

A MOUNTAIN OUT OF MOWLL'S HILL

Deborah Russell

In many ways the gospel of Christ is at the crossroads in our society. Will our nation turn to Christ or continue to turn its back on him? Clearly it is important that we elect a Bishop for the Diocese and the Province who will be the right leader at this critical time”.

The Bishop of North Sydney, currently the administrator of the diocese until the new archbishop takes over the reins, made these comments as part of an open letter to Synod members who will meet in early June (see part of the letter on page two).

The outgoing archbishop, Harry Goodhew, is clear about the problems facing the Anglican Church. “The larger issue for the church is its ability to address Australia’s prevailing materialistic culture,” he said in a recent *Canberra Times* article. “Unless we present the claims of Christ with clarity and graciousness, it’s likely to be subsumed as another club with a particular point of view”.

Bishop Forsyth, one of the potential candidates for archbishop, noted in a recent paper the unprecedented level of economic and social change taking place and static levels of church membership in some parts of the Anglican church. “Australian society today is increasingly pluralistic, with growing material prosperity but not satisfaction,” he said. “The Anglican church continues to struggle with finding its identity...its place has been slipping for as long as we have been here”.

Some commentators have looked back to past archbishop’s elections to find inspiration and direction. The 1933 election of Archbishop Howard Mowll in particular is seen as offering valuable lessons for the present situation.

Mowll was elected at a time when debate over liberal theology was raging. Conflict between liberal and conservative wings of the church was rife, and modernism rose up to do damage to both sides. Mowll came to represent and embody the conservative face of Anglicanism in Australia, particularly Sydney; he and his wife, Dorothy, were active in mission work, social welfare reforms and the

spread of the gospel.

Mowll placed key people in teaching and training positions early in his tenure as Archbishop. Foremost among them was T.C. Hammond as principal of Moore College. Mowll also saved the Church Missionary Society from an untimely death: refusing to support breakaway elements in England, he instead gave extra resources and leaders to the CMS in Sydney. The Mowlls were also active in aged care; Mowll Village in Castle Hill’s Anglican retirement complex bears his name in honour of their contribution. And they were supportive of international missions, particularly those to south-east Asia and China, which they visited in 1956.

Sydney is poised to elect “the right leader at this critical time”.

Perhaps most importantly of all, Mowll was the man who invited Billy Graham to Australia on behalf of the churches. The American’s visit spurred a spiritual revival and inspired gospel activity

throughout the 1960s. The Billy Graham Crusade was the place where Phillip and Peter Jensen, and Robert Forsyth, all possible candidates for archbishop in this election, were converted.

By the time Harry Goodhew was elected archbishop in 1993, the Anglican church was again struggling to deal with the ever-present conflict between the liberal and conservative evangelical elements in the church. The problem of falling or static church membership and a host of other social and spiritual questions confronted Sydney Anglicans. Problems were acknowledged, it seems, but there was disagreement about the best solution.

Goodhew was elected in 1993 as an “unashamedly compromise candidate”, says Muriel Porter in *The Age*. “More radical contenders failed to win the synod vote,” she said. “Observers...feared Sydney was hell-bent on a path of outright confrontation with wider Anglicanism”. While the Anglican church “breathed a sigh of relief when Goodhew was elected”, Porter predicts that the watershed may have arrived with this year’s synod, an echo of the 1933 showdown between modernism and orthodoxy. ●

Deborah Russell’s mother was the last person confirmed by Archbishop Mowll.



About this issue



When we relaunched *Australian Church Record* in October, 1998, we spoke of the need to “preserve” and “strengthen” the biblical evangelicalism of the Anglican Diocese of Sydney. This issue brings us to a crucial moment in that mission. As we approach the election of a new archbishop, we tend to look in two directions: backwards and forwards.

When we look back, we see a diocese that has experienced generous blessings from God—times of spiritual growth, conversion, fellowship, expansion and mission. But we also see the threats to our church which arose from the old combination: sin, the world, and the devil. At times, we have struggled to survive, which is why the instinct for *preservation* arises.

We also look forward, hoping and planning and dreaming for better times,

when the word of Christ rings out around the city, where our churches thrive and we experience real and lasting unity. We don’t get too utopian (our doctrine of sin is too well established to make that mistake), but we do imagine that things can get better. The urge arises to *strengthen* the things that remain.

But we often neglect to look into one other time zone: the present.

Unless we can take hold of the present, the future may as well not exist. The past neither. We have to make the difference now.

We believe that, at the beginning of a new millennium, in a city whose growth is accelerating at an incredible rate, whose ministry training facilities are operating at capacity, and whose congregations contain some of the best-equipped lay people of any international church, we have a striking

opportunity to bring honour to the name of Jesus. The laity, in particular, have an immensely important decision ahead of them. For the laity are the powerhouse of gospel work in Sydney. It is a time for gathering our courage and doing the best we can with what God has given us.

If this means a bit of re-thinking, moving out of our own comfort zones, spending some time in prayer and the Scriptures, seeking to understand God’s own will and priorities, then so be it. The present beckons; the opportunities are golden. We pray that this issue of ACR assists your reflections and has you asking God that he continue to show us mercy and grace.

“For God did not give us a spirit of timidity, but a spirit of power, of love, and of self-discipline” (2 Tim 1:7).

The Editors ●

The Australian CHURCH RECORD

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“There was a greater belief from the 1960s that laypeople were not the passive observers in a Church which was clergy-run and clergy-led, but were rather the lifespring of every Christian community, with great gifts and responsibility in every area of ministry.”

S. Judd & K. Cable, Sydney Anglicans: a history of the diocese, p. 277.

Inside this issue of ACR you will find articles, tables, opinion pieces, biblical reflections and interviews gathered around the decision facing the Sydney synod in early June: the election of a new archbishop. We hope this material helps synod representatives to decide on their preferred candidate, and provides information for Anglican church members who are praying for this matter.

Just some of the highlights

John Chapman reminds us of the gospel message

Andrew Dircks from the Church Missionary Society highlights the importance of gospel mission for our church

Laurie Scandrett explains changes in the election procedure

Peter Hayward finds an Anglican world looking to Sydney’s lead

Joanna Warren provides helpful lists of questions to ask about candidates

Peter Bolt objects to the idea that we can never reverse the flow

ACR’s tribute to the late Bruce Smith

Barry Newman is interrogated on what makes (and unmakes) an archbishop

Joshua Ng ponders what true unity is meant to look like

Greg Clarke says vote for Superman

PLUS DETAILED INFORMATION ON THE CANDIDATES...

Sydney to the world

Peter Hayward



Peter Hayward is the minister of an Anglican church in Spokane, Washington, USA.

On the March 2001 meeting of the 38 Primates of the Anglican Communion has come and gone, the final communication emerging from the meeting acknowledging that "this is a crucial time of testing for our communion." In this regard the test case that is at issue is the current state of the Episcopal church of USA (ECUSA).

Since Lambeth 1998's resolution on human sexuality, a substantial body of evidence has been collected and circulated demonstrating that a large number of dioceses in ECUSA are in direct violation of Lambeth. Over 80% of the 99 dioceses have passed their own resolutions indicating a desire to ordain practising homosexuals.

As important as this evidence is, it does not begin to demonstrate the current state of ECUSA. What has happened is the wholesale abandonment of biblical authority and the repudiation of the Anglican formularies and doctrine. There are, of course, a number of splendid exceptions to this drift at both a diocesan and parish level but the number is relatively small.

It is here that there is a divergence of opinion about how to view the current state of play of the Anglican Church in the USA. Some, such as the American Anglican Council (AAC) believe that there is reason to be optimistic for the reform of

ECUSA by staying within it. Others, such as Anglican Mission in America (AMiA) are extremely pessimistic and have already separated from ECUSA and are looking for support from like-minded Anglicans around the world.

Which approach is right?

Having interacted with ECUSA for the last four years it is apparent that both are right. I live in the north-west part of the United States and it is hard to understand how any Bible-believing Christian could in good conscience stay in that denomination. It is not too extreme to say that the dioceses in this area only marginally intersect with historic orthodox Christianity. Those who do try and stick it out are often traumatized in the process.

In other parts of the USA, such as some parts of Texas, evangelicals of various descriptions minister from a position of perceived strength. A few Bishops are still supportive of evangelical ministry, or at least 'hands-off' in allowing it to continue.

This all means that when the primates meet with the current state of ECUSA on the agenda, different groups are looking for different things. For the AAC, the establishment by the Primates of an inter-

now and into the future? A little surprisingly there is unanimity at this point. All evangelicals, both within and without the existing structures of ECUSA, look to Sydney for a thoroughgoing submission to Scripture and the ongoing ministry of the gospel. All have witnessed such staggering compromise to the clear teaching of the Bible, that the resolution to let the Bible and gospel lead a diocese is simply the most important service that Sydney can offer. For 25 years American Anglicans have witnessed a retreat from speaking with a clear prophetic voice for the fear offending those who disagree. If Sydney leads by an ongoing commitment to Scripture it will inevitably be looked to for support and encouragement by evangelical Anglicans.

In this regard a word of caution is often voiced over lay presidency. Many in the USA cannot quite understand why lay presidency would arise as an issue for any diocese. Further, it is suggested that to move in such a direction would burn up good will amongst even some of those who look to Sydney for leadership. While these comments need to be taken into account, what is even more clearly heard is that if allowing lay presidency is part

If Sydney leads by an ongoing commitment to Scripture it will inevitably be looked to for support and encouragement by evangelical Anglicans.

Anglican Theological and Doctrinal Commission is seen as an opportunity. By contrast AMiA, given their experience with ECUSA over a long time have in Bishop John Rodgers words "no confidence" in what it will achieve. Further, John Rodgers is convinced that it is only an attempt to postpone the inevitable split of the Anglican Communion along the current constituted fault line—the issue of biblical authority.

In all of this, what role can Sydney play

and parcel of the desire for those in the diocese of Sydney to let the Bible rule its belief and ministry, so be it.

Therefore the message from those in the USA on this issue of lay presidency would be one of caution, but not overly so. Our American brothers and sisters are tired of an Anglican culture that is too cautious anyway. Press on with the Bible and the gospel—as they lead Sydney, so it will be in a position to lead others around the world. ●

Bishop Paul Barnett writes to all Synod members



In a few weeks we will gather in the Synod to elect an Archbishop of the diocese of Sydney and Metropolitan of the Province of New South Wales.

I am sure that all members of Synod are conscious of the serious task that lies before us.

This Synod comes at the beginning of a

new millennium. In many ways the Gospel of Christ is at the cross roads in our society. Will our nation turn to Christ or continue to turn its back on him? Clearly it is important that we elect a Bishop for the Diocese and the Province who will be the right leader at this critical time.

Equally, too, the tone of our Synod will set the tone for our life together in the Diocese for years to come. My plea and my prayer is that the ensuing weeks leading to the Synod and the Synod itself will be a deeply edifying period through the grace of God. To that end I am enclosing a prayer which I hope Synod members and the people of the Diocese will use day by day in seeking the guidance of God...

Let me say that the Synod is not merely voting for a candidate the Synod members may have in mind to support. We gather in the Synod to pray and to listen to our fellow Christians. The spirit of

the Synod is that we make our final decisions together at that time in a forum that is democratic in process and godly in character."

A Prayer for Daily use:

Eternal God, shepherd and guide, in your mercy give your Church in this diocese

a shepherd after your own heart who will walk in your ways, and with loving care watch over your people.

Give us a leader of vision and a teacher of your truth.

So may your Church be built up and your name glorified;

through Jesus Christ our Lord.

