciple a new, or young believer? These three Bible passages give us some core ideas:

It is Christ whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ. Colossians 1:28

The goal: New believers growing towards maturity in Christ.

We must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped ... promotes the body's growth in building itself up in love. Ephesians 4: 15–16

The goal: New believers grow, by receiving ministry, to become loving, active and servant-hearted members of the body of Christ. We will unpack some of these specifics in this article.

And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well. 2 Timothy 2:2

The goal: To transfer ministry from one person to the next.

We are aiming to present people mature in Christ, who become loving, active and servant hearted members of the body of Christ, and who will eventually disciple others, so transferring ministry from one person to the next.

'Mature' in Colossians 1:28 above means 'complete', 'fully developed' in Christ. We are more familiar with its use in relation to wine, or cheese, but for our purposes here, we are talking about maturing people. When we first turn to Jesus in repentance and faith, the Holy Spirit begins the work of growing us toward maturity in him. It takes a lifetime, and isn't a straightforward or smooth exponential growth curve! Instead it has many dips and troughs, ups and downs. And, we will never be fully mature, until we are resurrected, so 'maturing' is more accurate.

What does discipling a new believer actually look like?

The gospels give us a very clear picture of how Jesus teaches and discipled. In 1 Thessalonians 2:1–12 we see discipling made very plain. Paul writes to the Thessalonian Christians, reminding them how they turned from serving idols, to serve the true and living God, and how they grew as followers of Jesus.

We were gentle among you, like a nurse tenderly caring for her own children. ⁸So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us. You remember our labour and toil, brothers and sisters; we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. ¹⁰You are witnesses, and God also, how pure, upright, and blameless our conduct was towards you believers. ¹¹As you know, we dealt with each one of you like a father with his children, ¹²urging and encouraging you and pleading that you should lead a life worthy of God, who calls you into his own kingdom and glory.

1 Thessalonians 2:7–12 (NRSV)

Paul's image in verse 7 is of a nurse or mother caring for newborn babies. Let's unpack Paul's analogy further. Often in the New Testament we see young or new believers referred to as babies, needing milk, not meat, just as a newborn does (needing help in everything). Why is this analogy used? What is the role of the parent or the nurse? It is to provide all a newborn baby needs. It sounds fairly

obvious and simple. But perhaps the implications are not so obvious. Parenting is a constant act of selflessness. Nowhere else do you subvert your own needs for that of another human being for twenty-four hours a day. If in doubt, ask any new parent. We can heave a sigh of relief though—discipling a new believer is not quite as intense as this! But it does make the point that we will encounter some hard work, that requires us to be gentle, as with a new baby, yet as we shall see later, also bringing in discipline and challenge too. It is a parent-like commitment. Parenting includes being responsible for the direction of a child's life. Disciplining involves establishing what the limits are, and helping the child to live in the reality of these limits.

To add further to our task as disciplers, Paul talks in verse eight of his determination to share with the Christians at Thessalonika, 'the gospel of God, and also our own selves, because you had become very dear to us'. His genuine love for them shines through. Paul is willing to be spent for their sake, so that they grow in their relationship with Jesus.

What does showing genuine love look like, as we disciple a new or young believers? Initially, a new Christian needs plenty of help. They need a safe place to ask questions, free from ridicule. They need help to learn how to read the Bible with someone who can simply answer their questions, address areas of confusion, and encourage them to a gutsy application of what they read. Someone who will keep asking them 'what does this passage say' and 'how do you need to live, as a follower of Jesus, because of it'? And to do so in a way that both challenges and encourages. For the discipler this takes love, committed prayer, thought, time and preparation. We also need to recognize both the reality of sin and God's power to deal with sin in the life of the new believer.

I find that new believers often don't know how to take the next steps in their new life in Christ. They can be unsure or confused by many of the aspects of living as a follower of Jesus. By meeting regularly with someone who they get to know and trust they can receive help. Those of us who have been believers for longer can take this for granted.

