



Essentials Autumn 2010

Promoting Christ-centred
Biblical ministry.

Essentials is the journal of
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the Anglican Communion.



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10 June - 15 September



Glenn Davies has been Chairman of EFAC Australia since 2002. He is Bishop of North Sydney and writes regularly on issues facing the Anglican Church. He has previously been a lecturer at Moore College and has published works on the Books of Romans and Job. He is married to Di and they have two adult daughters and two granddaughters.

ADELAIDE

Thursday 10 June, 7.30pm

AT: St Matthew's Kensington
146 Kensington Road, Marryatville

COST: Donation

RSVP: info@efacsa.org.au or Rosanna, 08 8364 4152

SYDNEY

Thursday 29 July, 7.00pm

EFAC Dinner

AT: St George's, Engadine
10 Waratah St, Engadine

COST: \$25

RSVP: Lyn or Jenine, 02 9548 2296

MELBOURNE

Sunday 29 August, 6.00pm

AT: St Hilary's, Kew, Evening Service
12 John St, Kew

RSVP: www.efac.org.au

GEELONG

Monday 30 August, 7.00pm

EFAC/CMS Dinner

AT: St John's Highton
269 Roslyn Road (cnr South Valley Road), Highton

COST: \$30

RSVP: www.efac.org.au

CANBERRA

Friday 3 September, 6.45pm

EFAC Dinner

AT: Southern Cross Club, Woden
92-96 Corinna St, Woden

COST: \$35.00 in advance to Jonathan Holt

PO Box 6231, Condor ACT 2906 or jonathan@lvac.org.au

RSVP: Guy Matthews, guy@stmattswanniassa.org.au

DARWIN

Monday 6 September, 7.30pm

AT: Nungalinga College
72 Dripstone Road, Nakara

FURTHER INFORMATION:

Bruce Chapman, b.chapman@bushchurchaid.com.au

BRISBANE

Tuesday 7 September, 7.30pm

EFAC Dinner

AT: Kedron-Wavell Services Club
375 Hamilton Road, Chermside

COST: \$37.50

RSVP: info@mathewwhalepubliclibrary.com

HOBART

Wednesday 8 September, 6.30pm

EFAC/CMS Dinner

AT: St David's Cathedral Parish Centre
125 Macquarie Street, Hobart

COST: \$25.00

RSVP: David Boyd, dboyd@cms.org.au

Thursday 9 September, 7:30- 8:30am

EFAC Breakfast

AT: Cafe Zum Salamanca
27 Salamanca Place, Hobart

RSVP: Luke Isham, luke@stgeorgesbatterypoint.org

PERTH

Wednesday 15 September, 12.30pm

EFAC Lunch

AT: St Alban's Highgate
423 Beaufort Street, Highgate

COST: \$10

RSVP: Peter Smith, peter@dalkeith.perth.anglican.org

Wednesday 15 September, 6.00pm

EFAC Dinner

AT: St Lawrence's Dalkieth
56 Viking Road, Dalkieth

COST: \$20

RSVP: Peter Smith, peter@dalkeith.perth.anglican.org



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Finding your voice

Seasoned preachers Peter Adam, Glenn Davies and Kanishka Raffel talk about their preaching role models and methods of preparation with **Wei-Han Kuan**.

Most young preachers can readily identify their early role models, those preachers whose ministry greatly affected and inspired them. Novice preachers often consciously or unconsciously mimic the patterns of preaching in their heroes. John Stott reckoned that it takes about ten years of preaching before the preacher finds their own voice. I was interested in this dynamic and earlier this year asked three experienced preachers to talk about their role models and methods of preparation.

Thanks for agreeing to discuss this. Let's start with role model preachers. Who were your's?



Peter Adam
Principal of
Ridley Melbourne

Peter. Four bachelors!

John Stott, who came to Australia for the CMS Summer Schools in January 1965, and expounded 2 Corinthians. I had not heard a book of the Bible expounded before. It was my call to the ministry, and also provided the model of ministry I wanted to do.

Archdeacon John Moroney, who preached varied powerful, memorable, and convincing Biblical sermons, at Williamstown and Hawthorn, each

one perfectly suited to the text being expounded.

Dick Lucas, of St Helen's Bishopsgate, for his marvellously incisive insights into the Bible, and into its application.

John Chapman, for his example of evangelism, human engagement of preacher and people, and for finding an Australian model of preaching.



Glenn Davies
Bishop of North
Sydney and Chairman
of EFAC Australia

Glenn. John Stott also! He was a model preacher for me in my youth, with his memorable three-point outlines and several subdivisions. I've never heard a better preacher for organising his material into a sermon.

Edmund Clowney, President of Westminster Theological Seminary, is also a person who has influenced me in my preaching. His notes were limited to an A5 page, so he could engage his hearers more personally.

I should also mention my pastor Ron Patfield, who for my formative late teens and early twenties

was a profound influence upon me in many ways, not least of which being his passionate preaching.



Kanishka Raffel
Rector of St Matthew's
Shenton Park, Perth

Kanishka. I was first nurtured in the Word by Keith Birchley who for the last 18 years or so has been the AFES Staffworker at UQ. In those days, he was the pastor of the evening congregation at St Paul's Carlingford in Sydney.

He in turn was influenced by the late Rev Bruce Smith, a masterful and penetrating expositor who I first heard at a Katoomba Easter Convention.

How have you tried to follow their lead in preaching? And how have you realised that you're different?

Peter. I try to follow their attention to the text of the Bible, their care in crafting their sermons, and their careful and pastoral connecting with their particular contexts.

While I have consciously and intentionally tried to understand what works in their preaching and why it works, I also realize that my preaching has to express the human person God has made me, and my context of ministry. So I try to work out how I should preach, and what kind of preaching serves the people I preach to. I consciously re-think my preaching style every five years, to adapt to the cultural changes in our society. Then when I am a visiting preacher, I work harder at human interaction with the congregation, to make for the fact that they do not know me and I do not know them.

Kanishka. What I appreciated about Keith's preaching was his relentless attention to exegesis. Never assuming what the text says or means but working hard to see what the Lord has put in Scripture and thinking hard about why it is there. I don't think I do that well, but it is what I continue to benefit from in Keith's model.

Bruce was incredibly evocative in his use of language. He drew pictures with words which didn't 'embroider' but unfolded scripture. There was too about both of these dear brothers an emotional engagement with the Lord's word which gave authenticity to their preaching. They were entirely believable—the grace of the gospel moved them to tears and to prayer and to zeal in ways that made you want to know the Lord better. Their preaching was a demonstration that the Word was living and active, that to honour the Lord was to hear and respond to his Word.

Glenn. I try to organise my material in a way that is memorable. One of the aims of preaching is to assist the congregation in reading the Bible. I know that I have succeeded if they recall the sermon (or some salient parts) when they next read the passage upon which I have preached. I know it is a high bar, which I confess is not always reached—but when it is, it warms the soul with thanks to God.

Following Edmund Clowney, I try to preach with as few notes as possible. This encourages me to know my sermon well and to engage with people's eyes in my preaching. Most of all I want my sermons to be passionate. I am responsible for delivering God's word to his people. It is a weighty responsibility and a rich privilege to undertake this task. If I am not passionate, how can I expect my hearers to be passionate about God's grace and our covenant response of faith and obedience?

How do you plan your preaching?

What does sermon preparation look like for you?