Amen ●

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The Apostolic Gospel

John Chapman



We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, but God raised him from the dead on the third day and caused him to be seen. He was not seen by all the people, but by witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one whom God has appointed as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name. (Acts 10:39-43)

These are the words of the Apostle Peter. They are addressed to the Roman Centurion, Cornelius, who is described as a righteous and God-fearing man who is respected by all the Jewish people (Acts 10:22). Peter has been sent by the angel of the Lord to evangelize him. He is the first of the Gentiles to be converted in the new apostolic age. Let's ponder what he said.

They hanged him on a tree

In line with the gospel stated in other parts of the Scriptures, Peter proceeds to tell us about the death and resurrection of the Lord Jesus for the forgiveness of sins (see 1 Cor 15: 1-6). In saying that they hanged him on a tree, all present would have immediately realized that the Lord Jesus, by this action, was under the curse of God (Deut 21:23). He concludes that all the prophets testify about him. Their minds would naturally focus on the suffering servant of God in Isaiah 53 who was wounded for transgressions of God's people, and so they would receive forgiveness of sins by trusting in his name.

God raised him from the dead, to judge the living and the dead

In line with all the sermons in Acts, the resurrection of the Lord Jesus is crucial. God did not allow his Holy One to see decay (see Ps 16:10). We are in no doubt that Jesus is God's king and as such is the judge of all humankind. This aspect of the work of the Lord Jesus is crucial. Did you notice how emphatic the apostle is? He tells us that the Lord Jesus commanded the apostles, who witnessed his resurrection and who ate and drank with him after this event, that they were to preach to all the people, and that Jesus is appointed by God as the judge of the living and the dead.

The preaching of a judgment to come is an integral part of the apostolic gospel. We are not at liberty to leave it out or bypass it. The Apostles were commanded to do it by the Lord Jesus.

We would do well to take this to heart. ●

Editorial

True love comes from loving the truth

The robust and thorough nature of our synod's behaviour has been well attested. In the 1930s the Labour Premier J.T. Lang commended the study of our diocesan synod for a lesson in how to conduct politics seriously. That is, he commended our courtesy, honesty, intelligence and very high regard for the truth.

In our postmodern age, Lang's observations have been taken out of context and phrased to mean the opposite. We are considered *too* serious, too concerned with the capital 't' Truth. That speaks volumes. It used to be a good thing to pursue the truth. Our age has given up on such an idea and is scathing in dismissing it as 'idealism'. Now, a person who holds strong and well-argued positions on 'ideas' or 'truth' is liable to be dismissed as an 'ideologue', a 'thought-policeman', and lacking in love. To affirm 'truth' these days is understood almost automatically to imply 'without love'.

It is of course possible that truth-people can be unloving (just as love-people can be untruthful), for we are all fallen creatures. But in our age, and perhaps even among Christians, we seem to have lost the robustness of the New Testament idea of truth. Here, striving for truth means recognising and distinguishing right from falsity, and repudiating what is false. To find consensus means agreeing on what is recognised as demonstrably the case—not making a compromise for the sake of avoiding conflict. The biblical approach to truth also includes local, public and international rebuke of those who deny the truth in word or action. Paul's rebuke of Peter at Antioch was direct and unqualified, for truth mattered. "When Cephas came to Antioch I opposed him to his face, because he stood condemned" (Gal 2:11-16). The only way forward was the repentance of

Peter, not somehow "taking his position into account". It is not hard to guess what would be our contemporary culture's estimate of the men and women of the New Testament: "truth, without love".

Truth ought to matter above all to one whom Christ appoints a leader of the church.

The cross shows us that all Christian truth is public truth. God has not, and does not, work behind closed doors. He has revealed himself publicly. The truth is, of course, out there. Moreover, truth heals, truth reconciles, and the proclamation of the Truth brings the forgiveness of sins. Jesus says that "the truth will set you free" (Jn 8:32). Yes, love surpasses knowledge, as Ephesians 3:19 tells us, but love *is born* of knowledge, as is faith. Truth is the ground out of which love grows. And the apostle's prayer for believers is that "they may know the love of Christ", for it is that which surpasses knowledge. On this ground he also prays that our "love may abound more and more in knowledge and depth of insight" (Phil 1:9). We can only truly love when we truly know.

As we approach this exciting synod, we are pilgrims and foreigners in a strange and hostile land. We are so different from the world, down to the meanings of the words we use. Our 'truth' and 'love' are so very different to the world's. Our notion of truth sometimes seems harsh or unfeeling, but is in reality the way of love. Our love sometimes appears judgemental or divisive, but is in fact the real path to intimate fellowship.

The election of an archbishop touches us so deeply. We long for a leader who understands all of this, and holds it dearly in his heart. We know what is at stake. May God grant us to walk in the light, living by the truth and thereby sharing in true fellowship with one another (1 Jn 1:5-7). ●

What do we need to know?

Rob Doyle



The election of an archbishop is both a straightforward, and a daunting, task.

At one level, we know from the Scriptures the qualities we seek in our archbishop. We find instructions from Paul to Timothy in the

Pastoral Epistles, which emphasise issues of personal character, ability to preach and teach, temperance and family life. Joanna Warren, in her article on page five, has given us a series of questions to ponder which arise firstly from these biblical concerns.

But here in Sydney we are blessed with a number of candidates who are willing to be measured against the biblical criteria. We must consider to what degree they meet these criteria, and be serious-minded in our assessment. Having done this, we can look at a number of other 'performance indicators', as they are often described in the secular workplace, to see who is most likely to carry through the convictions of the synod. We don't do this in the manner of secular decision-making, for we serve God and not the shareholders. However, we who are in the churches of the Anglican diocese of Sydney *are* the shareholders—we are affected for better or worse by the ministry of the man we choose as our archbishop.

With these ideas in mind, we have approached this issue of *Australian Church Record* with a view to providing the kind of historical, statistical and observational information that helps synod members to make a biblically-led, informed decision about who will best lead the diocese.

This issue is being produced before the closing date for nominations of candidates. However, Phillip Jensen, Peter Jensen, Robert Forsyth and Reg Piper appear the most likely candidates. Trevor Edwards and Geoff Huard may also be nominated, but at this stage we have decided to present information on the four candidates represented on the official Election Synod 2001 website at www.anglicanmediasydney.asn.au at time of publication.

On pages 8-9, you will find a table of comparison, for the four candidates. The sources for this information have all been checked, often via phone call with the candidate himself. Other quotes and figures have been drawn from published material, interviews and observations. Some of this material is clearly fact; other parts reflect the opinions of a range of correspondents, as well as my own viewpoints.

The ACR committee thought about who could best report on and evaluate all of these candidates. It became obvious that I was best placed. Robert Forsyth and I were in the same class at Moore College, have been regular dinner companions over the last 28 years and at times near neighbours. I first got to know Peter Jensen as a fellow lecturer when I joined the Faculty of Moore College in 1982. With respect to Phillip, I joined the St Matthias group of congregations in 1985 and have been a member, and from time to time a co-worker, ever since. And although I was from time to time the recipient of Reg Piper's public ministry before he left for Holy Trinity Adelaide, my first hand contact with him began on his appointment as Bishop of Wollongong in 1993.

The table of comparisons is offered for your prayerful consideration of these four men. ●

The Australian Church Record

The Australian Church Record is an evangelical newspaper in the Reformed Anglican tradition of the historic creeds and the 39 Articles of Faith, and the standard of teaching and practice in the Book of Common Prayer. We accept the Scriptures as God's word written, and as containing all things necessary for salvation and the final authority in all matters of faith and behaviour.

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A priority for mission

Andrew Dircks

Andrew Dircks is Mission Education Secretary for CMS in NSW.



What is required to get missionary work off the ground?

Obviously you need missionaries. And senders. And resources.

Most of all, however, you need a clear gospel focus.

To put it another way, when it comes to global mission, if you're not clearly focused on spreading the message of salvation in Christ, you probably won't come to global mission.

An Indian devotee with 72 skewers in his body in order to 'make merit'.
PHOTO COURTESY DR SIMPKIN



A clear gospel focus was the springboard for St Paul's missionary work. His journeys themselves are documented in Acts, but his most reflective writing about the motivation and purpose of those journeys is in Romans 15. The gospel focus is clear right from the first chapter of Romans: "I am not ashamed of the gospel; it is the power of God for the salvation of everyone who believes" (1:16).

And even from the first verse, Paul indicates that his missionary work is gospel motivated. "Paul, a servant of Jesus Christ, called to be an apostle [which means 'sent one'], set apart for the gospel of God" (1:1).

But note Paul's reflections in Romans 15. Much as he so obviously had a heart for the existing churches throughout Asia Minor—even churches that he had planted—he had a higher calling. "There is no more place for me in these regions" (15:23).

"It has always been my ambition to preach the gospel where Christ is not yet known." (15:20). Why? because "Christ has become a servant... in order that the nations might glorify God for his mercy" (15:8-9). It was not only because of the Damascus road that Paul gave himself to missionary work. It was because the message of salvation for the world, in his Lord Jesus Christ, sent him out and sent him on.

It was a clear gospel focus that drove the founders of the Church Missionary

Society in 1799. A group of gospel-focused people had been meeting regularly for some years, addressing themselves to such questions as: "What is the best method of planting and propagating the gospel in Botany Bay?" That conversation led them to persuade the British government to appoint a chaplain to the intended colony, and led them to put forward Richard Johnson to be that chaplain.

Their passion for Christ led them to strive for Christ's name to be known

"It has always been my ambition to preach the gospel where Christ is not yet known."

throughout the world. Their conviction was that this task of taking Christ to the world belonged to the church: to the whole church. For some years they had laboured and lobbied, seeking to persuade the Church of England to take seriously the work of making Christ known beyond the shores of England's green land. With heavy hearts they gradually

came to the conclusion that the mighty institution of the Church of England, her bishops and her synods, would not shoulder the responsibility. So these few individuals themselves took the step of forming a "voluntary, lay" society, the Church Missionary Society, in order that the task of taking Christ to the rest of the earth might be seriously addressed. From the beginning, it was gospel motivated.

And today, as I visit churches throughout New South Wales, it is clear to me that those churches most active in the task of raising up, sending out and supporting missionaries throughout the world, are those churches which have a clear gospel focus. Plenty of churches are doing good things. Relatively few get beyond pressing tasks of the here and now to contribute to the greatest task of all.

Consequently, we are reminded of what we should have known anyway: that the work and responsibility of our church leaders, our pastors and teachers, must be to provide a clear gospel focus to our churches. Like St Paul, and after him the CMS founders, our church leaders today must not be consumed with keeping the church going in its present shape. From the Scriptures, they must show us the Saviour, and when we know Christ clearly, then we must also know that the whole world out there also needs to know him. ●

Why this Archbishop's Election Synod will be different

Laurie Scandrett

Dr Laurie Scandrett is a lay synod representative for Holy Trinity, Miller's Point and was a member of the Committee of Review which met after the 1993 Election Synod.



As we approach the 2001 Archbishop's Election Synod two main changes in procedure have been made to those held last century (in 1909, 1933, 1958, 1966, 1982 and 1993). These differences, initiated by a committee of review which met after the 1993 Election Synod are:

1. Each nominee requires at least 20 'nominators'.
2. Even after the nominee has been 'successfully' nominated, the nominee has the right to decline the nomination.

Both these changes are having a profound effect in the lead-up to this forthcoming Election Synod.

At most Election Synods held last century many of the nominees were only nominated by the previous minimum of two members of synod. Some (but not) all of these were not perceived by the respective synods to be serious candidates and as such did not even come close to surviving the first round of voting and making the Select list. Many synod members who were present at the 1993 Election Synod will remember at least one such nominee. The synod had to endure twenty minutes (15 for the nominator and 5 for the seconder) of speeches about a nominee who had very little support apart from the two who had signed the nomination form.