A new Christian may have little or no experience of praying, reading the Bible, or belonging to a church. They have no experience of what it feels like to be a new creation in Christ (2 Corinthians 5:17). It is completely new for them to have God's Spirit at work turning their life upside down and completely reshaping their being. This involves some huge challenges; many of which we have forgotten about.

As we disciple one-to-one we can address the individual needs of a new believer and be patient when they stumble, lose sight of God or experience set-backs.

Back to 1 Thessalonians 2:10. Paul says: 'You are witnesses, and God also, how pure, upright, and blameless our conduct was towards you believers.' Paul is keenly aware of his relationship with the new believers and that the way he lives matters. He is fully aware of the huge impact his behaviour has on others and especially new believers. How he lives out his faith and trust in God will inevitably shape these people. Paul realizes that he will be imitated.

We too, will be imitated by new believers. As they seek

to follow Jesus they will use our efforts to follow Jesus as a model. As our life is exposed, both the good and the bad, God will use us to help others to grow in maturity.

Back to the parenting analogy. Children learn by imitating their parents in all aspects of life; from how they walk to how they talk. As they grow they imitate less and develop the ability to think, act and make choices for themselves. This is part of maturing; moving from dependence to independence. As we disciple, our goal is to encourage the new believer to become independent from our initial discipling relationship to the point where they are able to disciple another new believer. They must become independent from us without becoming independent from God.

Paul moves back to the parent analogy, in 1 Thessalonians 2:11–12: 'As you know, we dealt with each one of you like a father with his children, urging and encouraging you and pleading that you should lead a life worthy of God, who calls you into his own kingdom and glory.' Paul's great desire is to see these new believers leading lives worthy of our great God. This involves urging, encouraging and pleading.

This is beginning to look like meeting with a new believer regularly; maybe for an hour weekly or fortnightly, to pray, read, and talk.

As we disciple, here are some clear lessons to be learnt from Paul's dealings with the Thessalonians. We need to imitate Paul.

Ask God for a genuine love for the person we are discipling. We need to pray for their ongoing growth and trust that God will enable them to put down firm foundations of faith.

Be willing to give time and energy to pray for them and with them, to read the Bible with them, and discuss gutsy application.

Continue to help them to understand the fullness of the gospel, urging, encouraging and pleading so that they can be sure of their salvation, learn how to pray, understand what it means to belong to the family of believers, and be an active part of the church.

Recognize that we will be imitated. Our lives will be scrutinized. How we live matters.

Take into account the cost of the parental role in time, preparation, energy, prayer, and thought.

Be aware of the individual needs of new believers.

Help the person to be accountable. Firstly to God, and also to us, the church.

This isn't a formula. Different people grow at different rates and in different ways. Our approach must be attentive and personal.

What specific changes would we pray for and hope to see in the life of a person we are discipling?

That the new believer develops:

1. A firm trust in God, assurance of salvation and a big understanding of God's grace
2. An active prayer life, reading and grappling with the Bible, becoming an active member of a church.

3. A changed life—the Spirit at work bringing growth in godliness.
4. A growing desire to serve others (See 2 Timothy 2:2). Transfer of ministry from one person to the next.

How can we make sure new believers receive continued help beyond immediate follow-up?

1. Continue to meet with them but with decreasing frequency.
2. Arrange for others to also meet with them.
3. Encourage them to join a small group Bible study.
4. Make sure they attend a church where the Bible is clearly taught and ensure they get connected there.

How would you help a new believer choose and relate to a new church?


1. As above, help the new believer to look for a church where the Bible is clearly taught and where there are people their own age.
2. If you live in different areas and the new believer can't easily attend your church, go with them to their new church.
3. Introduce them to the minister and the people. Encourage them to let others know that they are a new believer.

Some suggestions for meeting with a new believer

1. Read through a Gospel together and discuss.
2. Use studies you write yourself.
3. *Just for Starters* studies (Matthias Media).

4. *Studies in Assurance* (Navigators)
5. Bible studies, especially the Gospels (Matthias Media)
6. Give the new believer a book to read and discuss with you: *Hanging in There* by John Dickson (Matthias Media) or *Mere Christianity* by C S Lewis.