Kanishka. I want to read a passage early in the week and let it 'travel' with me wherever I go. (Warning: try not to let it have too much presence when you are supposed to be listening to family members!) Then I want to interrogate the passage. The main things I try to work out are what the author is talking about; what is being said about that subject; and why it was important for the first readers and contemporary readers to know this.

As I think about how to communicate these ideas I want to look for movements in the passage—what gives the energy to the argument or the narrative? Are there particular pictures or other sensory or emotional language that is being used? Especially I want to look for the gospel in the grain—where is the grace of Christ to be found—in anticipation, fulfillment, reversal, encouragement, rebuke?

When I think about bringing the message home to my hearers (those patient and forgiving saints!) I want to consider what this truth requires from those who receive it—thanksgiving, repentance, trust, hope. What behaviours or attitudes might (or must!) be changed by such truth? And I want to think about the sins and circumstances that prevent us believing such a word or putting it into practice.

Glenn. First and foremost one must understand the text. In my view, a bishop isn't worth his salt if he cannot preach on any part of the Bible! This should also be the case for any experienced preacher of God's word.

Therefore first rule—know your Bible. Know where the text fits into God's history of salvation for his people (what we call biblical theology); know how one passage integrates with the whole (systematic theology); know how to apply it, for you will not have understood the Bible text unless you know how to respond to it (practical theology).

Secondly, know your congregation. Seek to understand their perspective, their context and their needs. As a pastor of a congregation, it is easier to do this than as an itinerant speaker. The latter must rely upon the general community in which one lives, whereas the pastor of a flock ought to gather this information by listening and getting to know the congregation to whom they are responsible in the Lord.

Peter. At St Jude's I planned three sermon series a year: two books of the Bible, and one topical series. I tried to do one Old Testament book a year, and one difficult Bible book a year. I did topical series because I wanted to model how to go from an issue to the Bible.

Here at college I preach in chapel on one book of the Bible each year: this year it is John. When I am a visiting preacher of course I preach on what I am asked to preach on.


The most satisfying preaching is focused on one book of the Bible. I spend 60 hours working on the book as a whole: then each sermon comes much more easily! (Editor: Read Peter's extended two-part *Essentials* article on preaching from 2 Corinthians in our Autumn and Winter 2008 editions at: www.efac.org.au)

When I was at St Jude's I also ran training classes for lay preachers, which not only produced some good preachers for St Jude's, but also encouraged many to think about being ordained.

Thanks for sharing your reflections with us. And thank you also for your preaching ministry to the wider EFAC Australia community and beyond.

Peter. Let's honour God by devoting ourselves to the Scriptures and devoting ourselves to the congregation, loving God's words and loving God's people, serving God's words and serving God's people.

Glenn. Never lose confidence in the power of God's word to change people (including you) and his promise that his word will never return to him void. While there is much value in gaining a proper understanding of both your text and your audience, nothing is of more value than a prayerful dependence upon God in your preparation and delivery.

Kanishka. The Lord's word does not return to him empty but accomplishes everything he purposes for it (Isaiah 55:11), therefore Preach the Word! 



Wei-Han Kuan pastors young adults at St Alfred's, North Blackburn, and is the editor of *Essentials*.

I am responsible for delivering God's word to his people. If I am not passionate, how can I expect my hearers to be passionate about God's grace and our covenant response of faith and obedience?

Billy Graham

Rhys Bezzant reviews the legacy of the 20th Century's most prominent Protestant.



1959, the year Billy Graham visited Australia, was a high water mark for evangelical faith in this country, as well as a tumultuous turning point in Western culture. Castro's revolutionaries took power in Cuba, and Berry Gordy borrowed \$800 to set up a recording business to be called 'Motown'. Texas Instruments announced the invention

of the microchip, and the first military casualties were recorded in South Vietnam. The birth control pill was legalised, and the reform-minded John XXIII was elected Pope. JFK announced that he would run for President, and the film *Ben Hur* was released. An American Federal judge ordered the racial integration of buses and trams in Atlanta, and a Southern farm boy (and sometime brush salesman) from North Carolina filled the MCG (as it had never before or since been filled) to preach that old-time religion.

Graham explained how men and women might be born again, and appealed to the crowds at the 'G' to do just that, by placing their trust in Jesus Christ, and in his death for sins and resurrection to new life. And thousands were converted, perhaps the closest thing Australia has come to revival. Churches were filled, theological colleges (not just of evangelical persuasion) experienced increased enrolments, and a new generation of leadership for the churches was born. Some fifty years later, what do we make of Graham's legacy? This article wants to suggest some lessons that we can draw from his successes as well as his shortcomings, as we examine the big picture of Graham's ministry, and how it has impacted the world in which we live, and especially Christian culture, US politics and revivalist faith.

American Christian culture

The Christian culture in which Billy Graham grew up was fundamentalist in the American South. Fundamentalism was that stream of Christian faith which rejected interaction with mainstream culture, and withdrew from mainstream denominations, to create an alternative and pure counter-culture. In the US, its most recent fights had been over the theory of evolution taught in schools and critical study of the Bible. This was the culture in which Graham was converted and nurtured, for he enrolled at the Florida Bible Institute, and after that Bob Jones University, eventually working for Youth for Christ in Chicago. He was a child of the 1920s.

In the early 1940s, a new mood swept over many conservative Protestants in the US. Led by Harold Ockenga and joining a new organisation called the National Association

of Evangelicals, many Christian leaders decided it was time to reengage with the broader culture, and, instead of absenting themselves, they decided to coordinate their efforts to shape society, politics and academia. Graham was a significant recruit. The NAE reconnected with a longer tradition in American Christian history, known as evangelicalism, which had preached the Gospel of grace and had expected transformation of this world. Graham made this connection evident at his 1949 Crusade in Los Angeles, where he delivered a famous sermon called 'Sinners in the hands of an angry God' which had been preached some 200 years earlier by America's best-known evangelical thinker, Jonathan Edwards (though leaving out Edwards's references to predestination and election!). Graham left behind his fundamentalist formation, and threw his weight behind a new and exciting venture in Christian cultural engagement. Many of his friends from earlier days criticised him sharply for such 'defection.'

Not only did he want to engage with the wider culture but with various expressions of Christian faith too. When conducting missions all over the world, he was prepared to have various denominational leaders sit with him on the podium. He only asked that they could support his appeal that those who listened should be born again, and allow for follow up from the crusades to be conducted by a wide variety of churches or affiliations. This further alienated him from his roots. He exercised the best kind of ecumenical cooperation, which was strong on the fundamentals of the faith, but allowed for disagreement on matters of secondary concern.

Graham was also an innovator and used new technologies in the cause of the Gospel. He used the radio to broadcast not only sermons but other addresses to the nation in his Hour of Decision, using the folksy send-off 'The Lord bless you real good.' He knew that many American evangelists had fallen to sexual temptation, the so-called 'Elmer Gantry Syndrome,' so he made a pact with his associates to never be alone with a woman, other than his wife. This was his famous Modesto Manifesto, named after the town in California where they were ministering at the time, and serendipitously embodying a reference to their own holy aspirations! The power of his own organisation, the Billy Graham Evangelistic Association, and his achievements in ministry, led many other groups to emulate his success. The rise of the Christian right in American politics had Billy Graham as their informal patron, though he frequently distanced himself from their agenda, methods or even theological temper. It is not just the conversion of individuals

that is Graham's legacy: he profoundly shaped Christian ministry and culture in the second half of the 20th century.