The introduction of the 'minimum of 20' nominators was designed to prevent such 'left field' nominations and save the time of synod. While this intended outcome will be achieved, the new arrange-

ment will also have some other effects.

Every nominee must have a support base of at least 20 members of synod. Whether they like it or not, all nominees must therefore have a group of supporters orchestrating some sort of 'campaign', even if it is just to get the 20 signatures onto nomination forms. The 'campaign' may simply be a series of phone calls organising such signatures or letters of commendation from the supporters to the members of synod about their particular nominee. Such letters of commendation are of course not new, and from

effect. The reason behind this change was that in both 1966 and 1993 a nominee sought the call in synod and spoke against his own nomination (in 1966 it was the Acting President of the Synod). In both cases, the men involved were very upset by their nomination. In 1883 the first elected nominee declined the invitation to become Bishop (by return cable from England) and the synod had to start all over again. In the lead-up to our 2001 election a number of high quality and high profile potential nominees have already indicated that they intend or

really wanted to consider so-and-so but he has not given us the opportunity". From recent activity, it seems fairly obvious that the synod would like to see at least five candidates to choose from and not just two or three.

Finally, members of synod must think very seriously every time they vote. The first motion for each candidate is that:

"the name of A.B. be placed upon the Select List".

If that is successful the second motion for each candidate is that:

"the name of A.B. be placed upon the Final List".

The final list will have no more than three names and may only have one. If there is only one nominee, then the next motion put to the synod is:

"that A.B. be invited to be Archbishop of Sydney"

In formulating the final list synod members must seriously consider whether the nominee they are voting on will make not just a good but an excellent Archbishop. In living memory, we have been blessed with only having such excellent nominees on the final list. It would not be a sin in 2001 if the final list were to have only one name. Many, if not all, the other excellent potential nominees may have declined a nomination.

A different and fascinating synod lies ahead of us. ●

Over the last few weeks, telephones have been ringing hot in the diocese: "Will you sign a nomination for so-and-so, even if you do not think he is a particularly serious candidate?"

recollection, five nominees had such letters sent to all synod members during the lead-up to the 1993 Synod.

The current feeling is that the synod wants to see a breadth of nominees and not just two or three—historically there have been between five (in 1982) and 16 (in 1958). Over the last few weeks, telephones have been ringing hot in the diocese: "Will you sign a nomination for so-and-so, even if you do not think he is a particularly serious candidate?"

The right for a nominee to decline a nomination is also having an unforeseen

anticipate declining any nomination and therefore discouraged any group to work on their behalf. Nevertheless some such groups are still active and may organise their nominations anyway, despite their nominee's reluctance.

Ultimately if such a group is successful in finding 20 nominators, the pressure will be on their nominee to decide whether to decline the nomination (if the nominee does nothing the nomination proceeds; he must decline in writing). If he does decline, he may cause the displeasure of some synod members: "We

Questions to ponder

Joanna Warren



Joanna is a parishioner and synod representative of St Peter's Cooks River.

Leadership is an exposed and lonely situation. More than ever before, personal strengths and weaknesses are on constant show. As the elected leader of the diocese of Sydney, decisions that the Archbishop makes will profoundly affect the direction and effectiveness of the diocese for years to come. The lives and ministries of real people will be marked for good or ill by his actions and policies. His attitudes and example will set the tone amongst office bearers and lay people throughout the diocese. Outside the diocese he will have opportunities to serve and encourage at both a national and international level.

In all of this, it is profoundly the whole person who is under the microscope. His character, convictions, manners, habits, strengths and weaknesses are pitilessly exposed every time an appointment is filled, a decision is made, a statement is published. The role of Archbishop carries with it an awesome personal responsibility that can only dare be undertaken by a man of great personal integrity who is under the control of Christ in all aspects of his life—both public and private.

Synod representatives are thus faced with an important and serious job in electing our new Archbishop. I don't relish hard mental effort myself, yet I, like every other representative, am being called to be as careful, intelligent and godly as we can be in choosing the best man for the job. Before God, we are responsible to make the best decision we can amongst the candidates we are offered on the basis of the information in front of us. I suspect that it is one of the most important votes we will ever make as synod reps of our parishes. I need time to think, so I'm grateful for the five weeks we will have between the close of nominations and the actual synod. But of course I will need to sit down and pray and sift through information and talk to others so that I go into synod with a clearly thought-through opinion on who is the best choice.

So how do we determine who the best one is?

It's tempting to simply vote for a man whom you know and like, but there are such important issues at stake here that a lot more needs to be considered. No doubt there will be lots of opinions, comments, statements and stories about each nominee. Some will be biased one way or another; some will be official and more factual; some merely anecdotal. Faced with so much that will need to be considered I offer the following set of ques-

tions and concerns. I hope they might help in sifting and evaluating the information about each candidate.

Perhaps we really should start with some basic questions about things that we ought to be able to take for granted—but are so important they're worth checking each time:

- 1) Is he a thoroughly converted biblical Christian trusting in the Lord Jesus alone for salvation?
- 2) Does he confidently believe the Bible to be the inspired word of God and does he live under its authority?
- 3) Does he fear and honour God, striving to live a life of holiness and righteousness to please Him?
- 4) Is his relationship with God a vital and dynamic factor in his life, sustained by prayer and marked by an awareness of his need for God's help every day?
- 5) Does his family life (if married) reflect Christian beliefs and practice?
- 6) If he has children, have they been brought up to know and honour the Lord?
- 7) Does his marriage show the loving servant leadership of Christ?

The questions above could be applied to anyone who professes to be a Christian. But the demands of being Archbishop require other personal qualities, too:

- 1) Is he humble enough to accept ideas from others with gratitude?
- 2) Is he personally secure enough to take criticism?
- 3) Is he dignified and self-controlled even when severely provoked?
- 4) What is more important to him—impressing God or impressing those around him?
- 5) What is his most cherished ambition—to climb to the top or to serve God by serving others to the best of his ability?
- 6) Is he a realist in his appraisal of his own strengths and weaknesses?
- 7) In the light of this, is he willing to ask for advice and help from others?
- 8) Can he teach clearly and well from the Bible and apply its teaching with insight and relevance to people in our society?

As the elected leader of a denomination that holds to the faith entrusted to us by the Lord Himself, the Archbishop must be able to proclaim and defend these truths in a society that increasingly rejects them. I offer the following questions to help us evaluate a candidate's merits in this regard.

- 1) Is he firm on biblical truth when faced with highly emotional arguments for unbiblical practices that erode the faith?
- 2) Is he perceptive and intelligent enough to see to the heart of an issue and be able to deal with it on that basis?
- 3) If there is ever a conflict between tradition and biblical truth, what is more important to him?

- 4) Is he flexible on non-gospel issues and willing to consider new ideas?
- 5) Where does he get his standards from: The Bible? The world? Modern corporate management practices?
- 6) When given opportunity to speak does he urge people to trust Jesus for salvation?
- 7) How important to him is the urgent evangelisation of the lost?
- 8) Can he model excellent Bible teaching to others in the diocese?

Finally the Archbishop must be a real leader and pastor able to inspire and relate to others appropriately and clearly, with warmth and vigour. These abilities will be needed on a day-to-day personal basis at every level within the diocese and beyond. My questions about this area are:

- 1) Is he easily put off or pressured by opposition to his views?
- 2) Can he handle pressure or is he easily rattled and swayed by those who seem to be powerful and influential?
- 3) Is he strong and unafraid enough to call a spade a spade and denounce wrong, however many feathers are ruffled?—Jesus did.
- 4) Is he able and willing to rebuke gently?
- 5) Is he compassionate as well as realistic when dealing with those who are doing wrong?
- 6) Is he gracious and gentle in dealing with others? Is he approachable?
- 7) Does he value and encourage others' gifts?
- 8) Is he a good assessor of others' strengths and weaknesses?
- 9) Is he a servant leader? What does he prefer—serving or being served?
- 10) Does he inspire loyalty to the cause of Christ amongst those with whom he works?
- 11) Is he loyal himself to those around him?
- 12) Does he have a real care for those who pastor congregations?
- 13) Is he able to work with people with whom he disagrees?
- 14) Can he discern the genuine needs of the age and set the vision for the diocese of Sydney and the state (as Metropolitan)? And beyond the diocese: How will he conduct himself in relation to other community and government leaders? Will he be forthright and gracious? Will he encourage believers in the wider Anglican Communion and beyond it, recognising that God's love is for all men and women everywhere?

Good leaders are vital in any organisation and corporations spend thousands of dollars hiring consultants to find the 'right' person. But our consultant is the Lord, on whose loving guidance and sovereignty we ultimately rely. Yet, wonderfully, our active and intelligent participation in this process is also a vital part of God's purposes as we pray, think and vote. May I urge us all to do our part with prayerfulness and vigour. ●

REALITY CHECK

Alison Blake



Until recently, I considered myself to be a fairly average female, with a relatively healthy grip on reality. But then I read the TV guide, and found my idea of 'normal' and 'reality' challenged.

Glancing down a list of the top ten TV programs watched by women, I was close to the end of the list before I found a program that featured in my viewing habits. Does that make me eccentric? A bit 'fringe'? Or just out of touch with reality?

Then I read that, love it or hate it, reality TV is here to stay. Reality TV is a mix of soapie, documentary and infotainment, in varying quantities. It's a bit like those "what do you get if you cross..." jokes which primary school kids love to tell (What do you get if you cross a chicken with a cement mixer? A bricklayer!).

They're the programs where someone does their friends/ neighbours/relatives a 'favour' by renovating their house or garden. Or a group of people are chosen to share a house, or desert island and, as the cameras roll and the world looks on, they live out their lives.

So, what's the appeal of this style of TV? Probably the opportunity to see things you wouldn't normally be able (or permitted!) to see, the chance to be "a fly on the wall" in somebody else's life.

But how real is the reality portrayed by these programs? I'd suggest it is time for a reality check on reality TV. God, as Producer and Director of all things and all people, would seem to be a reliable source of wisdom on the matter of reality. As Lord and Saviour, it would seem prudent to listen to him.

In several New Testament passages God reminds us of the essence of reality. Take a look at Romans 1:18-32, Ephesians 2:1-10 and Titus 3:3-8.

Paul, in the Romans passage, reminds us of a stark reality. Humanity has turned its back on God, worshipping the creation and rejecting the Creator. Left to pursue life as we see fit, we have filled our lives "with every kind of wickedness, evil, greed and depravity". That reality seems, to me, to be more than accurately depicted on the screen. Reality TV does portray real humanity, enslaved by all kinds of passions and pleasures, living in malice and envy. That truly is the reality of life lived independent of God. And it's not a pretty sight, though it is sold to us as "not-to-be-missed" entertainment. Tragically, that's where reality so often ends in the world of television. There is a reality beyond "mankind gratifying the desires of our sinful nature and following its desires and thoughts", but it is rarely heard on prime time television.

The fact of the matter is that God is not pleased with and will not tolerate our rebellion. Paul reminds the Ephesian Christians that we are, by nature, "objects of his wrath". Clearly, it's in our interests to sharpen our focus on God's reality.

Because of his great love for us, God in his mercy made us alive with Christ, even when we were dead in our sins. It is fact, not fantasy, that men and women can be put right with God, that we can know and experience forgiveness and the hope of eternal life. Truth is God, our Saviour, has indeed appeared and we are deluded fools to live otherwise.

Reality is more than we see on television. We need to keep reminding ourselves of this fact by regular study of God's Word, our script for real life. Our children need to be taught and reminded that the Bible is the place where we discover what is important, what is real, what really counts in life. And it would be shameful to deny others the opportunity to get a grip on reality, by not sharing with them the reality that God's salvation has already appeared.