Other Resources

1. *Mentoring to Develop Leaders* by John Mallison (Scripture Union & Open Book). Revised edition available with study notes and new material. Accompanying Mentoring Trainer's Pack with an extensive range of resources.
2. *The Making of a Leader* by Robert Clinton (Navpress)
3. *A Discipleship Handbook* by Sophie De Witt (Authentic) focuses on mentoring and discipleship in universities. She helps the discipler to work with new or young Christians to establish strong foundations, persevere in faith and serve in leadership.
4. www.christianmentoring.com.au
5. *One to One* by David Helm (Matthias Media). 



Deb Sugars is a pastoral worker at St Jude's Carlton.

ARDF

Kimberly Smith introduces the Anglican Relief and Development Fund.

The growing influence of global south leadership within the Anglican Communion (www.globalsouthanglican.org) has led to the emergence of the Anglican Relief and Development Fund. This is a new faith-based overseas aid agency now operating within a coalition of independent integral mission agencies in the USA, Canada and Australia. ARDF Australia was launched last year during the EFAC-sponsored visit of Archbishop Ben Kwashi (Jos, Nigeria) to several Australian capital cities. The Primate of South East Asia (Most Revd Bolly Lapok) and six other G S Primates have written: 'We look forward to working with you and like-minded colleagues and agencies in the worldwide Anglican Communion.'

Leadership

From the beginning, accountability and governance of ARDF Global has been enriched by an international board of trustees which includes many of the global south primates who were involved in initiating ARDF Australia. The international board currently includes Archbishops Anis (Egypt), Lapok (SE Asia), Akrofi (West Africa), Deng (Sudan), Isingoma (Congo), and Zavala (Southern Cone), and EFAC members Glenn Davies (former National Chair) and Kimberly Smith (Victoria).

Locally, an autonomous Australian board comprises well-known EFAC identities, Glenn Davies, Richard Condie, Richard Trist and Kimberly Smith. Recently the board invited former CMS missionary Fiona Oates to work part-time as a project consultant and to help ARDFA achieve tax deductibility status under AusAID's Overseas Aid Gift Deduction Scheme.

Strategy

The goal of ARDFA is to bring evangelical Australian parishes and people together in partnership with like-minded parishes and dioceses in developing countries to relieve and address the causes of poverty, distress and disability and at the same time share God's gifts of salvation and grace.

Assisting and working with Anglican communities impacted by natural disasters is also one of the objectives of ARDF Australia. In the longer term, ARDFA seeks to build the capacity of global south dioceses and provinces to respond to natural disasters through the appointment of emergency chaplains using training materials which have already proven so successful in Australia.

ARDFA's first development project—micro finance for the deaf in Cairo—was initiated by chairman of the Global South Primates Steering Committee (Mouneer Anis, Bishop of Egypt) when he visited CMS Summer Schools in Australia last year. Other projects being considered include a pilot parish/village economic empowerment project in Myanmar and short-term English language teaching as part of Singapore Diocese's Missions Gateway initiative which covers Nepal, Laos, Cambodia, Thailand, Vietnam and Indonesia.

Integral Mission


ARDF promotes integral mission. This means that every project must (a) be initiated by and responsible to local or indigenous Anglican leaders and (b) have a spiritual component.

In this sense, ARDFA practices integral mission. Both ingredients are managed by the in-country partner in accordance with ARDFA policy and AusAID requirements under Australia's Overseas Aid Gift Deduction Scheme. However, Australian tax-deductible gifts are not used for the spiritual component.

It is well recognised that evangelical parishes can be powerful catalysts for change in their local setting. For example, ARDFA is currently exploring the feasibility of engaging in an economic empowerment program with the Province of Myanmar—and would love to hear from any Aussie parishes who would like to participate in funding this and similar projects in the Asia-Pacific region.

Prayer Support

Prayer support is vital for ARDFA. Although financial support is most welcome, we recognise that the prayers of our friends and supporters is what we need most.

You can find out more about ARDF by visiting our web site at www.ardfa.org.au. We invite you to become a member. We need you. 



Kimberly Smith is the Honorary Executive Director of the Anglican Relief and Development Fund Australia.