US politics: race, war and the South

Perhaps less obvious to us at a distance is Billy Graham's involvement with US politics, and his close relationship with Presidents Eisenhower, Johnson, Nixon, Ford, Bush Snr, Clinton and Bush Jnr. Unusually, the inauguration of Obama did not have Billy praying the invocation! From his earliest crusades, he was necessarily a political figure: he was from the South, preaching the new birth in an age when America was fast changing, becoming more urban and its Christian foundations were being contested, and at a time when the South was being forced by rule of law to desegregate, leading to racial violence and the Civil Rights movement.

In this mix, Graham took the extraordinary step to desegregate his crusades, starting in Chattanooga, Tennessee, where he personally removed the ropes which had been used to divide the sections of the auditorium into black and white. In some places this didn't have a big impact, in other places it did. Irrespective of the immediate outcomes, he had become a player in a national political debate.

It should be said that involvement in politics was not merely accidental. He wrote letters of introduction to Presidents, was prepared to give advice on Southern politics, and was happy to travel the world preaching the Gospel of peace while his own nation was pursuing a Cold War. Graham was a useful tool in American domestic and international politics, which Presidents knew, and with which he was happy to comply. He preached in the Soviet Union, Korea, and in many African states as well. He had been a supporter of the Vietnam War—in his early days he had been a strident anti-communist.

Most regretfully, he had been an outspoken supporter of Richard Nixon's bids for the White House. He was a personal confidante of Nixon and helped shape the President's strategy to win the South. The South had been Democratic since the Civil War (for the northern Union was led by the Republican Abraham Lincoln), but in the second half of the 20th century it was won back to the Republicans, with Nixon's electoral successes of strategic importance. The Watergate scandal not only rocked America, it also rocked Graham—he couldn't believe that a man of Nixon's integrity could be implicated in such constitutional compromise. He defended the President until the last. Graham was left scarred from the experience. While Graham was above reproach in terms of sexual ethics, and in terms of financial propriety (he had taken a salary and not a cut of the offering), in the matter of power, he was less immune from sin. He wanted to influence the nation, but was less astute in the people he trusted. Perhaps naively, perhaps altruistically, he played the game of politics but didn't always win.

Revivalist Faith

Graham is also part of a long line of revivalist preachers in Anglo-American history. George Whitefield, John Wesley, Jonathan Edwards, Charles Finney, Phoebe Palmer, Dwight Moody, Charles Spurgeon, and Billy Sunday, to name but a few. From differing theological backgrounds, they all

had the goal of winning people for Christ. Graham in this constellation is important in the 20th century, not least because he has preached to more people than anyone

else in history, in more countries than anyone else, with better organisation than just about anyone else. His legacy is important in as far as he reminds us of the most basic demand made of any human being by God: to turn individually from our sins and to place our trust in the crucified and risen Christ, for forgiveness and new life. The individual heart, the individual will, the individual mind is, when all is said and done, the battle-ground which as soldiers of Christ we must ever strive to win for his cause. The Lausanne movement is part of his legacy to provoke the worldwide church to strategic and thoughtful missional engagement with the cultures and nations of the world.

However, it is true that this revivalist culture has a down side. Many church services imitate revival meetings and make it their goal every week to call for a decision as the high point of the service, neglecting other important aspects of our meeting together, like patient nurture, communion with the Lord, or intercessions for the nation. It is true too that Graham's labours away from home cost him dearly, as he saw some of his own children drift from Christian obedience. Ruth Graham's book *Prodigals and those who love them* tells that story—a salutary one for those of us in Christian ministry who are workaholics. Enjoyment of the crowd can stroke the ego, and give us ungodly dreams of power, which poison our ambitions or cause resentment in our relationships.

Billy Graham had feet of clay, but nevertheless was used mightily by God to renew evangelical faith and outreach in the second half of the twentieth century. And while strategies for evangelism need to change in our vastly different context, it is no less true that God wants to raise up in this generation new workers for the harvest, for even the fields in Australia can bear more fruit than we often venture to believe. A friend of mine prays every day that God would raise up an Austrian John Stott and an Austrian Billy Graham for that most hardened central European nation. Can we afford to neglect such a prayer for our own spiritually needy land? It might be that we won't fill the MCG to capacity, but we can trust that there are yet people in every Australian city chosen for eternal life. ☞



The individual heart, the individual will, the individual mind is, when all is said and done, the battle-ground which as soldiers of Christ we must ever strive to win for his cause.

Rhys Bezzant is Dean of Missional Leadership at Ridley Melbourne. This is an edited version of the address he gave at the celebration of the 50th anniversary of the Billy Graham Melbourne Crusades held at Ridley in 2009.

Setting hearts free to love

Peter Smith shows how Cranmer marshalled the words of his opponents to speak the truth in love.

Since the decisive break with Rome in the sixteenth century, scholars have debated the doctrinal stance of the Church of England. Did the first Archbishop of the newly formed C of E, Thomas Cranmer promote a Roman Catholic theology or was he a reformer or something in between? For much of the twentieth century Anglican scholarship championed the idea that the English Reformation was worked out as a kind of *via media*—a middle way between the extremes of the Continental Reformation of Calvin and Zwingli and the Church of Rome. A classic approach to the *via media* promotes the idea that the Church of England was able to reject the distasteful doctrines of the European Reformation (Calvinism) and embrace the best of Roman Catholicism without compromising the newly formed Church of England. The result—a pleasant middle way for a church that is afraid of excess— not too hot, not too cold. Various wings of the worldwide Anglican church make the claim that the nature of our history licenses a particular style of churchmanship—albeit half way between Rome and Geneva however this is interpreted!

Over the past fifteen years through the research of Diarmaid MacCulloch and Ashley Null have shown that the *via media* approach to Anglican studies cannot be substantiated. It has been shown for what it is: unhistorical and imposed upon Anglican history from a later date. It is no longer an accurate description of the English Reformation.¹

Part of the dilemma for sixteenth century historians is the way that the Reformation was worked out. Many people were involved in the process and this included both Protestant Reformers and Erasmian Catholics. The Edwardian Book of Homilies was the first official theological statement of the Edwardian church and therefore an ideal document to examine the case for a *via media* between Rome and the other extreme—Calvinism. A number of the homilies were penned by Erasmian Catholics while others were stridently protestant in flavour.² Both kinds were included together in the first publication of the Edwardian church. John Wall has argued at length for an Erasmian Catholic interpretation of the Book of Homilies.³ Others have argued for a reformed reading of the Homilies.⁴ An ideal test case for examining the theology of the fledgling English Church is the sixth homily on Christian love because both Catholics and Protestants emphasised the role of love in salvation.

An Homilie of Christian Love and Charitie can be read both as an Erasmian Catholic treatise on Christian love or in its wider context as a Protestant Reformed sermon. It is widely agreed that Thomas Cranmer's conservative opponent, Edward Bonner wrote the homily on Charitie.⁵ Cranmer was the author of at least three of the homilies and also, as the architect of the reformation under Edward, the editor who gave the homilies their final order.⁶ Read in the light of the reformation re-discovery of sola-fideism, *An Homilie of Christian Love and Charitie* takes on a thoroughly Protestant character.⁷

The literary intention of the sixth homily is to present '... a true and playn description of charitie, not of mennes emaginacion, but of the very words and example of our savior Jesus Christ.'⁸ Bonner and

¹ John Ashley Null, in unpublished paper on 'Official Tudor Homilies' distributed to MA students (2009, forthcoming in the *Oxford Handbook of the Early Modern Sermon*, edited by Peter McCullough, Hugh Adlington and Emma Rhatigan), page 8.