The world of television struggles to see any reality beyond "mankind gratifying the desires of our sinful nature and following its desires and thoughts". But God's Spirit, through His word, can renew and transform men and women's thinking and living, revealing the ultimate reality of salvation through the death of Jesus. Living life, in friendship with God, under the direction of his Son Jesus, is truly living in the real world. We are only "out of touch" with reality when we lose our grip on God's reality.

Perhaps it is also timely to run the reality meter of God's Word over our own lifestyle, values, priorities and passions. Perhaps we need to assess whether the reality of our life reflects God's true and unchanging reality. We may find that a bit of fine tuning is necessary in our own lives. ●

MEETING THE



Peter Jensen

Hundreds of students who have passed through Moore Theological College will know the Rev Dr Peter Jensen firstly as their fellow student, then as a lecturer and Principal. Many others throughout the diocese will know him as a preacher, evangelist, teacher and author. Still more around the country and even the world will know him from his involvement in the broader Anglican Church.

But Robert Tong has known him since they were in third grade together at Bellevue Hill Public School, and he thinks that's given him a better than average chance to get to know the man.

"In terms of the office of Archbishop, he will bring an element of seriousness and vision to the job," said Mr Tong, who is supporting Dr Jensen as a candidate. "He is absolutely clear on evangelical theology, and that will inform and motivate him in gospel initiatives. Whatever he does will be biblically informed, and I think that's what Sydney is looking for. We need only see what have been achieved under him at Moore College."

Peter Jensen believes that Sydney needs "growth and nurture" so as to be able to offer healthy churches that can evangelise and relate to the community, and care for members.

"The Archbishop must be prepared to speak strongly and publicly on behalf of Christ in a way that gives leadership to the church and challenges the world," he said. "He must seek to provide for ways in which the gospel can be heard in the community, for gospel works to be done, and for God's people to be defended and encouraged."

Mr Tong, a long standing member of both Sydney and General Synods, said Dr Jensen is highly regarded by his peers for his theological expertise (higher degrees from the Universities of Sydney and Oxford) and his smooth running of the college, as well as his contributions to the Doctrine Commission, Standing Committee and General Synod. He describes his performance in Sydney's Synod as "persuasive and gracious", having taken a leadership role on issues such as child abuse procedures and women's ordination.

On the latter, Dr Jensen declares himself opposed—as is the synod—on the basis of the "authority of the Bible", although he is keen to encourage the ministry of women in other ways. In fact, his views on most major issues over the last few years, such as lay presidency (pro), *A Prayer Book for Australia* (anti) and parishes without property (pro), are in line with synod voting patterns.

On the sensitive matter of archepiscopal veto, he said that synod can usually be relied upon to come to sound conclusions, but that an archbishop should consider exercising it in relation to "a great matter", where the authority of God's word is at stake.

Since being converted at the age of 16 at the 1959 Billy Graham Crusade, Dr Jensen said he has moved on with "an ever-deepening appreciation of and dependence on the grace of God in the Lord Jesus Christ and the power of his Spirit." He hopes to continue to exercise those qualities in the service of the Diocese.

If you had one thing to say to the Sydney Diocese what would it be?

Be faithful; be bold. Consider what God has done and what he is doing.

First, he has given us extraordinary spiritual resources. We have the open Bible. We have the gospel of the Lord Jesus Christ. We have prayerful congregations seeking to be loving and obedient. We have the powerful presence of the Holy Spirit.

Second, he has set us in an extraordinary place. Within the boundaries of the Diocese we have a number of major urban centres and important rural areas. The city of Sydney is a world centre. The

Diocese contains people from many different cultures. Our location is a continual challenge for us to think beyond our borders to the wide world.

"He is absolutely clear on evangelical theology, and that will inform and motivate him in gospel initiatives."

Third, he has set us in extraordinary times. The secular assault is sharper than ever, but its weaknesses are also clearer. Our culture may have rejected the gospel. But it is also becoming aware of a spiritual vacuum. The Lord Jesus Christ remains the one hope of this world.

Be faithful: faithful to God's word. Faithful to the legacy of the past. Faithful to one another.

Be bold: accept the challenge posed by this place and this time. Be ready to sacrifice. Take the initiatives needed to make Christ known and to build healthy churches. ●



Reg Piper

With parish experience literally all over Sydney, as well as outside it (Holy Trinity, Adelaide, for 14 years), and eight years as the Bishop of Wollongong, the Rt Rev Reg Piper is perhaps uniquely positioned to bring a pastor's heart and an empathy with clergy to the role of Archbishop.

If he has one key message, it concerns the importance of singling out Jesus to the world as the only way to God, a theme to which he returns again and again.

"The uniqueness of Christ is really important for us to understand at the moment," he said. He referred to the inroads Buddhists have made into the Wollongong region in particular, as well as comments made by the Primate, Archbishop Peter Carnley, which questioned this concept.

"We must stand for the uniqueness of Christ, and not disengage but engage properly with the world."

Bishop Piper jokes that he is not quite sure why he has put his hand up for the top job, saying that he is responding to the urgings of others. But if elected, he would like to encourage the diocese to grow in Christ-likeness.

"I see the role of the Archbishop as preaching, praying and pastoring, and

planning sufficiently so that these things can be done by himself and the clergy," he said. His goal in all these things would be to take people from where they are and move them further along in Christ.

Supporter, the Rev John Livingstone, rector of Bowral, describes Bishop Piper as a godly man, not allied to a political wing in the diocese, who is prepared to challenge the status quo.

"He's a man of integrity who understands parish life, has leadership capabilities and is not afraid to bite the bullet," said Mr Livingstone. "He relates to people at every social strata and is constantly in the media in Wollongong."

With regard to recent Synod issues, Bishop Piper spoke against lay presidency "on the basis of order" rather than theology. He said he would be prepared to look at it differently if it could be managed in a "decent" fashion, and in a way that would promote discussion with the wider Anglican Church, rather than disunity.

During debate, he has spoken in favour of *A Prayer Book for Australia*, saying its doctrine had been improved by Sydney's contribution, but is now more keen on the prayer book produced by Sydney itself.

He is supportive of parishes without

property (as long as it is conducted "in fellowship" with other churches), and would not ordain women to be the head of a congregation.

Bishop Piper has developed strong links with dioceses in South East Asia and Africa, and believes Sydney must throw

"I see the role of Archbishop as preaching, praying and pastoring, and planning sufficiently so that these things can be done by himself and his clergy."

its weight behind the region.

"In Sydney we have money, and a biblical theology second to none in the world. But I am staggered at the faith of these people in Third World countries," he said, adding that it was something Sydney could well imitate.

If you had one thing to say to the Sydney Diocese what would it be?

"Let us together, with fear and trembling, shake ourselves loose from the materialistic and aggressive culture of our city and give ourselves wholeheartedly to our Only

and Unique Saviour, Jesus Christ. Let us devote ourselves to the apostles' teaching, to praying earnestly for the kingdom of God, to sharing the common life we have in Christ and to encouraging the rich diversity of ministry gifts that God has given us so that we may, in partnership

with other Christians, employ them graciously and passionately for the growth of our church and for the salvation of the world. Let us especially share the biblical theology of our Moore College teachers and graduates, the wealth that we have inherited and the ministries of the many gifted people we have. At the same time let us humbly learn from others, especially the faith, hope and love that is so evidently displayed by some of our persecuted brothers and sisters in Africa, the Middle East and Asia. Let us together grow up into Christ, our Head." ●

CANDIDATES

Phillip Jensen

he Rev Phillip Jensen probably needs no introduction. He is one of the best-known faces in the Diocese thanks to an extensive speaking role, a high-profile ministry at the University of New South Wales and St Matthias, Centennial Park, and a strong presence in the media.

However, supporter the Rev John Gray, rector of St John's Park Church, believes there are still a lot of misconceptions about the man. Proponents of other candidates used the word 'radical' in reference to him, but Mr Gray prefers the term 'visionary leader'.

"People have to unravel the myth from the reality. Whenever in public life a clear vision and direction are given, there are those who feel uncomfortable with it," said Mr Gray, noting that Mr Jensen's track record includes the development of the Katoomba Conventions, the Ministry Training Strategy, Club 5, and the largest Anglican Church in Australia. "Phillip is a visionary leader without peer in the gen-

erations either side of him, or in his own." So what characterises that vision?

"What Sydney needs is the godly and prayerful preaching of the gospel," said Mr Jensen. "Our hope is that God will bless his word to the salvation of many of our fellow citizens."

"Phillip is a visionary leader without peer in the generations either side of him, or in his own."

Mr Gray goes further, saying Mr Jensen has a "world-wide church building vision" to see "people won to Christ that they may enjoy all the blessings won by Christ."

Mr Jensen believes the Archbishop should lead by example and teaching, so

that the work of the gospel can be carried out in the parish churches.

His role in the Diocese has included major contributions to debates at Synod (such as introducing parishes without property), Standing Committee and the Diocesan Executive Board. He is a member of General Synod, and has spoken in the UK, USA, Asia and Africa over the last 15 years.

He describes lay presidency as "a long overdue reformation of our practices in a way that is thoroughly consistent with the Bible", and is also in line with Synod's views on *A Prayer Book for Australia*.

Regarding women's ordination, he believes the theological confusion over ordination and episcopacy in Anglicanism has undermined the biblical value of lay ministries and undervalued the important work of encouraging women into paid ministry.

Regarding archepiscopal veto, he believes it should be used rarely, never to

further the views of the bishop, and only as a check against oversights in legislation.

Like his brother Peter, he made a decision for Christ at the Billy Graham Crusade of 1959, and was further nurtured by a local fellowship and then Moore College. Life now, he says, is characterised by "waiting for the son from heaven, Jesus, who rescues us from the wrath to come."

If you had one thing to say to the Sydney Diocese what would it be?

"Thank you. Thank you for your faithfulness to the word of God. By your persistence in the truth of the gospel, I have been brought to faith in Christ Jesus, nourished in the truths of the word of God, trained for the ministry of the gospel, provided with wonderful opportunities to bring saving news of Jesus to others, in the fellowship of a people who love and serve the Lord Jesus Christ. 'Let us not grow weary in doing good, for at the proper time we will reap a harvest if we do not give up.'"



Robert Forsyth

It was Robert Forsyth's wry sense of humour that first got him noticed by the wider community as he battled wits with the publican across the road from St Barnabas's, Broadway, keeping commuters amused with a long-running exchange of slogans out the front of their establishments.

But, according to supporter Peter Kell, it was his leadership ability and faithful defence of the gospel that led to his long and effective ministry through 'Barney's' and Sydney University's Evangelical Union, and to his present role as Bishop of South Sydney.

"He is a conservative evangelical in the Sydney mould—he would describe himself as a passionate evangelical, where Scripture is supreme, the church is subject to God in Scripture and there is a personal saving faith," said Mr Kell. "He also has a warmth about his personality... and would bring a new sense of love and graciousness to the tone of the diocese."

Mr Kell describes him further as someone who can "admit when he is wrong, seek forgiveness and move on."

Bishop Forsyth (who brings the number of candidates converted at the 1959 Billy Graham Crusade to three) grew up in the Methodist Church, but switched to the Anglicans for theological reasons when he realised "the gospel was even

more true than I thought". Since then he has seen more and more that "justification by faith is at the very heart of the Christian life".

He believes the Archbishop must be responsible for setting the basic spiritual environment of the diocese, lead in teaching and evangelism, oversee policy formation, represent the diocese and the Christian faith in the wider community, and select clergy and encourage laity well so as to build up the effectiveness of the ministry of the diocese. He must also not be a 'Prince Bishop' as in the past, but a strong team-builder.