I love lists

Three tips for growing through reading from **Tim Johnson**.

How can you tell when a minister graduated from theological college? Just check his or her book collection and find the latest one published.

An old joke that is only funny because it is too often true in spirit if not in fact. A mere few years of theological study at its best equips people with the right tools and stimulates a passion for a lifetime of ongoing learning. There is a need to read and keep on reading to deepen in our thinking and ministry.

So how can we ensure that we are growing through ongoing reading? Ministry places serious demands on our time and it is easy for reading and thinking to be pushed aside by the sermon that needs writing, the parishioner who needs visiting or the mounting administration. I've found the following three disciplines helpful in ensuring that I keep growing through reading.

1. Book reading time

In my second year of ministry my supervisor helpfully challenged me about how much wider reading I was actually doing. He pointed out that I'd soon become shallow and trite in my preaching if I wasn't growing through reading.

He also shared his own system for reading. Each Monday morning he would spend his first two hours doing reading. It was a good way to ensure a gentle start after a busy Sunday. It was a period of time that was less likely to be interrupted by meetings. And it was early enough in the week to avoid the pressure to get things done for Sunday.

I've followed this pattern ever since. Monday morning 9 am–11 am has 'Reading' marked next to it in the diary and that's what I do. That's not to say that I can't and don't read at other times. What it does mean at that I am doing at least two hours of wider reading a week. Two hours a week adds up. That's 104 hours of reading a year which in turn equates to, well, lots of books!

Monday morning might not work for you but set aside some time in the week and mark it in your diary!

2. Set yourself a reading plan for the year

I love lists. I'm a list kinda guy. And if it's on the list than it has to get done. So for me it's really helpful to set a reading plan for the year and to put dates against each book as a rough guide for reading it.

I first stumbled onto this idea when I did the Arrow Leadership Program and we had a reading program for two years. Because there was a program, I did it. And I worked hard to stay on track with my reading. So when I finished Arrow I just devised my own program and each January I try and lay out what I plan to read for that year. Of course, the list isn't set in stone. Something might be placed in your hands that you absolutely have to read. Sometime I get behind or, more rarely, get ahead of the program. But it is a

way of intentionally setting out what I am aiming to do.

It also helps me to balance what I am reading. As I look at the year ahead I try and include books on the Bible, theology, church history and biography, preaching, spirituality, leadership, and ethics. We all like to read in our areas of interest but if we are reading in order to strengthen and sustain our ministry than we need to balance it out. There is always more that I want to read than I can read, so this also helps me to prioritise what goes into the list.


If you are a list person then you'll love this idea, dates and all. For others this will just seem scary! You need to find what works for you. Perhaps just a general list of things that you'd like to read that you can refer to when you next need to choose something. But it is helpful to track and measure what you have actually read in a year so you can assess how you've been going.

3. Always carry a book

There is a lot of lost time in a week. Whether it's a gap between appointments or while waiting for someone who's late for a meeting there are often periods of 5 to 15 minutes where reading can happen. It's not much in and of itself but it adds up. I always try and have a book with me so that I can read a few pages while I'm waiting. It's a better use of time than twiddling your thumbs.

Always having a book on hand is much easier with the advent of e-readers. You can carry your whole library with you on something the size of a single small book. You can also access your electronic library with a smart phone so that you can read wherever you are. When you return to your e-reader you will find that the place where you are up to is synchronized across devices.

I also try to read while I'm travelling to meetings. Obviously this is harder when I'm driving rather than on the train and the tram! It is a great use of otherwise idle time. It also motivates me to use public transport so that I can read; and that's good for the environment too, right?

The bottom line with all of this is intentionality. If we acknowledge that it is a good thing to keep reading so that we are stimulated and growing then what practical steps are we going to take to ensure that we do it? Here are just three tips. Perhaps you have some more. 



Tim Johnson is the newly appointed senior minister of St John's Diamond Creek.

Sexegesis

Justin Denholm assesses an evangelical response to *Five Uneasy Pieces*.