² The question of who were the actual authors of the individual homilies is a difficult one to answer due to the scanty external evidence and to the fact that the internal evidence (i.e., style, etc.) provides little guidance because so little was written by most of the men of those times. Consensus credits Thomas Cranmer with III, IV, V, and most probably I; John Harpesfield with II; Bishop Bonner with VI; Thomas Becon with XI (and some say with VII); possibly Nicholas Ridley or Cranmer with XI. John Griffiths, editor, *The Two Books of Homilies Appointed to be Read in Churches*, Oxford University Press, Oxford, 1859, page xxvii. Philip Hughes, *The Reformation in England*, volume 2, Macmillan, New York, 1954, page 95.

³ John Wall, 'Godly and Fruitful Lessons: The English Bible, Erasmus' Paraphrases, and the Book of Homilies', in *The Godly Kingdom of Tudor England: Great Books of the English Reformation*, edited by John E. Booty, Morehouse-Barlow, Wilton, Connecticut, 1981, pages 47-135.

⁴ Null, page 11.

⁵ Despite the impersonal nature of these compositions, there is a history of attributions. Ronald Bond concisely summarizes what is known about the first volume in *Certain Sermons or Homilies (1547)* and *A Homily against Disobedience and Wilful Rebellion (1570)*, Toronto, University of Toronto Press, 1987, pages 26-28. John Bale attributed the whole, and Stephen Gardiner, bishop of Winchester, much of it (Letters 1933: 397, 403, 406, 408, 413) to Cranmer personally. Yet three homilies certainly came from Edmund Bonner, bishop of London (VI), John Harpefield his chaplain (II), and Thomas Becon (XI) because they published these homilies afterwards as their own work.

⁶ "When Cranmer organized his new set of homilies, he adopted the loci method of Scriptural exposition. The twelve sermons of the 1547 book were evenly divided between loci describing essential doctrines and those addressing important ethical issues. The first six described the fundamentals of the way of salvation; 'Reading of Scripture'; 'Misery of Mankind caused by sin'; justification described in three separate homilies entitled 'Salvation', 'Faith' and 'Good Works'; and a final sermon on 'Love'. Null, page 6.

⁷ 'The new direction in Cranmer studies forged by Null and MacCulloch of the last fifteen years renders an Erasmian catholic interpretation untenable.' Null, page 12.

⁸ Bond, page 120.

⁹ Erasmus (LB), *Opera omnia*, edited by Jean Leclerc, Vander, Leyden, 1703–6. For Erasmians love births love and the best way to move an audience to love God was by reminding people of God's prior love from them.

¹⁰ Bond, page 120.

¹¹ Null, page 8.

¹² Bond, page 123.

¹³ Bond, page 122.

¹⁴ Mary B. Ingham, *The Harmony of the Goodness Mutuality and Moral Living According to Dun Scotus*, Franciscan Press, Minnesota, 1996, page 125.

¹⁵ Ingham, page 117.

¹⁶ Ingham, page 118.

¹⁷ Thomas W. H. Griffiths, *The Principles of Theology: An Introduction to the Thirty-Nine Articles*, Church Book Press, London, 1951, page 179.

¹⁸ Bond, 'Of the Salvation of All Mankynde', page 85.

¹⁹ Bond, page 129.

Cranmer were both claiming the high ground by not basing their understanding on fanciful 'emaginacion' but a correct reading of the Scriptures.

Both affirmed the role of God's love in salvation.⁹ They affirmed that love was the Christian virtue par excellence. For Bonner and Cranmer love was an act in which '... all manner of woorkes of righteousness be conteyned in it, as also the decay thereof is the ruine of the worlde, the banishment of vertue, and the cause of all vice'.¹⁰

As Erasmian humanists, both understood the role of the word of God for engaging the affections of the heart. For Erasmians 'love births love'.¹¹ For Erasmians, when an individual considered, 'in his hart', the love of Christ, the will would be activated to respond in kind, thus the repeated emphasis on the sacrificial, costly, painful love of Christ.

'Christ loved not onely his frendes, but also hys enemies, which in their hartes bare exceedingt great hatred against hym, and in their tongues spoke evil of hym, and in their actes and dedes pursued hym ... yet notwithstandinge, he withdrew not hys favour from them, but styll loved them.' And again '... if we consider that he whiche hath offended as deserveth not to be forgiven of us, loet us consider again that we muche less deserve to be forgiven of God'.¹²

Cranmer and Bonner would also agree about the necessity of a 'good hart and minde' so that a person would act in love.

'And likewise, he that beareth a good hart and mynde, and useth wel his tongue and dedes unot every man, frend and foo, he may knowe therby that he hath charitie. And then he is sure also that almightie God taketh hym for hys dere beloved Sonne, as St Jon saith ...'.¹³

However, the flash point in the battle for the souls of Tudor England was not fought over the necessity of love for Christian living. Nor was there disagreement over the need for 'a good hart and mynde' to act in love. Neither was there any disagreement about the importance of hearing and understanding the love of God in Christ from the Scriptures. The uproar in sixteenth century England was about the nature of the human 'harte' prior to the action of the love of God.

For Erasmian Catholics 'since virtue is an elective practical habit determined by right reason ... charity, as virtue, is generated by frequent acts of love in the light of right reasoning and inclines the will to love with greater generosity'.¹⁴ For Bonner, the command to love, along with the keeping of all God's commands, was a choice that was made possible by a continuous exercising of the human will.¹⁵ 'Acts of charity were essential prior to salvation for love was the 'universal mover' for all virtues; love unifies human life with the help of grace'.¹⁶ This in turn was preparation for, and co-operation with the grace of God. Over time, an acceptable degree of worthiness could be secured for salvation before God then a person was set free to love.¹⁷

In opposition to Bonner, Cranmer believed that 'For our awne imperfection is so greate through the corrupcion of original synne that is imperfect that is within us' and therefore '... our workes do not merite or deserve remission of our synnes ...'.¹⁸ Christian love and charitie could never be a means of reconciliation to God. Love is a fruit of assurance and therefore, understood correctly, the sixth homily set out to show the nature of responsive love.

In the third homily on 'Salvation' Cranmer declares the incapacity of any human action to secure God's love. 'All the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly father, of his infinite mercy, without any of our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled and his justice satisfied'.¹⁹ Therefore men and women must seek the love of Christ first of all, because it is in Christ's life alone where love triumphed. This is

how Cranmer intends the sixth homily to be understood.

'And although our enemy deserve not to be forgiven for his awne sake, yet we ought to forgeve hym for God's love, considering how great and many benefits we have received of hym wihtou our desertes, and that Christ hath deserved of us, and that for his sake we should forgeve them their trespasses committed against us.'²⁰

Following the third homily of 'Salvation', Cranmer details the content of Protestant soteriology in the homilies on 'Faith' and 'Good Works'. After the fourth and fifth homilies, Bonner's homily on love is read. Cranmer's intention is intended to highlight the 'good work' par excellence, which is love for God, friend and foe. Cranmer underscored what he perceived to be the true nature of love and thus the defining mark of Christian holiness.

'Thus I have described unto you what charitie is aswel by the doctrine as by the example of Christ himself. Whereby every man maye without error know himself, what state and condicion he standeth in, whether he be in charity, and so the child of the Father in heaven, or not.'²¹


A good heart for Cranmer is the heart renewed by the love of God. Christian love is the proof and not the grounds of assurance.