Bishop Forsyth has had long experience in parish life, on Standing Committee, General Synod, the Doctrine Commission and the Liturgical Panel, and has been involved in the Lifeworks evangelism program, the Cursillo movement and Amsterdam 2000.

His view of recent issues accords largely with Synod's, supporting parishes without property, agreeing that the ordination of women was not appropriate "on biblical grounds", and describing Synod's stance on *A Prayer Book for Australia* as a "thoughtful... no/yes". He regards the use of veto as something that should not be connected to the Archbishop's preferences and used sparingly.

He said that, although he sees no the-

ological objection, he has reservations about lay presidency.

"We shouldn't press ahead without more thought," he said. "It could be one of those cases where 'All things are lawful, but not all things are helpful.'"

He maintains that he wasn't a key player on recent Synod issues as they haven't been close to his heart.

"The main issues are not always ones Synod directly deals with," he said, naming staying faithful to Christ, being more flexible in our ministry to the wider world, and doing it in a community which is not fractured, as his major concerns.

If you had one thing to say to the Sydney Diocese what would it be?

Nearly 30 years ago I chose to join the Anglican Church here in the Diocese of Sydney because of the quality of the people I saw there and because of the gospel clarity they showed. Despite all the changes in personnel and issues since that time, these two factors remain our great strengths.

If I had one thing to say to the Sydney Diocese it would not be about who we should elect as our next archbishop, but that we must at the same time,

1) hold ourselves as a cohesive, grace-filled and godly community, where loving relationships and bridges are built to each other, and

2) engage with the city and the world in new, dynamic ways and loving ways which build on our theological strengths, and ensure that the gospel holds a real and authentic place in public life, rather than be marginalised or our voice become irrelevant.

"We must ensure that the gospel holds a real and authentic place in public life."

We are in a time of great social change when the wonderful task of sharing Christ with our city and nation will demand new levels of creativity, engagement and faithfulness. The task facing us is, how at the same time, to be more effective in mission, (which will mean many changes), to be faithful to Christ, the Scriptures and our Evangelical Anglican heritage as we change, and also to build a welcoming and inclusive Christian diocesan community.

The appointment of a new archbishop gives us a new opportunity to "start again" as a Christian community committed to effective mission.



Facts, figures and opinions on the candidates

Before reading, see the introduction to this table on page 3.

Compiled by Robert Doyle

	PHILLIP JENSEN	PETER JENSEN	ROBERT FORSYTH	REG PIPER
personal style	gracious, insightful, fearless, persuasive, cares deeply	has the same virtues of empathy, courtesy and sobriety which so commended Harry Goodhew	able to relate quickly and in a friendly way to a variety of people	warm, friendly, enthusiastic, passionate
theological profile	<p>classical evangelicalism: Bible alone, Christ alone, Grace alone, faith alone</p> <p>his ability to understand and apply theology is evident in his publications, e.g. <i>Two Ways to Live</i>, <i>Pure Sex</i>, <i>Have Evangelicals Lost Their Way?</i>, <i>Guidance and the Voice of God</i></p>	<p>widely acknowledged as Australia's leading evangelical theologian</p> <p>the grounds for this can be found in his scholarly articles, as well as his general level introduction to the faith, <i>At the Heart of the Universe</i></p>	<p>an evangelical by subscription, his inquisitive mind ranges across different theological emphases, from John Wimber to, more recently, Tom Wright (the New Perspective), appropriating some of their elements</p> <p>his <i>Southern Cross</i> column, 'Bah Humbug', expressed his theological stance</p>	<p>a classical evangelicalism mixed with a warm and relatively modern piety which holds that we ought to expect God to speak to us outside of Scripture as well as in it</p>
local ministry	<p>Assistant Minister Manly 1970-73; Department of Evangelism 1973-75</p> <p>Chaplain University of New South Wales since 1975</p> <p>Rector St Matthias since 1978</p> <p>keynote speaker at Katoomba Christian Conventions and at CMS Summer Schools</p> <p>a frequent speaker at national conferences of the Australian Federation of Evangelical Students (AFES)</p> <p>Australia's most experienced university missionary</p> <p>publisher of Matthias Media, the largest evangelical publisher in Australia, with over 100 titles</p> <p>member of the Billy Graham Crusade Council, 1979 and Chairman of its successor, the United Evangelistic Council (UEC)</p> <p>Chairman, Katoomba Christian Conventions, 1983-90</p>	<p>Curate, St. Barnabas' Broadway 1969-76; Curate (P.T.) and Acting Rector, St. Andrew's Oxford 1976-79; Curate (P.T.) 1980-83 and Acting Rector 1981</p> <p>St. Barnabas' Broadway; Visiting Preacher, St Matthias Centennial Park 1983-89</p> <p>Lecturer, Moore College 1973-76, 1980-84; Principal, Moore College since 1985</p> <p>Doctrine Commission, Anglican Diocese of Sydney since 1981</p> <p>keynote speaker at CMS Summer Schools and Katoomba Christian Conventions</p>	<p>Assistant Minister: Glenbrook, 1976-77; Holy Trinity Adelaide 1978-1983</p> <p>Rector of St Barnabas', Broadway and Chaplain to Sydney Uni: 1983–2000</p> <p>Bishop of South Sydney, Anglican Diocese of Sydney: since June 2000</p> <p>senior staff worker with the Sydney University Evangelical Union staff team</p> <p>speaker at about 10 University missions</p> <p>Doctrine Commission since 1994</p>	<p>Assistant Minister: Willoughby 1966-69; Lalor Park 1969-72</p> <p>Curate in Charge Hurstville Grove 1972-75</p> <p>Rector: Kiama 1975-80; Holy Trinity Adelaide 1980-93</p> <p>Bishop of Wollongong since 1993</p> <p>keynote speaker at CMS Summer Schools in Sydney, Vic and Tas; and Katoomba Christian Convention</p> <p>member and co-organizer of interchurch "Harvest 2000" in the Illawara</p>
growth in local ministry	<p>Campus Bible Study, from 12 in 1975 to 600 in 2001</p> <p>St Matthias congregations grown from 1 with about 130 to 14 with 1500</p> <p>when chairman of Katoomba Youth Convention, growth from a few hundred in 1974 to some 5500 in 1990</p> <p>Established Katoomba Youth Leadership Convention</p> <p>shared in the foundation and serving on the boards of new organizations: Ministry Training Strategy; Matthias Media; Fellowship of Evangelism in the Visual Arts; Fellowship of Medical Evangelism; Christians in the Media; Evangelising Commerce; Fellowship of Evangelising Education</p> <p>the Ministry Training Strategy now has 58 training teams comprising some 110 trainers with 150 trainees around the country</p> <p>according to yearbook figures, average annual increase in net receipts at St Matthias was 180% during 20 years of ministry (diocesan average annual increase was 27%)</p>	<p>has contributed to and managed the changing patterns of community life at Moore College, which has grown to 500 adults and 200 children, requiring new structures for pastoral support and nurture</p> <p>full time students 1985: 143 2001: 241</p> <p>post graduate students (part time) 1985: 4 2001: 65</p> <p>faculty numbers (full-time) 1985: 10 2001: 15</p> <p>staff (non faculty, full time) 1985: 10 2001: 31</p>	<p>movements in average total attendance at St Barnabas Broadway</p> <p>1989-1991: from 380 to 410</p> <p>1991-1997: from 410 to 310</p> <p>1997-1999: from 310 to 350</p> <p>according to yearbook figures, average annual increase in net receipts at St Barnabas was 11% during 14 years of ministry (diocesan average annual increase was 17%)</p>	<p>Holy Trinity Adelaide attendance (adults) 1980: 721 1990: 846</p> <p>staff 1980: 7 full time, 1 part time</p> <p>1990: 9 full time, 2 part time</p> <p>Wollongong Region attendance 1993: 10334 1999: 11299</p> <p>parish units 1993: 47 1999: 50</p>

	PHILLIP JENSEN	PETER JENSEN	ROBERT FORSYTH	REG PIPER
inter-national ministry	<p>spoken at numerous conferences in UK, USA, S. Africa, Malaysia and NZ. Including: Proclamation Trust, EFAC, local churches and conventions, theological colleges, ministers conferences, universities</p> <p>now establishing Ministry Training Strategy in Asia, UK, NZ, and South Africa</p> <p>delegate to the Billy Graham Conference for Itinerant Evangelists, Amsterdam, 1983</p>	<p>spoken at many conferences in the UK, USA, Chile, New Zealand, South Africa.</p> <p>also has ministered as a lecturer and consultant. Including: Visiting Lecturer, George Whitefield College, Capetown, South Africa 1997; Preaching consultant, Proclamation Trust, London; Professional development visits to US seminaries 1999; Lecturer, Oak Hill College, London 2000; Consultant to Theological Education Commission, Diocese of Chile 2000</p>	<p>member of the international program committee and regional seminar presenter at the Billy Graham Association Amsterdam 2000 Conference</p> <p>delegate to the Lausanne Association Conference in Manila 1989</p>	<p>has spoken at conferences and churches in NZ, Borneo, Egypt</p>
mission focus	<p>member CMS</p> <p>during his time, from the membership of St Matthias, 12 families and 4 single women have served as missionaries in France, Argentina, Egypt, Japan, Slovenia, Tanzania, Ceduna (South Australia), Uganda, Kenya and Uruguay</p> <p>many others from the university ministry are currently serving overseas</p>	<p>member CMS</p> <p>started Department of Missions at Moore, 1992, appointed head 1997</p> <p>students, immediately on graduation, entering ministry in Australia outside Sydney and overseas</p> <p>1998: 17 1999: 17 2000: 34</p>	<p>during his time, from the membership of St Barnabas, 6 families have served as missionaries in the Northern Territory, Spain, Indonesia, the Philippines, Nepal and Singapore, as well as there being 2 linked missionary families</p>	<p>member of CMS</p> <p>from the membership of Holy Trinity, about 8 became overseas missionaries</p> <p>widely acknowledged as enthusiastic supporter of missions outside Sydney and overseas</p>
diocesan administration	<p>Standing Committee since 1993</p> <p>Diocesan Executive Board since its inception in 1994</p>	<p>Standing Committee since 1985</p> <p>Diocesan Executive Board since 2000</p>	<p>Standing Committee since 1990</p> <p>Diocesan Executive Board since 2000</p>	<p>Standing Committee since 1993</p>
synod performance	<p>a clear and gracious speaker on the floor of Synod. He has promoted significant and helpful legislation. He listens to the debate surrounding proposals he makes, accepting amendments when they suggest a better way forward, and argues against those which do not.</p> <p>has moved and guided significant legislation through Synod</p>	<p>the man to whom the Synod often turns for leadership in major debates, where a clear enunciation of the concerns of the day is required</p> <p>1992 led the debate on the General Synod Canon concerning the ordination of women to the priesthood</p> <p>1996 led the debate on the new Prayer Book</p>	<p>active participant, mainly moving amendments seeking to unify different opinions</p>	<p>active participant who is concerned to support the agenda and the concerns of the Archbishop and the good order of the national church</p> <p>has shown evidence that he is not at home in the synodical process, on occasion rebuking synod inappropriately</p>
major synod initiatives	<p>35/92 Programme to Recruit Christian Teachers</p> <p>8/94 Planting and Developing new Churches</p> <p>9/94 Future Patterns of Ministry</p> <p>41/95 Select Committee re Clerical Enquiries</p> <p>16/97 Conference re Women's Ministry</p> <p>29/98 Report of House of Representatives Standing Committee on Legal and Constitutional Affairs: Strategies to Strengthen Marriage and Relationships</p> <p>33/98 Establishment of Congregations as Parishes</p> <p>34/98 Lay and Diaconal Administration of Holy Communion</p> <p>34/99 Establishment of Congregations as Parishes</p> <p>Recognised Churches Ordinance 2000</p>	<p>1998 co-sponsored a motion expressing concern for the victims of child abuse, having been involved in the production of the video resource <i>Behind Closed Doors</i></p> <p>2000 moved the motion which saw the unanimous voice of synod successfully oppose the reforms proposed to the Anti-Discrimination Act</p> <p>has often moved revision canons coming from General Synod</p>		
national church involvement	<p>member General Synod since 1992</p>	<p>member General Synod since 1984</p> <p>Doctrine Commission, General Synod of the Anglican Church of Australia since 1981</p> <p>Board of Delegates, Australian College of Theology since 1987</p>	<p>member General Synod since 1992</p> <p>General Synod Strategic Issues Advisory Panel since 1999</p>	<p>member General Synod since 1993</p>

^aAll quotes are from the candidates themselves. Sources available.