Sexegesis

Edited by Michael Bird
and Gordon Preece
Anglican Press
Australia 2012
ISBN 9781922000491

Questions relating to sexuality are fiercely contested and deeply felt. In Australia's current political and social climate issues of sexuality are frequently encountered. Should the definition of marriage be expanded to include same-sex relationships? Should churches and individual ministers be free to decide conscientiously if they will conduct such weddings? What voice in the public space do Christians deserve on this matter? More fundamental conflicts exist. If Christians oppose homosexual activity, on what basis do they do so? Because God prohibits it, or because it leads to personal or social problems, or because

children should live with their biological parents? Even Christians who agree about an issue like same-sex marriage may have very different reasons for doing so and might choose to speak about it differently.


With so many questions like these being asked, it is essential that Christians be equipped to respond and engage in a faithful and respectful fashion. We need to be well prepared both to speak clearly and carefully into the world outside the church, while also ensuring that discussions and decisions with our brothers and sisters inside the church are faithful to the message that we have been given. Critically, we need a robust and intelligent understanding of what the Bible has say to say about sexuality and homosexuality in order to engage with these questions in a faithful way.

In 2011 the collection of essays *Five Uneasy Pieces* sought to engage with Biblical texts frequently highlighted as specifically dealing with the morality of homosexual activity: Genesis 19, Leviticus 18:22 and 20:13, Romans 1:26–27, 1 Corinthians 6:9–11 and 1 Timothy 1:8–11. This is a laudable approach; as Christians dealing with important and complex moral issues, it is critical that our discussions with each other revolve first around scripture. However, for the authors of *Five Uneasy Pieces* it was also clearly a 'shot across the bow' of evangelical Christians. The collection sought to assert that the Biblical evidence for the immorality of homosexual activity was at best speculative and aimed to provide support for a range of subsequent positions in relation to issues such as same-sex marriage and ordination of those in same-sex relationships. *Five Uneasy Pieces* was the opening of a conversation-in-print, and an evangelical response was needed to continue the discussion.

Sexegesis, edited by Michael Bird and Gordon Preece, is subtitled 'an evangelical response to *Five Uneasy Pieces*', and provides the next step in this conversation. At its core are five chapters written in direct engagement with both the key Bible texts and the essays from *Five Uneasy Pieces*. Each

chapter explores the selected passage, and offers an evangelical exegesis alongside critical engagement with its counterpart essay. As a response it is more than adequate, with chapters that are clearly written and present fair analysis of both text and opposing argument. Between Lindsay Wilson's offering on Genesis 19 and Denise Cooper-Clarke's engagement with 1 Timothy 1:8–11, I found both sensible reformulations of traditional understanding of each text as well as careful and uncompromising engagement with the nuances of novel interpretations arising from *Five Uneasy Pieces*. While brought together swiftly *Sexegesis* has an admirable clarity of vision that brings the work together as a coherent whole instead of a series of loosely related chapters.

So, apart from a truly excellent title, what does *Sexegesis* have to offer the reader? Primarily, it is clear and consistent and argues throughout for a well-informed reading of Scripture which respects its evident meaning. Although it is clearly preferable to read both books in contrast, it is also worth pointing out that *Sexegesis* is accessible for the reader who has not previously considered *Five Uneasy Pieces* in depth. Despite all the thoughtful Biblical discussion found within the chapters, perhaps the highlights for me were the 'bookends' of Gordon Preece's opening chapter ('Sexual ecology between creation and new creation') and Barry McGrath's conclusion ('Listening to a complex story'). Preece's chapter addresses one of the evident weaknesses of *Five Uneasy Pieces*; in focusing on short isolated passages, the sweep of the creation narrative and its significance for understanding human sexuality is lost. McGrath completes *Sexegesis* by drawing on his considerable pastoral experience to write sensitively about the dangers of simplified sexual identity labels, and encourage us to continue an active and relationally meaningful discussion within our communities.