'And likewise, he that beareth good hart, and mynde, and useth wel his tongue and dedes unto every man, frend and foo, he may know therby that he hath charitie.'²²

Only if the sixth homily is ripped out of its wider literary context are Erasmian Catholic conclusions possible.²³ True, there is no explicit repudiation of the Catholic notion of incremental justification in the sixth homily, and Bonner does explain the necessity of charity in the Christian life. The second part, with its robust defence of the role of the state and the church to quell rebellion and '... rebuke and correct by the worde of God ...' is characteristically Erasmian Catholic.²⁴ 'For the other office of charitie is to rebuke and correct by the Worde of God the offences and crimes of all evill disposed perones.'²⁵ Yet, there is no concession to Bonner's position on the state of the human heart before the action of the love of God.

Cranmer has already hammered out the Reformed understanding of salvation in the first five homilies. For Cranmer, genuine love flows from a heart set free by the prior action of the love of God.

Conclusion

Cranmer's method and arrangement of An Homelie of Charitie, was more than a clever battle strategy. Here was a man who marshalled the words of his theological opponent to speak the truth in love. Typical of much of Cranmer's considered life and theological method, we can be assured that he laboured over The Book of Homilies in the hope that his foes might come to know the love that sets hearts free to love God, friend and foe. There is a salutary lesson here for all who fight for truth in the name of love. 



Peter Smith is Chairman of EFAC WA and the Rector of St Lawrence's Anglican Church Dalkeith, Perth, WA.



With the English Bible, the Book of Common Prayer and the Book of Homilies, Thomas Cranmer helped translate and reform the faith and worship of the English speaking world, recalling it to a simpler, more direct proclamation of Christ and the Gospel. His faith enriches ours day by day and week by week whenever we pick up the scriptures, open the Prayer Book, and indeed, whenever we open our mouths, for along with Shakespeare, the English Bible and the Book of Common Prayer are as formative of our very language as they are of our faith.

David Garrett

²⁰ Bond, page 123.

²¹ Bond, page 122.

²² Bond, page 121.

²³ Wall, pages 107, 118, 124.

²⁴ Bond, page 124.

²⁵ Bond, page 124.

The inheritance of faith

Roger Herft introduces the Diocese of Perth.

The vibrant faith in God's steadfast love, grace and goodness forms the essential DNA of the people called to be part of the body of Christ in Perth. The inheritance of faith that refuses to cloister itself in a fortress-like defence system was forged by the pioneer missionary, John Ramsden Wollaston.

This faith, believing that God is sovereign and present before us is evident in the history of the church in this place. There is a sense of awe and gratitude which acknowledges that we in our generation stand on the shoulders of giants.

Wollaston faced utter indifference to the Gospel on his first Good Friday and Easter. But, undaunted he continued to faithfully minister; loving the people God had entrusted to him with Christlikeness.

The Anglican Diocese of Perth is a diocese within The Anglican Church of Australia. It is the Metropolitan See in the State of Western Australia. It holds strongly to the bonds of affection with the Archbishop of Canterbury, the Anglican Consultative Council and the Instruments of Unity in our Communion.

The diocese seeks to hold together the Ministry of Word and Sacrament, evangelical zeal embedded in the beauty of liturgical prayer, profound scholarship, pastoral care and social justice.

There are 112 parishes with several ministry units attached to many. The City of Perth has a wide variety of Anglican worshipping communities with diverse styles of expression. Parishes spread from the Christmas and Cocos Islands to the West, to the eastern boundary of the State of Western Australia, including the areas of the Wheatbelt and the Goldfields, and includes Esperance and the Eyre Highway to the south.

A collaborative style of ministry is encouraged: Lay and clergy, women and men, old and young—a variety of people from different cultural and linguistic backgrounds seek to work in partnership, holding on to the dignity of each. Laity are encouraged to take on important roles in diocesan and parish life. The Diocese of Perth is at the forefront of providing opportunities for women, ordained and lay, to be fully involved at every level of leadership in the Church.

Since the 1990s, the number of new parishes in the Diocese has increased. These new area parishes are located within the growth corridors, both north and south of Perth. There are some large parishes in Perth with congregations of about 300. The majority are pastoral sized churches of about 100 or less. There are a significant number of small churches that either have part-time stipendiary appointments, non-stipended appointments or who have begun to explore other creative forms of ministry.

In addition, there are a range of chaplaincy services, within hospitals, schools and prisons. There are Chaplains

that also service the Anglican aged care and welfare agencies.

Anglican schools in Perth cover a wide range of fee structures. There is a developing model of placing parishes within the low fee school system. We currently have 14 Anglican schools within the Diocese of Perth with others being planned.

In addition to the urban area of Perth, the Eastern Rural region has a small number of stipendiary clergy and a larger number of locally ordained clergy.

After prayerful engagement with Holy Scripture and an attentive listening to the Holy Spirit the Diocesan Mission Plan 'Daring to live God's promises' was birthed with a call to a new engagement in Gospel witness.

The Mission Plan contains three key mission areas:

1. Creatively Listening and Telling the Good News of Jesus (Proclaim)

2. Building Vital Worshipping Community (Worship)

3. Reaching Out in Loving Service (Serve)


Enabled by:

1. Inspirational Leadership

2. Life Giving Structures and Systems

We pray for a deeply committed leadership, ordained and lay, catholic, evangelical, liberal and all the in-betweens, to be humble, to be known by Christ and to become instruments through which Christ can be made known.

Please pray for the Mission Plan, parishes urban, semi-rural and rural, pray for the schools and agencies and pray that we may be given wisdom and strength to dare to live God's promises.

The Diocese of Perth continue to allow for a rich diversity of faith that celebrates the 'dignity of difference'. When we say 'All are welcome' we pray in God's saving grace and in the power of the Holy Spirit to be this truth that we proclaim. 

We pray for a deeply committed leadership to be humble, to be known by Christ and to become instruments through which Christ can be made known.



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March 2010

New home, old gospel

Rob Imberger gets people to talk about Jesus.

By far the highlight of my move to Bendigo thus far has been the opportunity to share the gospel with at least five people, none of whom I had previous relationships with. Yes, you may have thought it was the search for decent coffee (see previous column), but no, I have more high-minded and spiritual-sounding aspirations now! (That, and I already found my new coffee haunt within four days).

Anyway: this gospel-sharing has been so exciting, sparking a burning fire that all of these people come to know Christ. Two of these opportunities have arisen out of infant baptism visits, which is (if you'll allow me to wear my heart on my sleeve) the most convincing reason why churches should offer infant baptism: not to get the babies talking about Jesus but to get their parents talking about Jesus. I'm reading through the Gospel of Mark with one particular family, an outcome neither they nor I could ever have envisaged after our first unremarkable visit. God is good!


Other gospel opportunities have arisen by the by and, as the new kid on the block, it's frankly easier to be blunt and forthright: I have no bridges built to burn! (I'm only half-joking). I suppose the upshot of all this is Praise God for the awesome privilege of being involved in His work, through believing and promoting that the gospel is the power of God for the salvation of everyone who believes (Romans 1:16).

Now, some of you might think this is a regular occurrence for us ministers. After all, when the sermon's written and the pew sheets are printed, have we not all the time in the world to evangelise the masses? Strangely not. If you ask me or your own Vicar, we will tell you that we tread a well-worn but necessary path, much of which consists of doing the ordinary mundane adminstrivia that in fact enables (rather than hampers) the more spectacular work of saving souls. That's why you'll see us, for example, writing emails, finalising rosters, having cups of coffee, taking days off, reading books. All of this, in some measure, helps free us up and be poised for the kind of awesome opportunities I've had of late.