	PHILLIP JENSEN	PETER JENSEN	ROBERT FORSYTH	REG PIPER
lay admin- istration of Holy Comm- union*	“a long overdue reformation of our practices in a way that is thoroughly consistent with the Bible”	“The good health of a church demands that responsibility for leadership should be shared, and that there be a proper recognition of ministry within the congregation. I therefore applaud the development of varieties of lay ministry by both men and women over many years. There is now an imbalance, with men and women being given key responsibilities in teaching without the responsibility of administering communion. So lay ministry is a desirable development in order for the church to transform ministry.”	“there is no theological objection to it, but we shouldn’t press ahead without more thought”	“I have spoken previously against lay presidency – my objection is not theological but to do with order. It must be done decently and with order. We don’t want to be cut off from the rest of the Anglicans. Perhaps we can organise it decently, for example using elders who have been with the church through several ministers. Some other dioceses have funny ideas about what’s happening at the Lord’s Supper – we need to discuss it at a national level. I’d be happy enough for it, provided it’s orderly and the timing is right.”
women priests and bishops*	“The theological confusion over ordination and episcopacy in Anglicanism, has undermined the biblical value of lay ministries and seriously distorted the important work of encouraging women into paid ministry. Unless we are willing to change the nature of our union within Anglicanism, the ordination of women to the priesthood and episcopacy will inevitably divide us.” Phillip will not set about undoing what the synod has already determined. “To undo decisions regarding women in the diaconate would be unfair and unjust.” He is opposed to the Anglican Church proceeding to have women bishops.	opposed to women bishops on biblical grounds the Anglican context makes it inappropriate to ordain women as bishops, whereas for example, it could be appropriate in a Presbyterian denomination, where eldership does not necessarily imply head of a congregation consistently committed to encouraging and training women for ministry in all areas consistent with New Testament imperatives	believes that the ordination of women is not appropriate on biblical grounds “some feel deeply marginalised by those who hold biblical interpretations which forbid ordination... we need to be more respectful for different opinions... the best way forward is to find and support effective models and examples of women in ministry”	“I think 1 Timothy 2 has to do more with husbands and wives than men and women and is concerned to strengthen household order... In Corinth from 1 Corinthians 11 it is assumed that women will pray and prophesy. Somehow or other we have to construct ourselves institutionally so that the husband’s headship in marriage is endorsed, family relationships are developed in our churches and everyone’s gifts are being used to the full. The present position of not ordaining women as priests/ presbyters and therefore as leaders of congregations but of giving them licences to preach is trying to achieve these goals.”
assisting evangelical Anglican parishes outside Sydney who are facing opposition*	“We are not without our own faults. But where there is persistent institutional persecution of God fearing and faithful Anglicans, then we cannot stand by idly as if we are not our brothers’ keepers.”	“The Diocese of Sydney has for many years offered its support and help in such circumstances, and I envisage that we would continue to do the same. It is becoming all the more important to express this solidarity with the increasing secularization of some denominations.”	“Without being paternalistic, we should provide advocacy for them, on the basis of our own clear adherence to the BCP. Succour should depend on our own commitment to the teaching of the BCP (and I’m not just talking about using liturgy in church).”	“encourage the right people to minister in these parishes” “seek ways of pastoring them, for example, by personal contact with their bishops” “keeping in touch and praying for them is the key”
presidential veto*	“is there to give one last check... it should only be used sparingly... to avoid some unwitting and unnecessary injustice being done by oversight in the synodical process... At the next sitting of synod the bill should be reintroduced, the impediment attended to and the legislation signed without further delay”	“The refusal of an archbishop to sign legislation, duly passed by synod, is usually a very serious matter. Occasionally it has been used for technical purposes, merely to clear up ambiguity. The synod of the Diocese can usually be trusted to come to sound conclusions.”	“It should be used very sparingly, and should be signaled to synod so there is no surprise. It is not a question of the archbishop’s preferences.”	“The archbishop should have the right of veto, but use it sparingly. Often they will have confidential information that others don’t have.”
admin- istrative experience i. financial ii. working with staff & chairing meetings	i. built the largest Anglican church in Australia, which now has a full-time staff of 13, 3 part-time and 30 Ministry Training Strategy trainees. Current annual budget \$1.1m ii. opinions from parish councillors and staff indicate that he is an inspiring and constructive team leader whose ability to delegate is outstanding, and a major contributing factor to the multiplication of his ministry original staff are still with him his ability to chair meetings is well attested by growth in ministry at St Matthias and Katoomba Christian Conventions	i. as CEO has administered a budget in 2000 of \$4m, and overseen a large building program manages 46 full-time faculty and staff ii. opinions from MTC Council members, staff and faculty emphasise the stability of the college personnel widely attested to be an impartial and insightful chairman who has the ability to sum up opposing views and present them at their best	i. annual budget at St Barnabas in 2000 was \$562,890. Oversaw 6 full-time and 4 part-time staff ii. opinions from parish councillors and co-workers indicate that he is not greatly skilled in financial management delegation style is observed to be hands-on chairing style is directive and not strong on the formalities	i. as Regional Bishop administers a budget of about \$400,000. Oversees a regional staff of 3 full-time and 1 part-time ii. co-workers indicate that he is a good chair who keeps a meeting on track
my prediction, if candidate is elected	will renovate the office of archbishop will address systemic problems in a creative and positive way will use the office to further enrich evangelical ministry in Australia and overseas changes will last	will not change the office of archbishop will use the office for solid evangelical ends pace of change will be slow and deliberate changes will last	will not change the office of archbishop the direction he will lead us in is uncertain	will not change the office of archbishop ability to persuade synod to follow his lead is uncertain the opinions of the other bishops in the national church will be a limiting factor

*All quotes are from the candidates themselves. Sources available.

What makes an archbishop?



An interview with Barry Newman

Barry Newman is a senior and long standing lay member of synod and a renowned Bible teacher and evangelist. ACR asked him to share with us his thoughts on what makes (and what unmakes) an archbishop.

ACR: Barry, you have been in Anglican circles for at least three archbishops and 30 synods. Sorry to bring up your age, but what have you learnt about archbishops during that time?

Whatever else an archbishop is, I think a good one must be characterized by such qualities of eldership as listed in 1 Timothy 3, Titus 1 and 1 Peter 5—qualities like maturity, hospitality and a good reputation. It is unthinkable that a good archbishop could display qualities associated with the ungodly.

ACR: What other key godly qualities do we need to search for?

A good archbishop, because he is a bishop and a bishop is a shepherd, must be a teacher of the truth and a defender of the truth. It’s because he *cares* for the flock. He must genuinely care for the truth because he is accountable to God, the great shepherd, and the one who must be worshipped in spirit and in truth.

A good leader is one who gives clear direction for others to follow and follows that line himself. He seeks to guide the misguided, gently when gentleness is called for, firmly when the godly way is stubbornly resisted. He will not be silent when those who claim the name of Christ denigrate that name and confuse others. He is courageous, because he is God’s servant, because he cares for God’s people and because he earnestly desires that all will know the truth. He will speak up, make clear, defend and rebuke.

A Christian, Anglican archbishop won’t head down some wrong but fashionable doctrinal path, though many others might. He won’t join the worldly throng, take the easy path or allow gross error to go unchecked for the sake of the pleasures and niceties of good company.

ACR: What kind of ungodly qualities do you think risk coming to the surface in an archbishop?

Arrogance is one that comes to mind. In the Bible, the arrogant person places himself in opposition to God, promises more than he is capable of delivering, blinds himself with his own smoke, and cares little for others. It is a quality that can accompany leadership skills, so it has to be checked.

If we do not display humility then we are arrogant. But humility isn’t weakness—we musn’t confuse strength of character with arrogance. So there are traps here.

God resists the arrogant, who dare to imagine that they operate as though they were God, but instead gives grace to the humble. So, whatever else we have, we must not have an arrogant archbishop.

ACR: There can be no escaping the executive responsibilities of such a position. What kind of administrative skills or training does an archbishop need?

Actually, a good archbishop will not allow administrative demands, committee obligations, public appearances and civic duties to distract him from his duty to care for his family, other clergy, the laity under their care, and from his duty to proclaim the gospel of our Lord Jesus whenever and wherever he can. As difficult as it might be, for his own sake and the sake of others he must not lose sight of the main game.

This might mean he needs to rethink and rearrange priorities dictated by others, question the appropriateness of some of his so-called responsibilities, and seek the help of others in fulfilling them. He will need to be immersed in parish life. How else will he be able to continue to understand the needs and aspirations, the cries and the joys of the clergy and the laity as they seek to serve God in their society and beyond? Perhaps he could become an assistant minister somewhere!

ACR: There is a lot of talk about how a Sydney archbishop would relate to the wider Anglican communion and to the other denominations. What do you think are the important considerations here?

A good Christian, Anglican archbishop will sincerely endeavour to be at peace with all, to diligently keep the unity of the Spirit, where indeed such unity under our one Lord exists. And with all humility, longsuffering and meekness, in loving others, he will earnestly seek the good of all.

As a Sydney archbishop, he will not forget the evangelicalism gifted to Sydney from the past. In seeking the good of all he will uphold the true doctrines of the Anglican church and, even more importantly, the truths of the Word of God. At the same time, he need not baulk at considering reform, nor be slow to point out differences where they are important. Certainly, he will in no way consider compromise in essential matters of the faith. He will be like this because he cares for others, loves the truth and must obey God his Father.

ACR: To what extent does the archbishop need to retain an independent mind? Should he follow the lead of synod, or does he need to keep some distance and act on his own?

A good archbishop will never lord it over others, but will count such a thing as a disgrace. Though he might sometimes have to act courageously, taking a firm but unpopular line, even being misunderstood by friends, he will never be self-satisfied, self-opinionated or so sure of himself as never to consider criticism. He is not the head of some gigantic hierarchy over which he presides, pontificates and stamps his authority and will not relish acting contrary to the advice and determination of others. He will take no delight in having a different opinion to a synod over which he presides. He will not be corrupted by a love of status or power.

ACR: What about social action? The church and state are fairly separate in Sydney, at least officially. But what kind of social role do you think the archbishop needs to encourage?

As with any godly Christian, a worthy archbishop must have a lively vision for evangelism and a heart-felt concern for the poor, suffering and oppressed of the world. One ought not be neglected for the other, but we want an archbishop who can see that the glorious gospel of our Lord Jesus Christ promotes deep concern and generosity towards the needy. These imperatives will drive him personally and influence the strategies and the programs he proposes for others. He will in no way be blind to the needs of the diocese but his concerns will not be limited in some parochial manner. Since his Heavenly Father is the one who really cares for the fatherless and the widow and sent his son into the world that through him the world might be saved, the godly archbishop will be utterly constrained to mirror him whom he serves and to glorify the Lord whom the Father glorifies.

ACR: Finally, an almost impossible question: is there any particular quality that you think is necessary in our archbishop at this point in Sydney’s history?