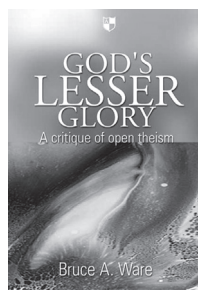
So, I suggest you buy and read this book, and keep it as a resource for your church communities. Read it all the way through and use it as an opportunity to reflect about how we can keep listening and interacting thoughtfully and respectfully. Let's look for chances to engage not just with academic arguments and theory, but with people who need to be heard and journeyed alongside; a process for which *Sexegesis* provides us with a helpful model. 



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The diminished god

Tim Johnson finds an ally in confronting an evangelical heresy.



**God's Lesser Glory:
A Critique of Open
Theism**

Bruce A Ware
Apollós 2001
ISBN 9780851114811

It's not often that I finish a book and decide to contact the author to thank him or her for writing such a helpful contribution to the Christian church. However, after reading *God's Lesser Glory: A critique of Open Theism* by Bruce Ware I did just that.

Open Theism is an 'evangelical heresy'. Its main proponents are from evangelical churches, it presents itself as a legitimate variant within evangelicalism, and its influence is growing very quickly in evangelical churches in the Western world. But what is Open Theism?

Some years back I preached a sermon series on the book of Job. In the final sermon I was particularly emphasizing the sovereignty of God even in the midst of great trials and hardship. As Job himself says to God in Job 42:1, 'I know that you can do all things, and that no purpose of yours can be thwarted.' On Monday morning I received an irate email from a member of the congregation. What I had taught was untrue, he argued. God's purposes can indeed be thwarted because God's sovereignty and indeed God's knowledge of future events is limited. So when faced with atrocities in Rwanda or personal trials and sicknesses we must not blame God. God is doing all that he can to prevent these things but sometimes he is blindsided by events and powerless to prevent them occurring.

What this man was articulating was Open Theism, the view that God not only doesn't foreordain future events but he does not exhaustively know them either. It is driven by a libertarian view of human freedom, that in any given situation causes may 'influence' or 'incline' us to a certain choice, but they never determine the choice. If this view of freedom is true, Open Theists argue, then the future is undetermined until choices are made by us. God becomes more like a chess grandmaster, who is many moves ahead of people but doesn't exhaustively know the future. This is a radical departure from the classical orthodox view of God and Ware's book is an attempt to counter it.

Ware's book is divided into three main parts. In Part One he outlines the teaching of Open Theism, carefully and faithfully explaining his opponents' views. He shows how Open Theism has grown out of the perceived inadequacies with Arminianism. He also represents the perceived benefits of Open Theism, that God has a more genuine relationship with people because he is willing to take risks and he is as troubled by suffering as we are.


In Part Two, Ware critiques Open Theism. He examines the biblical evidence in great depth to show that God does know the future exhaustively and that Open Theism's

apparent 'straight-forward' reading of the biblical texts is inconsistent and skewed. He also explores the theological implications of Open Theism, that it overemphasizes God's immanence at the expense of his transcendence, that it undermines the sovereignty of God, and that it denies the wisdom of God and casts doubt that he will fulfil his purposes for the world.

In Part Three, Ware does pastoral theology and examines the implications for the Christian life of following Open Theism. Bad theology hurts people. Open Theism affects the Christian's prayer life, undermines their confidence in God's guidance and ultimately leads to despair in the midst of pain. While attempting to offer a solution to the problem of suffering, Open Theists end up offering a hope-less solution because if God is unable to prevent certain atrocities now what confidence can we have that he will deal with them in the end?

Ware's book is a wonderful example of theological writing. He is gracious in representing his opponents' views but clear and firm in opposing their errors. He is thoroughly biblical, and explores the breadth of the biblical evidence for God's exhaustive foreknowledge while digging deeply into the meaning of the individual passages. He does critical theological thinking and traces the implications for how an error with this particular doctrine has devastating effects on other orthodox Christian doctrines. And he is pastoral in considering the application of this doctrine in the lives of people. I also greatly appreciated the tone of the book. Ware engages his opponents warmly and lovingly but does not compromise on truth and is not afraid to rebuke and critique. It is an excellent model of speaking the truth in love.