Of course, we can (wittingly or not) become all consumed by the 'means' rather than the 'end'. When church life gets busy, when people are hurting, when home life is difficult, when we're tired, the glory and joy of sharing Jesus with people who need Him can be obscured, even forgotten. I know that's what it was like for me, at a certain point recently in my pastoral ministry: so distracted had I become that I'd not shared the gospel with anyone for 10 months! Worse, I didn't realise the

flagrant omission until I tasted again the sweetness of God's good news on my tongue again like honey (O taste and see that the Lord is good!, said the Psalmist, 34:8).

Naturally, there are complexities. When the gospel is the stench of death to those who are perishing (2 Corinthians 2:16), you're going to get backlash sometimes. Plus, there are seasons (usually when God wants to keep me humble) when God uses someone else to make a new Christian, and you just sit back. And then there are people's expectations of what a pastor/minister/curate/rector is meant to be doing with their time, which can oscillate between the highly reasonable to the highly unreasonable.

Given all this, can you please pray for me, for your ministry teams, and for yourselves: that we would be poised to share God's powerful gospel, undeterred by distractions and freed up by empowering means? And please can you can pray for those I've shared the gospel with in the past two months, that they would call on and believe in the One they've now heard about (Romans 10:14)? 



Rob Imberger is a rookie minister, with the privilege of pastoring in a new church setting with the lovely folk of the South East Bendigo parish. Rob & Camille have also recently become first time parents, so bring on the coffee!

So distracted had I become that I'd not shared the gospel with anyone for ten months.

What's so good about good works?

Peter Adam identifies the good works we have been created to do.

For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Ephesians 2:8-10

Five lessons on good works

1. We are saved by grace, not by good works.

The pressure is on to do good works: from ourselves, from ambitious family or friends, from our supervisors and employers, from God, from our heroes, from our fears, from our guilt, from our need to be needed. And there is an endless supply of good works that need to be done! People give us good feedback on good works. So it is easy to think that we are saved by achievement, by increased productivity, by success, by usefulness. We are not saved by these things: we are saved by God's grace. I frequently tell myself that if I were to wake up tomorrow paralysed, unable to do or say anything, I would still be as saved as I am today!

2. God prepares us to do good works, and prepares good works for us to do.

If we are saved by God's grace, then we are also re-created, refashioned in Christ Jesus so that we are able to do good works. Not only that, but God also prepares good works for us to do. We are saved to serve. God prepares us for good works, and also prepares good works for us to do. In fact God transforms us so completely, that eventually we do good works without knowing that we are doing them! Good works flow from God's grace in Christ, and from God's grace in our lives.

3. God gifts us so that we can do good works with confidence in him and delight in his gifts. God has given us 'natural' gifts, when he formed us in conception, in utero, through heredity, through the training of parents and teachers, and through people we meet

who encourage us. He has also given us 'spiritual gifts' or 'grace gifts' since our conversion.

We can enjoy using these gifts from God to do our good works. We can enjoy the strength that God gives us to serve him in the power of the Spirit. We can enjoy the pleasure of using our strengths, given us by God, and praising God for this joy.

4. God also calls us to do difficult, stressful and sacrificial good works.

God also challenges to live outside our comfort zone and to act beyond our competence, to take risks, to live sacrificially, to become all things to all people, that we may save some. Paul in 2 Corinthians found ministry stressful, not manageable, and demanding. In his ministry he experienced the pain of the death of Christ, as well as the power of the resurrection of Christ. Christ calls us to sacrifices in ministry, for God's glory, and the benefit of others.

5. There are some good works we do which we should not do.

These are not the good works God has prepared for us to do. They are the good works that are extra to God's requirements! We may do these because we like being busy, because we are avoiding pain, because we need to prove ourselves, because we think we are the Messiah, to impress others, to win a good reputation, or because we are insecure. The more of these we do, the closer we are to burn-out.

It takes strength of character to do the good works that God calls us to do that are beyond our comfort and capacity. It also takes strength of character to recognize the good works that we are doing that we should not be doing, and stop doing them!

C. Activities which we take on, or agree to do, which God does not require or want us to do and which stretch our sense of competence and our available time beyond reasonable limits.

B. Activities which we should be doing, which God wants us to do, but which stretch our sense of competence and our available time.

A. Activities which we should be doing, which God has called us to do, and which we feel able to do in terms of ability and time, with God's help.

We should do **A** and **B**!


We should not do **C**!

The difficulties are to know the difference between **B** and **C**, and then to make the effective decisions to stop doing **C**!

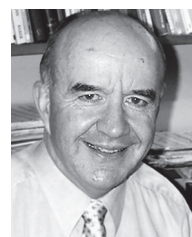
God has promised to help us to **A** and **B**. He provides enough time and energy for us each day to achieve **A** and **B**. God does not require us to do **C**. These are not the good works he has prepared for us to do, they are not the good we were created in Christ Jesus to do.

We should stop doing them!

Some people need to be encouraged to do **A**; some people need to be encouraged to do **B** as well as **A**; some people need to be discouraged from doing **C**!

If the cap fits... 

Heavenly Father, thank you that you saved me by your grace in Christ, and also created me in Christ to do good works, and prepared good works for me to do to your glory. Please help me to do the good works that I enjoy doing; help me to do the good works that stretch me; and help me to stop doing the good works that are not your gift to me today. In Christ's name, Amen.



Peter Adam
is Principal of
Ridley Melbourne.

I love Tasmania too much to leave it the way I found it

John Harrower reflects on ten years as Bishop of Tasmania.

It is a decade since I became the eleventh Bishop of Tasmania.

It is wonderful, yet challenging to reflect on what God has done in my life: where He has taken us and where we are going.

From my background in engineering, economics and political science and involvement as a Director researching the impact of technological and demographic change on Australia's industrial structure, God took me, my wife and our two sons to Argentina as missionaries with the Church Missionary Society (CMS).

In Argentina during the years 1979–88 we worked with university students, helped grow a church, and published and distributed Christian literature. I was ordained deacon in 1984 and priest in 1986 in the Diocese of Argentina. God brought us back to Australia and in 1989 I became the Vicar of St Paul's Glen Waverly and later of St Barnabas' Glen Waverly (GWAC). We focused on community building, discipleship, evangelism, youth, ministry formation and relating the Gospel of Jesus Christ to different cultures.

In 2000 God called Gayelene and me to Tasmania. I love Tasmanians deeply and throughout the past ten years have worked to model healthy ministry. I have endeavoured to lead by example through the righting of past wrongs and challenging Anglicans to be people who are prayerful activists, enlivened by Biblical faith and the power of the Holy Spirit.

I want Tasmanian Anglicans to be risk takers in mission, to be focused on reaching the communities to which they belong with the Good News of Jesus Christ. I have aimed to create a permission giving culture in which it is alright to try new ministries, new ways of being church, to engage creatively and relevantly with Tasmanians of all shapes and sizes. Essentially I yearn for us to be a healthy church taking initiatives in missions, so that God may transform the life of our Christian communities and all Tasmanians.

As I look forward to the coming years as Bishop of Tasmania neither my desire to see all Tasmanians committed

to Jesus Christ, nor my desire for a healthy Anglican church transforming the life of Tasmania, have changed.