There are many questions we will consider in our choice: attitude to the Lord’s Supper; ordination of women to the priesthood; relationship with the national church; and involvement in worldwide social problems. However, important as these questions are, we need an archbishop who sticks to basics. I’ve tried to outline them in this interview: holding firmly to the truths of the faith, teaching and defending this truth, caring for the parishes, and earnestly seeking the good of all. If we elect a man who believes in the basics, and carries them out unswervingly, we will have chosen well. ●

The view from Bangkok

Stephen and Marion Gabbott



The Gabbotts are serving with the Church Missionary Society.

There is a new government in Thailand. Elected on January 6 this year, Thaksin Shinawatra and his “Thais Love Thais” party may yet prove to be the answer to this country’s woes but it’s off to a rocky start. A Deputy leader in the Senate, accused of sexually exploiting minors, has been granted immunity by his colleagues. The Burmese Army has crossed the north-

ern border and occupied a Thai outpost with deaths and injuries on both sides. An explosion in a Thai Airways aircraft at the Bangkok Airport terminal came within minutes of killing the Prime Minister.

This near disaster has focused the nation’s mind on the new broom Thaksin says he has brought to Thai politics. Concerned at the likelihood that those in charge of the investigation might drag their feet, the PM has made it clear that he wants the matter resolved quickly. Public servants are reported to be miffed at this un-Thai-like suggestion that the way things are usually done here is not good enough.

Quoting a regional Thai language newspaper, the English language Bangkok Post had this to say on March 10: “Some government officials in charge of the investigation might not want the matter to escalate and therefore, may try to prolong the investigation into the bombing, hoping that time will lessen the impact of the incident. This kind of thinking was prevalent in the past; unsolved problems were often swept under the rug for the sake of political expediency or other reasons. People never knew who was behind some terrible events that took place in our country. But Mr Thaksin is not the kind of person who accepts half-baked solutions. After winning the general election in January, he has proved that his ‘think anew, act anew’ policy is not just empty rhetoric.”

Mr Thaksin wants to know the truth, but truth, as most Westerners think of it, poses problems for many who live in South East Asia. It’s not just a question of what the truth is. That can often be established quite quickly. Then the question becomes: “What do we do with it?” Pilate’s famous question comes easily to mind: “What is

truth?” to which the same writer who recorded that question for us might well have said: “It’s Jesus—that’s what he is and that’s what he came to make known.”

To be fair, Thais are not the only people with a problem here. All cultures develop ways of handling truth. They must. It’s such a dangerous commodity. One wag has observed that if you bury truth it will

All cultures develop ways of handling the truth. They must. It’s such a dangerous commodity.

rise in three days, so concealment is not usually a viable long-term option. Truth will out, as they say, so many cultures opt for delay. They hope that this will lessen its impact and the delay serves the added purpose of allowing the truth to be massaged. By a kind of consensual process, the “truth” that eventually emerges is “the truth that best serves public interest”. Different cultures achieve this common goal in a variety of ways, but make no mistake, in Bangkok, London, Canberra, Washington and so on, it’s what happens to truth. What does it all mean for those who follow the man of whom Pilate asked his question—the man through whom grace and truth came into the world?

Jesus’ followers, wherever they are to be found, find themselves at odds with the way their peers manage truth. They are committed to “setting forth the truth plainly”. They are simple men and women who have “renounced secret and shameful ways and who do not use deception” (2 Cor 4.2). God is their witness. It is him they seek to please and his praise is their only reward (1 Thess 2.4-6).

One of the great puzzles of contemporary missiology is the apparent failure of the gospel in Thailand. There are Christians, but statistically they are bordering on the irrelevant. The great South East Asian missiological success story is South Korea. Why has the gospel worked in South Korea but failed to win hearts and minds in Thailand? Here and there

of course there are spectacular local stories of gospel success. But nationally, the vast gospel input that Thailand has received for the last century and a half has not seen commensurate results.

The puzzle remains, and we are in no position to offer a solution. However, one of the things that strikes the relative newcomer to Thailand is the institutionalisation of ambiguity and the cultural condescension with which ‘simplicity’ is greeted. It is probably fair to say that Thailand’s Christians have yet to grasp the importance of “setting forth the truth plainly”—as individuals, as denominational structures, and as para-church organisations. This is a culture that prides itself on its historic capacity to preserve its identity. It could be that the gospel will only make progress when Thai people see in God’s people a culture that is worth forsaking theirs to gain. Perhaps this will only happen when the Christians of Thailand allow their Master to use them to bring grace and truth to their kingdom, just as he brought it to his own people 2,000 years ago. ●



Rice and fruit offerings to buddhist monks | PHOTO COURTESY DR SIMPKIN

The national interest

Greg Clarke

It’s a strange phrase. It’s one that politicians can hide behind when making hard decisions. “We know some people won’t be happy, but we had to do what was in the national interest.” Sometimes they might even mean it. It’s true: sometimes the wider community is served by a decision which disgruntles some of its members. Working for ‘the national interest’ is, then, a two-edged sword.

As a national church communion, it is a phrase which has application to us. Many of us have been raised to think of ourselves as ‘Australian Anglicans’, not just ‘Sydney Anglicans’, although the latter is what we get called. However, our relationship with those in Anglican churches outside Sydney is pretty loose. We don’t have many get-togethers—a convention here, a consultation there. We have a great variety of church practices and an even greater variety of beliefs, some large and significant, others matters of preference or tradition. Nevertheless, we still see ourselves as hanging together in some way. If we meet an Anglican from Perth, there is immediately something of a sense of family. We may not feel unified with all Australian Anglicans—for we know how different we are from each other—but

there is some sort of recognition there.

Anyone entering such a situation as archbishop will have to be leaning over his diocesan back fence chatting to his national neighbours. It just goes with the job.

But we can ask too much of our leader on this front. After all, he is elected to shepherd the flock within his own diocese. This may, by necessity, bring him into dialogue with his neighbouring dioceses, if the attitude to shepherding is somewhat different. If the neighbours are keeping their sheep in strangely shaped pens, and urging our archbishop to do the same with us, we must hope he can say: “Thanks for the tip, but shepherding looks different on this side of the fence”. We want the archbishop to have some degree of independence from the national church, all the while maintaining the regular over-the-fence chats.

Knowing who you are and whom you are serving helps. A shepherd who knows his flock is more use than one who isn’t sure exactly which flock he is supposed to be protecting. Similarly, a clear-minded archbishop who can ‘reach out globally, shepherd locally’ is going to do the best job. If he is always pursuing ‘the national interest’, won’t we notice that the home pens become a little unkempt?

Stranger still, we are also part of an international communion. Our bishops, preachers, ministers and evangelists represent us around the Anglican world at major gatherings such as Lambeth and at other official events. In recent times, under Archbishop Goodhew’s direction, we have made major contributions to Anglican debates on the world stage. Archbishop Goodhew’s stance against homosexuality at the Lambeth 2000 conference stands out. Here, our biblical faithfulness was a major factor in the rejection of blessing same-sex unions and ordaining homosexuals to Anglican ministry. These matters seem to occur ‘out there’, distant from our own church concerns. However, they are not.

The sheep don’t seem to notice it when a shepherd risks his life to save them from some calamity. They tend just to graze on happily—which, of course, is the shepherd’s delight! Perhaps this is where the pastor/shepherd metaphor breaks down, for Christian people are different to sheep at this point. If a church leader makes good decisions, they are reflected in the life of the diocese and the parishes, and it gets noticed. The strong stance taken by Archbishop Goodhew at Lambeth against ordaining homosexuals

resonated throughout Sydney and other supportive dioceses. It spoke reams of our commitment to Scripture first, and to appropriate pastoral care. We had held fast to what we believed to be God’s will in the matter, and we are now reaping the benefits. Opposing wrong thinking did us good, and we have been grateful.

In this circumstance, our leaders did in fact act in the ‘national interest’, despite the voices of protest. But they didn’t assent to requests that wouldn’t best serve their flock back home. They didn’t become sheep themselves, mindlessly serving the larger, national and international powers while neglecting the needs of their own constituency.

Certainly, they were there at the international level and their presence was felt. But they were there to challenge, to exhort, to correct, even to rebuke and reject. They acted ‘in the national interest’, but it put them offside with many. But we are glad they did what they did, for it was truly in our interest.

Can we encourage our next archbishop to ‘reach out globally, shepherd locally’? We have much to offer the national and international communion, but it must be done with a view to the welfare of the local flock. ●

Unity: the goal of interpretation

Joshua Ng

We live in an age where it is considered arrogant to claim you have the truth, and where it seems infinitely more loving to accept openly all points of view. This applies especially in the religious arena, and has been championed by the ecumenical movements of our day. Should evangelical Christians follow this cultural trend in the way we read the Bible? After all, we don't want a Pope to tell us THE authoritative interpretation, and it is obvious that we have diverse interpretations and beliefs on all sorts of biblical issues. Shouldn't we aim for a diversity of interpretations? Would it not help us to love each other since we all sail in the same evangelical boat?

As always, we turn to the Bible itself for wisdom. Listen to the words of the Apostle Paul:

It was he [the risen Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ.

EPHESIANS 4:11-13

The Bible explains to us the meaning of unity. We are aiming for *unity in the faith*—the gospel beliefs and the practices that spring from them. We also seek *unity in the knowledge of the Son of God*—knowing Christ as he really is. On these things, we are instructed not to accept diversity. There must then be some understandings of the faith and of the knowledge of Christ which are in fact wrong and cannot be welcomed.

For example, to say, or imply by some fancy language, that Jesus is not bodily risen from the dead is simply to deny the Son of God that Scripture reveals. (Have a look at John 20:24-31 and 1 Corinthians 15). Similarly, to pick

a view which has gathered some support recently, to say that we *enter* salvation by faith in Christ's death, but that somehow we need to *maintain* our salvation by our Christian performance (be it personal good works or membership in the Christian community) is simply a different gospel that is no gospel at all. It is a diverse and perverse gospel for it says we still need to contribute something to gain our salvation *in the end*. (The place to start thinking about this one is Galatians 1:6-9 and 3:1-3... indeed the whole of Galatians). These are non-negotiable gospel issues.

But what about areas of indifference? Are there not issues where there can be a diversity of beliefs and practices? Yes, indeed. The Scriptures themselves tell us what they are and how to deal with brothers and sisters who hold a view different to our own. (See the discussions of eating and drinking in 1 Corinthians 8:1 - 11:1 and Romans 14:15). It is worth noting that even on such issues, there is a mature and right knowledge of things, and he who holds the 'diverse' view or practice is called by Scripture the "weak brother" (Rom 14:1-4,14; 15:1; 1 Cor 9:22). But these matters are no threat to unity.

However, there is a trend today to lump more and more things under the category of 'non-gospel issue', such that even when the Bible has a clear word on it, we take a minimalist approach and say, "But it's not fundamental to the gospel message, so it doesn't really matter."

Yes, there are things the Bible is silent on and we must not be legalistic and add more rules than the Bible has. Yes, there are things (such as the mode of baptism) where there are biblical examples of one way or the other, but where no specific prescriptions are given. But when the Bible states that this is the way it should be, we are at no liberty to hold diverse interpretations or practices. Thus on the issue of how women are to act in the congregation, Paul claims, "If anyone wants to be contentious about this, we have no other practice—nor do the churches of God", and, "As in all the congregations of the saints, women should..." (1 Cor 11:16; 14:33-35) Even if it may not be a 'gospel issue', we can't hide behind slo-

gans. The question is, "Is it a scriptural issue?" As we said earlier, the Bible itself controls its interpretation, not the trends of our age. How can we hold a diverse opinion or practice from the Apostle on this issue, and claim to believe the Scriptures?