My only frustration when reading this book was that, at times, I wanted Ware to be stronger about God's foreordaining as well as foreknowing the future. However, to be fair to him, he is trying to tackle a particular doctrine and he is attempting to appeal to both Arminians and Calvinists. He himself believes in God's foreordaining the future and it sneaks through at times but he works very hard to limit the discussion as much as possible to the foreknowledge of God.

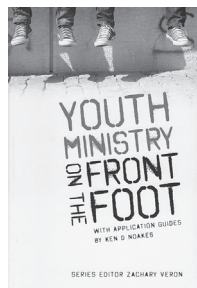
I warmly commend this book for stimulating your own theological thinking, for resourcing and preparing you for a real challenge that may be present in your congregation right now, and for modelling how to do theology in a biblical, critical and pastoral spirit. 



Tim Johnson is the newly appointed senior minister of St John's Diamond Creek.

On your toes

Put the 'ministry' back into youth ministry with **Sam Oldland**.



Youth Ministry on the Front Foot

Edited by
Zachary Veron
Youthworks Press 2012
ISBN 9781922000125

Whether you are a novice youth

minister (the position I find myself in), a seasoned veteran or a member of a team, *Youth Ministry on the Front Foot* provides a refreshingly practical and reader-friendly guide to the complex world and responsibilities of youth ministry.

Youth Ministry on the Front Foot is written from (and for) the Australian context. Thirty-five chapters by thirteen contributing authors are collected under four broad themes: youth ministry, the youth leader, youth ministry principles and developing youth leaders. The bite-sized chapters cover a variety of topics including: developing youth leaders,


engaging with social media, managing issues of gender and sexuality and running a youth camp. Each chapter is accompanied by an application guide which poses questions to challenge readers. The structure helps readers to engage with each principle and not be overwhelmed by the book's breadth.

It seems immensely popular in youth ministry today to espouse a foolproof strategy for exploding numbers and assured salvation while condemning competing models or strategies. *Youth Ministry on the Front Foot* engages with programming elements of youth ministry (particularly in chapter 3 'Putting the horse before the cart' and chapter 13 'How to make your youth group fun and fulfilling') without campaigning for any specific model of ministry. Graham Stanton asserts that, 'strategy must come second, but it must come second' (page 37). Always in first place is the discipling of young people and the proclamation of the gospel.

Youth Ministry on the Front Foot puts the 'ministry' into youth ministry (chapter 1 is titled 'It's all about Jesus'). An array of instructions are presented for communicating Jesus and the Word to young people and empowering youth to be the primary ministers of the gospel in their context rather than volunteer or paid leaders. I found this one of the most encouraging and exciting themes of the book. Cameron Hyslop calls out the all-too-common approach of encouraging youth to invite their friends along to hear the gospel when we should be equipping the saints for works of ministry, to share the gospel themselves (chapter 16). Mike Everett urges leaders to encourage and unleash the passion and gifts that youth possess, refusing to buy into the cultural lie that teenagers have nothing to offer (chapter 10). Reading *Youth Ministry On The Front Foot* has challenged me to reconsider how I view the youth I lead and how I will spur on my leadership team to equip and encourage teenagers as ministers of the gospel.

The authors are to be commended for their focus on

Scripture. They repeatedly place the Bible at the centre of their teaching and implore youth leaders to teach faithfully. Perhaps lacking though is a chapter on other forms of worship for youth (such as singing praise as a community, acts of service beyond evangelism or the importance of praying together). The brevity of each chapter meant that I was often left wanting more, but there is always sufficient to prompt further thinking or reading. The application guide at the conclusion of each chapter makes the book a reflective tool for groups. I will be putting it to good use with my leadership team.

Youth Ministry on the Front Foot left me encouraged and strengthened. It serves as a concise and insightful reference for youth ministries of all shapes and sizes. 



Sam Oldland is finishing his first undergraduate degree and is the rookie part-time youth minister at St Alfred's Blackburn North.

Bullish about Lausanne

As he departs the chair, **Doug Birdsall** reflects on the Lausanne Movement.



Douglas Birdsall resigns as Executive Chair of the Lausanne Movement this June to become President of the American Bible Society.