In Tasmania we continue to build the kingdom of God and his people, the Church. We continue to look for new ways to reach out to people of all ages, stages and interests. We obviously face challenges in all of this. Not everyone is willing or wants to change, yet for others change cannot happen fast enough! While overall we are a Church in decline, God is gracious and we are seeing churches growing. I would love to see more church plants, new

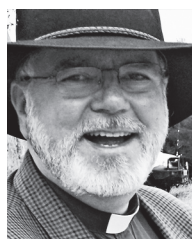


I want Tasmanian Anglicans to be risk takers in mission, to be focused on reaching the communities to which they belong with the good news of Jesus Christ.

John and Gayelene Harrower.

ministries, old ministries strengthened and all generations healthily represented.

So if you love the Triune God, Father, Son and Holy Spirit, if you love God's people, have a heart for the lost, are a prayerful activist enlivened by Biblical faith and the power of the Holy Spirit, are willing to take risks in mission and be an example to all, then I would love you to pray for us and for us to talk with you! :-)



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Leviticus for Lent II

John Wilson responds to Andrew Malone's introduction to Leviticus.

Andrew Malone in the last issue of *Essentials* has provided us with a helpful introduction to the book on Leviticus with the aim of getting it, along with other neglected parts of the Old Testament, back on the agenda. He sees it as fertile soil for nurturing believers in biblical theology. He has listed five possible themes to be explored.

'**Lectures for Lent**' assumed that Leviticus could form a sermon series in Lent. How will the congregation know what Lent is? How will they be reminded that the weeks of Lent have traditionally been set aside for congregations to do some extra study? Will there be a clear linking between Jesus' 40 days being tested in the wilderness and the period between Ash Wednesday and Good Friday as the church has traditionally done, so that people see this period as an opportunity for reflection on their own progress and purpose as Christians and also the opportunity to do some extra Bible study?


Lent and the Gospels. Andrew has helpfully provided many links between the contents of Leviticus and the New Testament. In some churches there has been a tendency with such sermon series to concentrate the readings of Scripture on large portions of the book being studied (in this case Leviticus) and to put aside even the Gospel reading. But the reading from the Gospels has always been at the heart of the church's teaching because its content is of first importance (1 Corinthians 15:3–11) and it is considered impossible to develop a Christian life-style without reference to the person of Jesus himself (rather than a doctrinal teaching about Jesus). To neglect the Gospels is to neglect the narrative which lies at the heart of Christian faith. How will the readings from the Gospels each week be honoured in a way that is fully appropriate to their centrality? The actual Gospel readings have been designated traditionally in the church's calendar. Will these readings be followed, or is it thought that others might be substituted?

It is very common for congregations to stand during the reading from the Gospels during the service of Holy Communion. In this way the congregation acknowledges that the events narrated in these books are central to Christian faith. In fact there could be no Christian faith without them. In no way does standing for the Gospel reading diminish the authority of other parts of Scripture. How will our congregations otherwise recognize what is of first importance in the reading of the Gospel (1 Corinthians 15:3–11)?

The Relationship between the Old and the New Testament. Andrew's article raises this issue by the examples he gives of links between the two. His aim is to nurture believers in biblical theology. The question must be always: Is there ever a Christian biblical theology which is not closely integrated with the contents of the Gospels? If Jesus is 'the

pioneer and perfecter of our faith' (Hebrews 12:2) is it really possible to be nurtured in a truly biblical way without absorbing what the Gospels have to teach us about Jesus?

The Sermon Series and the daily experiences of the congregation and its membership. Does the sermon series exist, as it were, in its own separate world as a general example of biblical theology? Or has the teacher attended to the actual pastoral situation of members of the congregation? Is the teacher also the pastor, the 'pastor and teacher' of Ephesians 4:11 or has the one ministry been separated into two?

Needless to say, what is advocated here is that those who have the responsibility for determining the preaching program give careful consideration as to how they will integrate it into such periods as Lent. They are also urged to give careful consideration as to how the centrality of the Gospel readings will be honoured appropriately and as to how preaching and teaching will at the same time be pastoral in its intent. 



John Wilson is a retired assistant bishop in the Diocese of Melbourne and author of *Christianity Alongside Islam* (Acorn 2010).

They don't get along

Peter Hitchens, brother of the famous anti-theist, Christopher Hitchens, describes how atheism led him to faith.

how atheism led me to faith

THE
**RAGE
AGAINST
GOD**

PETER
HITCHENS

**The Rage Against
God: How Atheism
Led Me to Faith**

Peter Hitchens
Harper Collins 2010
ISBN 9780310320319

Peter and Christopher Hitchens have a shared heritage of British nominal Christianity and the embracing of atheism as a form of intellectual emancipation. 'I set fire to my Bible on the playing fields of my Cambridge boarding school one bright, windy spring afternoon in 1967. I was 15 years old' (page 7).

Peter has since returned to an active Christian faith after decades of leftist-atheism, whilst his brother Christopher has become a great preacher of the new atheism. This book is a banquet of biography, a prophetic evaluation of 20th Century Western Christian culture, a defence of common objections to the

Christian faith, and an undressing of self-assured anti-theism.

Peter has written this book as a record of his own journey, and also to help those who might be potentially 'enchanted by the arguments of the anti-religious intellects of our age' (page 2). Having been on the inside, he is able to shine a light on the motives and arrogance that makes up much of popular atheism.

Peter argues that the biggest weakness of his brother's 'faith' is that 'he often assumes that moral truths are self-evident, attributes purpose to the universe and swerves dangerously round the problem of conscience—which surely cannot be conscience if he is right—he is astonishingly unable to grasp that these assumptions are problems for his argument. This inability closes his mind to a great part of the debate, and so this makes his atheist faith insuperable for as long as he himself chooses to accept it' (page 3). This inability is revealed with insufferable repetition in the 2009 documentary *Collision*—which narrates a string of public debates Christopher Hitchens held with the American Christian pastor and writer, Douglas Wilson. This DVD is highly recommended as both entertaining and thought-provoking viewing (see www.collisionmovie.com).

Peter puts forward a cogent case that the decay of 21st Century Western societies is due to the 20th Century decay of credal Christianity. He is scathing of Church of England nominalism in the last 100 years, especially in relation to English patriotism and the two World Wars. His reflections on the 'national cult' of British patriotism also critique our own Anzac traditions and loyalties.


As a professional journalist, Peter's observations of the 20th Century have a breadth of wisdom and evidence, not least his insights comparing five years of living in Russia and his return to London at the turn of the century. As part of his spiritual journey he observes what effect predominant belief systems have on the virtue of any society: 'I also concluded that a high moral standard cannot be reached or maintained

unless it is generally accepted and understood by an overwhelming number of people. I have since concluded that a hitherto Christian society which was de-Christianised would also face such problems, because I have seen public discourtesy and incivility spreading rapidly in my own country as Christianity is forgotten' (page 66).

Peter knows 20th century history exceedingly well. He was thoroughly versed in and supportive of leftist atheistic regimes, and of the excuses required to maintain this ideology in the face of repeated atrocity after atrocity. He is now 'baffled and frustrated by the strange insistence of my anti-theist brother that the cruelty of Communist anti-theist regimes does not reflect badly on his case and his cause. It unquestionably does. Soviet Communism is organically linked to atheism, materialist rationalism and most of the other causes the new atheists support. It used the same language, treasured the same hopes and appealed to the same constituency as atheism today' (page 100).