But what about at the level of particular interpretations of specific Bible verses and passages? Can we have a diversity of interpretations? Obviously we do, though that in itself does not necessarily justify it! Three points must be affirmed.

- 1) God had a meaning to convey through the human author, and that meaning is the right interpretation.
- 2) God has written the Bible to reveal, not to conceal.
- 3) Humble dependence and a willing, obedient heart is the key to understanding what God has revealed.

Given these three basic foundations, what then of "a diversity of interpretations"? Let's remember our goal from Ephesians 4: unity in the faith and in the knowledge of the Son of God is the goal of interpretation. Indeed, to keep the evangelical boat afloat we are going to need to actively *pursue* this unity. God doesn't promise that unity will arise out of welcoming many and various (and conflicting) interpretations. He doesn't promise to hold the boat together by our loving acceptance of diverse opinions among us. Rather, he promises to build up the body through our unified faith and unified knowledge of Christ. Its worth the difficult effort, for Paul goes on in Ephesians to say that the benefits of such unity are wonderful:

Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love we will in all things grow up into him who is the Head, that is, Christ. EPHESIANS 4:14-15

The rhetoric of irreversibility

Peter Bolt

There are no reverse gears on a tank", so the saying goes. I'm not even sure that it is true, but it is rhetoric we hear all the time from those in power. So discovered Jay Belsky, Professor of Psychology at the University of London, whose research interest is in the effects of long-term childcare on children. His findings that long-term childcare is correlated with some negative features of behaviour in children, was not met with open arms by the media. Experts were assembled, not to dispute the results, but to say they weren't interested in the results.

"We can't turn the clock back; it's not useful to investigate [such things]", said one. Another was cited as saying, "Childcare is here to stay". The institution will stay, must stay, and at all costs. But, if the good professor has found something

true, what will happen to the children?

Since the world is our schoolhouse, it is no surprise that the same rhetoric surfaces in discussions within Christianity. The world has moved on, so a certain piece of Scripture is no longer relevant. To assert that it continues to speak today is, apparently, to try to 'turn back the clock'. Synods around the world have made their decisions, so why should we try to unmake them? Returning to an earlier idea is characterised as 'dinosaur thinking', 'out of date', 'so-o-o yesterday'.

This is the same kind of rhetoric that says a certain change is 'inevitable', and orders the opposition to lie down and die. It is the kind that says 'everyone is doing it, go with the flow'. It is the kind that attempts to disempower individuals, hushing their demand that bad things need to change, even if we have come a long way too far.

This is a rhetoric of fatalism, by any other name.

Time is more fluid than that. And it is our servant not our master. We are free to move around in it, or to stand still, or even 'move backwards', if wisdom lies more in the past than in the present. The clock may not be stopped, but there is always time for human beings to change their minds and to change their lives for the better. You can go forwards by going backwards.

It is extremely strange to hear Christians uttering the rhetoric of fatalism: "Everything has changed so much—we can't return to where we used to be".

But isn't the prefix "re-" our bread and butter?

Didn't we once change the world by a thing known as the 're-formation', when there was an attempt to 're-turn' to the Christianity of the Bible?

PSYCHOBABBLE

Colette Read



I have become a psychomum. I refer not to the birth of our beautiful daughter nor even to my state of mind but rather to an internet group of mums — psychomums (PMs).

A couple of years ago a friend of mine decided that she would keep up with her friends by starting an internet or e-group. Essentially when any e-mail is sent to the psychomum's address it is automatically distributed to each member of the group. Over the years, more friends have joined, along with friends of friends.

So each day I take five minutes to log on to the internet and peruse my mail. Questions and tidbits of advice stream in from any number of Christian and non-Christian mums living in Sydney, Dubbo, Tamworth or California. Topics range from burping and bathing to medical advice and theological debates about whether children are sinful from birth. The PMs themselves come from diverse fields, bringing to bear a wealth of experience from teaching, medicine, psychology, theology and that not so common discipline—common sense.

Every so often we meet in person for a cup of tea (a group appropriately named PMT). This affords the opportunity to catch up with old friends, put faces to new ones and food to faces.

In a society where families are often distant and friends are at least a car trip away, internet groups such as Psychomums offer valuable advice and support for busy women. Furthermore, many of the members are alone with their children all day and sometimes all night. Adult conversation can be hard to come by. The Psychomums e-group offers an outlet for self-expression and interaction.

I'm not necessarily advocating meeting total strangers, nor internet only relationships. Instead e-groups maximise contact between existing friends and provide the opportunity to meet friends of friends. So it doesn't mean that I won't call these mums or that I won't visit them but rather that I can be involved in edification and evangelism whilst burping my two month-old.

So, if you want to set up a group for yourself, gather your friends addresses, perhaps choose a topic of interest and try the internet sites "listbot.com" or "e-groups.com".

Internet groups won't be every person's cup of tea, nor will they replace face to face contact. Yet for those who have the technology and particularly for those who want to keep in contact no matter what life's context—whether settling a dribbling toddler, travelling the world or planting a church—e-groups are well worth a try.

Time to go feed the bub. ●



Peter Bolt

Haven't we changed societies with our 're-vivals', when we have returned to the gospel and lived better lives as a result?

Don't we serve a God who continually addresses all people with the good news of a man who reversed death itself, and, as a consequence, asks for all people everywhere to repent, and so to find regeneration, re-newal, re-storation, ready for the Resurrection Day?

The gospel has always "turned the world upside down". It will always call individuals, societies and nations to come to their senses, to see what they have lost, and to return home from the pigsty. Surrendering to the rhetoric of irreversibility makes a mockery of our main message. In the gospel of Jesus, there is always time to turn back to anything good we have left behind.

Well, not quite always. ●

Vote for Superman

He's Harrison Ford, Superman and Don Bradman rolled into one. He's got the wisdom of Solomon, the faithfulness of Job, the passion of Peter and the tenacity of Paul. And yet, he has the sensitivity of St Francis and the diplomacy of Koffi Annan. He's a reforming, conserving, radical, mainstream, exciting, comforting, dynamic, measured, revolutionary, status-quo-ish, statesmanlike, down-to-earth, powerful, humble, aggressive, peace-loving kind of guy.

I've been trying to think of one justified sinner I know who has any chance of fitting the bill.

I keep forcing myself back to Scripture to think about church leadership, because otherwise all of these other influences take over: movie stars who work for me, historical figures I happen to like, sports legends, political activists who push my buttons.

I think I'm trying too hard.

I run the risk of expecting too much from our archbishop—of following society's passion for the superstar. Worse, I can veer into expecting some kind of vicar figure who will be almost Christ on earth. Many died during the Reformation over that. Better not let their blood be wasted.

All the same, I don't want a leader who *can't* be looked up to as some sort of hero. I seem to be in agreement with Scripture here. Christ's servants are good soldiers, fine athletes, hard-working farmers (2 Tim 2:3-6); they are morally great and exhibit courage (Titus 1:7-9); they are super dads and husbands (1 Tim 3:4-5); they adhere to the truths of the faith with clear consciences (1 Tim 3:9).

In short, they have chests.

The phrase 'men without chests' is from C. S. Lewis. The chest is between the mind (reason) and the belly (desire). It's the part of the body which pulls reason and desire together and forms a resolute character: a good heart pumping inside a sturdy rib cage. Now, more than ever, leaders must have chests. They don't have to be hairy; they just have to be strong.

Patrick White, the celebrated Australian novelist, once described himself as a "lapsed Anglican egotist agnostic pantheist occultist existentialist would-be though failed Christian Australian". Plenty of other Australians would fit into all or part of this description. White once said that he suspects he would have believed, except that when he was a child Christ was presented to him as "meek and mild, in sugar pink" for "pretty baa-lambs...to adore". What he wanted was Jesus the Red Indian, like his infallible boyhood hero, Deerfoot, the great runner. Deerfoot had chest.

What a tragedy for White, because Christ *is* a Deerfoot. That's what we need now. Jesus the Red Indian and a leader with a chest. ●



Greg Clarke is the assistant editor of this issue of ACR.

AN INSPIRING TEACHER AND FRIEND



On 7 March 2001, we celebrated the life of one of the most inspiring and talented minds of Sydney Anglicanism in the late 20th century, with a funeral in St Andrew's Cathedral, Sydney. Bruce Smith died on 3 March, after an all-too-short battle with leukemia, at the age of 68. Bruce's ministry stretched across four decades, in various places and roles, but it was everywhere characterised by an overwhelming love of Christ.

The younger generations remember Bruce as an outwardly alarming but inwardly charming man, an academic enthralled by the arts; someone who to the casual observer seemed eccentric or even aloof, but to those who knew

him even slightly was revealed to be an exceedingly generous and intimate friend. His unkempt, besuited presence in the bookshops of Newtown and the corridors of Moore College is greatly missed.

However, those who knew Bruce in the 60s and 70s saw an even more dominant figure in the Sydney Anglican scene. Bruce graduated from Moore College in 1952 (also gaining the bachelor of divinity from London University). He was ordained in 1956 and served in many Sydney parishes on the north shore and inner city. He was a regular media spokesperson, featuring in television debates, where he would employ his wide knowledge of philosophy and literature in

He interwove his poetry (of which he published two well-received volumes) into his sermons and shared his own deep personal grief and exhilaration as a part of the groaning creation that awaits its redemption.

Grief came to Bruce Smith through the breakdown of his marriage in the early 70s and his subsequent withdrawal from full-time theological lecturing. His public profile was greatly diminished from this point onwards, but his personal witness to Christ was unabated. Friends say that he grew as a model of God's grace and mercy until his last day.

Bruce Smith was an unusual and outstanding Christian man, a preacher and

Someone who to the casual observer seemed eccentric or even aloof, but to those who knew him even slightly was revealed to be an exceedingly generous and intimate friend.

the service of the Christian viewpoint.

Bruce was loved as a teacher of theology who could communicate the *force* and the *feeling* of the truth. His delivery style was eloquent and virtuosic with a deep appreciation of the fact that a lecture can also be a performance.

teacher who never ceased to feel the weight of sin and the weight of glory. He leaves behind generations of Christian students and ministers who have enjoyed his theological passion and his appeal to Christ as the one who, in the end, satisfies all of our desires. ●

Demolition Work

Through meshed wire
we see the rectangles
of exposed foundations
where small strong buildings
once stood.
Bare earth
with traces of brick
and tiled flooring
open to the sky.
A broken, partly plastered,
rear wall
still stands.

People once worked here;
they thought
and talked
and laughed here.
They came here daily
and stood where now
the earth is scarred
and birds alone
employ themselves
scavenging among the ruins.

It's all so familiar.
The demolishers have been.
The future has
brushed aside the past.
On this site, in due time,
some office block will rise

and take its place
in the crowded skyline
of our city.
It's a commonplace.
Our urban surgeons
perform these
cosmetic feats daily.

But, even so, I'm troubled.
Troubled
not by the absence
of the familiar,
for these buildings
meant nothing to me;
troubled by impermanence.
This vacant block, this earthy
blemish
on the city's proud face,
plucks the mortar from my life
and writes 'condemned'
on every wall.

The exposed foundations
are mine
and I tremble.

Defiance

'Bamboo,' he said defiantly,
'Bamboo.'
He stood in the kitchen
by the door
and fetched this word
from his limited store
to break our wills
with his.

He's barely two years
into life
(and one of these
was spent in Asia)
and now he stood,
bare-legged and nappy-clad,
defying the adult world
with all his verbal strength
while we held back
our laughter.

But if in later years
he were to stand,
like Luther, and say 'Bamboo'
in the cause of
what he knew was true,
we would not laugh,
indeed we would not laugh.

Poems from Bruce Smith's
collection, *I'll Not Pretend*. ●