These are encouraging days for the Lausanne Movement, as we see the momentum from Cape Town 2010 continue. Let me tell you why I am bullish on Lausanne, why I believe it should command the respect of Christian leaders around the world and why I believe The Lausanne Movement should attract the generous investment and financial support of churches, foundations, ministries, and individual donors.

1. Legacy of truth and trust. Billy Graham and John Stott were two of the greatest evangelical leaders of our time. They shaped the Lausanne Movement

and have personified its vision and values. They summon us to be our best selves.

2. Authoritative documents that provide wisdom for the global church: The Lausanne Covenant; Manila Manifesto; and The Cape Town Commitment.

3. Grandeur of vision: The whole church taking the whole gospel to the whole world.

4. Spirit of Lausanne: Humility; Study; Prayer; Partnership; and Hope.

5. Breadth of impact of Cape Town 2010: (a) *Christianity Today*: 'The most representative gathering of Christian leaders in church history.' (b) The Cape Town Commitment (CTC) in 25 languages. (c) Five major publications in the last year based upon the CTC. (d) Thirty-five Lausanne Senior Associates, each with a global network and taking responsibility for one of the CTC Calls to Action. (e) The Lausanne website (www.lausanne.org) which hosts online conversations about each of these themes.

6. Depth of Global Leadership: (a) Board of Directors chaired by Ram Gidoomal and comprising 21 thought-leaders of global influence. (b) International Deputy Directors. Twelve exceptionally capable people who advocate the cause and lead the Movement. (c) Theology, Strategy, Communications and Intercession Working Groups comprised of leaders of missions, seminaries, churches, and businesses.

7. Strength of thought-leadership. Launch last year of *Lausanne Global Analysis*. This a new publication is patterned after *Oxford Analytica* and is edited by David Taylor, Senior Editor at *Oxford Analytica* and former diplomat with the British Foreign Service.

8. Convening power. When Lausanne leaders call a meeting, you can expect that the leaders in any given field will be there. They will come with invaluable information and leave with vision and strategies to make a difference in the world.

In this season we have convened consultations on: Islam; truth and the media; peace and the witness of the gospel in the Middle East; dialogues on world evangelization with Catholics and Orthodox leaders; Creation care; and nominalism.

9. Younger Leaders. The thing that causes me to be most bullish on Lausanne is the fact that in its younger leaders it is blessed with a deep reservoir of talent and energy. Lausanne has a history of developing young leaders. Just six years ago we convened a gathering of 550 young leaders from 115 countries. That investment is producing very significant dividends for the cause of world evangelization. They have brought a surge of energy and creativity into the Movement.

10. Compelling nature of the Lausanne Global Leadership Forum. The Forum that will be convened next June is fully subscribed with 350 global leaders. We will come together to assess global developments since Cape Town 2010, progress and obstacles in world evangelization, and to refine our priorities as we move forward.

Many people compared Cape Town 2010 to the Olympics. Such a gathering creates great excitement, visibility, impact, and inspiration. The Olympics athletes only come together for two weeks for competition. They return to their homes around the world to train, to coach, and to move ahead with the benefits of having been an Olympian. The levels of global visibility and excitement are adjusted to proper levels, but the global impact continues.

The same is true with Lausanne. The Congress was a once-in-lifetime experience for most of us who were there. But the real work is now taking place through relationships, partnerships, ideas, resources, and the inspiration generated by ten days at a Lausanne Congress: Cape Town 2010.

These are great days for Lausanne. But, the best is yet to be. Be certain that I am praying for the Movement and continue to be involved in the work of Lausanne. It is a movement and a global community of friends that I love so much.

Twenty-five years ago I came into Lausanne through the Younger Leaders Conference: Singapore 1987. I thank God that my life has been wonderfully enriched through my involvement in Lausanne.

Now it is time to entrust the movement to a new leader who will be able to take it higher and further to the glory of God. I look forward to being part of it and urge you to continue your involvement. ☎



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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 Australia

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 Australia

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 co-ordinate and encourage EFAC branches/groups in provinces or dioceses of the Anglican Church in Australia.

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