The biographical elements are sparse but riveting. The poetic majesty of the KJV and traditional Anglican 1662 *Book of Common Prayer* liturgy connected and awakened suppressed beliefs for Hitchens. In fact his journey back to faith in the Lord Jesus Christ came in part through his wife and children's baptism in a traditional Church of England parish. As Anglican Evangelicals, what does it say of us that should we be surprised by this? There is more than one way to skin a secularist cat—of his brother he suggests that 'it is my belief that passions as strong as his are more likely to be countered by the unexpected force of poetry, which can ambush the human heart at any time' (page 3).

At 160 pages this is a concise book, eminently readable and well worth giving to our atheist friends. It represents a challenge to evangelicals who, being weak on history and aesthetics, are often left to debate on the narrow turf of Enlightenment categories. It highlights Christian failures but it also offers philosophical and historical ways forward from our Anglican heritage.

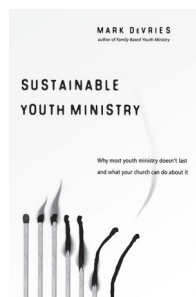
As a weakness, presentation of the person and work of Jesus Christ is significantly absent in this book. But it is a penetrating critique of the spirit of our age and I pray it opens eyes for many to consider the ascended Saviour-King. 



Wayne Schuller is leaving the team at Holy Trinity Doncaster to take charge of Berwick Anglican Church in Melbourne's booming south-eastern growth corridor.

Youth ministry that lasts

According to Mark DeVries, to build a lively youth ministry you first have to get the boring stuff right.



Sustainable Youth Ministry: Why Most Youth Ministry Doesn't Last and What Your Church Can Do About It

Mark DeVries
InterVarsity Press 2008
ISBN 9780830833610

If a strong, healthy, sustainable youth ministry was a product you could buy at a Christian bookshop it would be in the 'most popular' section. Most churches would love to have one but the sad reality is that there are many youth ministries that are unsustainable in the long term.

While this may be attributed to the person in charge of the youth ministry, Mark DeVries points out that the longevity of a youth ministry has a lot more to do with the church as a whole. A common misconception is that if you want young people in your church then the first step is to employ a good youth minister. Unfortunately this quick fix solution can be just that, a quick fix without lasting impact or results.

DeVries' accurate diagnosis is that the strength of a youth ministry has a lot more to do with overall leadership and structures within the church rather than just the youth minister. He points out that growing a sustainable youth ministry and discipling the next generation of young people is the responsibility of the entire church.

DeVries does not offer any quick 'fix it' solutions but his years of church consulting experience says that 'building a sustainable, thriving youth ministry is not only possible, it's actually predictable' (page 11). He highlights key structures and patterns for success in youth ministry; noting two key components of systems thinking:

Architecture: the structure of sustainability; and

Atmosphere: the culture, climate and ethos that sustain the health of an organisation or ministry.


Most youth ministers will not be too excited to hear that creating a strong foundation for a sustainable youth ministry comes through establishing sustainable systems: i.e. by doing a lot of administration! This book is an encourage-

ment to work 'on' the youth ministry to make sure the foundation is healthy, rather than putting out fires 'in' the youth ministry. A great tip for producing a strong foundation is to ensure that clear vision documents have been developed for the youth ministry; a mission statement, measurable goals,

Making sure that the youth minister has a clear job description and ensuring that there is a documented procedure for recruiting volunteer leaders is a great place to start.

statement of values. This will produce a purposeful structure and clear direction to start building upon.

DeVries likens the foundation of the ministry to a dance floor. If it is repaired and maintained then the talented, trained dancer will be able to succeed. Often churches blame the lack of success in youth ministry on the 'dancer' or youth minister rather than looking at the dance floor which is often in disrepair. DeVries points out the reasons why many dance floors are in disrepair and gives practical steps to help the foundation become strong. A great place to start is by making sure that the youth minister has a clear job description and by ensuring that there is a documented process for recruiting volunteer leaders.

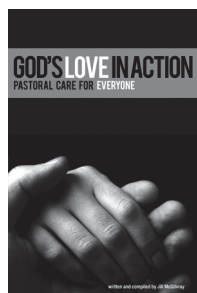
An excellent read for anyone who is interested in seeing their church's youth ministry flourish over the long haul. 



Lisa Brown is a faculty member of Ridley Melbourne, where she trains youth ministers. Lisa is married to Phil, lives in Maribyrnong and has recently discovered the joy of growing things in her garden.

The PEACE Plan

Pastoral care by everyone for everyone. Jill McGilvray shows the way.



God's Love in Action: Pastoral Care for Everyone

Jill McGilvray
Acorn Press 2009
ISBN 9780908284849

'A new commandment I give to you: that you love one another as I have loved you' (John 13:34). Caring for others is not an optional extra. Jill McGilvray's booklet *God's Love in Action* is a relevant and valuable resource. It is the culmination of a pastoral journey undertaken by McGilvray and the people of St Matthew's Anglican Church, West Pennant Hills, Sydney.

It has been written for use by individuals who want to develop their skills in caring for others within the church context, but also by small groups or as part of a weekly training course over four weeks or as a seminar.

In section one McGilvray looks at the concept of God as our shepherd and people appointed by God, as shepherds of one another. She also reflects on the 'one another' verses in the New Testament as a hallmark of Christian community as well as on the 'God of all comfort' from 2 Corinthians 1 and 7. Personal bible studies and reflections are included and her suggestions on ways to practically show love are especially worthwhile.

McGilvray then describes the model of care used at St Matthew's. People who are gifted in pastoral skills are trained and then supported in caring for one, two or three people. The model builds on one developed by Lyn Sarah, who was the Pastoral Worker at Holy Trinity Anglican Church, Adelaide (who wrote on this in *Essentials* in 2006). Sarah called her model PEACE pastoral care:

Praying with and for one another.

Encouraging one another.

Being **Available** and keeping in touch with one another.

Comforting and caring for one another in the tough times.


Being a Christian **Example** for one another.

McGilvray has built on this model, providing helpful information on setting up a pastoral care system, training material, information on the 'art' of matching lay pastors with those in need and on how to avoid some common pitfalls. There are also sections on identifying spiritual gifts that help the carer to discover what kind of caring is right for them, caring for the carer, and how to top up your personal resources for this demanding ministry. That last section could have been developed further as it is so vital for the longevity of care giving.

McGilvray also has a useful section on the principles of caring in particular situations such as grief, dementia, chronic illness, depression and relationship breakdown.

Having used Lyn Sarah's model of pastoral care in our

church for the past five years I was very interested to examine this book for further ideas. Although the content was largely familiar to me, I greatly appreciated McGilvray's concise approach, her practical insights and her micro and macro perspective. This model could be easily adapted to most church situations. Personally, my challenge is to further develop, for my church of nearly 500 people, the multi-layered system of pastoral care, recruitment and training described.

Jill McGilvray's booklet *God's Love in Action* offers itself to the church as an important resource; to all who choose to obey Christ's commandment to love one another as he has loved us. Highly commended as a practical tool to help us to show God's love in action in and through our churches. 



Beverley Churchward is married to Graeme.

They have three adult children and a Golden Retriever who eats vegetables out of the garden patch. Bev is the lay pastoral worker at St Alfred's Blackburn North, Melbourne. They share a passion for running the Marriage Course at church and their regular romantic date nights.

Building on this model, McGilvray shows how to set up a pastoral care system, provides training material, initiates us into the 'art' of matching lay pastors with those in need and explains how to avoid some common pitfalls.



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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

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

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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