



# Latimer Focus

**ISSUE 45**

WINTER 2019

## In this issue

- 03 • **Editorial**  
Rev. Mark Hood
- 04 • **Confidence in the gospel: An interview with Rev. Steve Maina, Bishop-elect of Nelson**
- 08 • **A manifesto for Reformation Anglicanism in Aotearoa**  
Rev. Mark Hood
- 16 • **Ploughing new fields: Four clergy begin new ministries**  
Rev. Ron Hay
- 18 • **Continuing in Christ: An interview with Rev. Jay Behan, Bishop-elect of CCAANZ**
- 22 • **The position of the Latimer Fellowship**  
Rev. Dave Clancey
- 25 • **Rev. Gerald Clark: A Tribute**  
The Rt Rev. Henry Paltridge
- 26 • **Latimer's Curate**

## Latimer Focus

ISSUE 45 · WINTER 2019

Latimer Fellowship is a New Zealand Anglican society offering a biblical perspective on contemporary issues with resources.

Latimer Focus is published by:  
Latimer Fellowship of New Zealand  
PO Box 25-395  
Christchurch 8011  
New Zealand  
Email [online@latimer.org.nz](mailto:online@latimer.org.nz)

### LATIMER ONLINE

[www.latimer.org.nz](http://www.latimer.org.nz)

### FOCUS MAGAZINE EDITOR

Mark Hood

### CHAIR

Rev. Dave Clancey

### EXECUTIVE

Rev. James de Costobadie  
Rev. Malcolm Falloon  
Rev. Mark Hood  
Rev. Mike Keith  
Rosemarie Hawkins  
Lisa McNabb

### PRESIDENT

Rt Rev. Richard Ellena

### VICE PRESIDENTS

Rev. Wally Behan  
Rt Rev'd Dr Peter Carrell  
Rt Rev. Henry Paltridge  
Rev. Dr. Bob Robinson  
Rt Rev. Derek Eaton  
Dr Don Mathieson QC

Latimer Fellowship is a partner in AFFIRM; Anglicans For Faith Intercession Renewal and Mission

Latimer is part of EFAC; Evangelical Fellowship in the Anglican Communion

Opinions expressed are those of the writers of individual articles, and are not necessarily those of Latimer Fellowship.

## Contributors in this issue:

### REV. MARK HOOD

Mark is Minister of Redeemer Church, West Christchurch, serving as an Executive Member of the Latimer Fellowship, and the Editor of Latimer Focus.

### REV. RON HAY

Ron is a former Vicar of Sumner-Redcliffs Anglican Parish and author of the award-winning book "Finding the Forgotten God". Ron currently worships at St Augustine's Anglican Church, Cashmere.

### REV. DAVE CLANCEY

Dave is Vicar of Trinity, South Christchurch. He is Chair of the Latimer Executive.

### THE RT REV. HENRY PALTRIDGE

Henry is a retired missionary Bishop. He is a Vice President of the Latimer Fellowship.

*Rev. Mark Hood*

# Editorial

Jesus' call to follow is as clear, challenging and compelling today as ever before. Recently I had the privilege of preaching Mark chapter 8. After Jesus speaks of his own impending suffering and death (referring to the cross)... 'He called the crowd to him along with his disciples and said: "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.'" (Mark 8:34-35)

Clearly Jesus didn't attend advertising seminars, which suggest that low-cost options are most appealing. Quite the opposite – Jesus' call carries maximum cost to whoever will listen. Where membership of a community choir might cost us many hours a week, or a devotion to snowboarding thousands of dollars per year, following Jesus surpasses all: his disciples must deny themselves and take up their cross to follow. His followers are those who pay the high price of putting self-determination to death, as they learn to follow the Lord.

Jesus' call requires a clear choice: saving life then means losing life now. These days we tend not to speak of our 'souls'. But Jesus does here. And if we would save our souls, like those lost at sea signalling S.O.S., we must lose our life to Him, submitting our wills to him: 'your will be done'. It's a difficult choice in our self-referring age.

Sociologist Robert Bellah characterises our 'be-true-to-yourself' culture with the term expressive individualism — the belief that identity comes through self-expression, through discovering one's most authentic desires and being free to be one's authentic self. In other words, I am being most 'me', when I am free to express who I feel I am. The reference point is self.

This has huge implications when it comes to bringing people in such a culture to follow Jesus. Not only do external habits change, the central reference for life is radically different. In place of self-expression, comes self-denial. Instead of considering my feelings foremost, disciples consider others ahead of themselves.

As we seek to grow churches in the midst of this culture, the call of Christ is central. For in his call is also found his compelling promise: 'whoever loses their life for my sake will save it.'

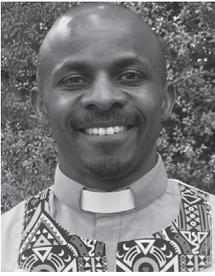
Here is a promise that I suggest continues to cut through and find its hearers today. Even amidst the swirling controversies in mainstream media (interestingly including the reality of hell in recent months), Jesus promises what no-one else can deliver. He promises to save our souls, and not ours only, but all who will hear, heed, humble themselves and follow. Here is the deep power to change hearts. And here is compelling life purpose, entirely worth the cost. And if studies are anything to go by, a significant proportion of Kiwis are not only interested to hear Christ's call, perhaps even ready to take up their cross in response<sup>1</sup>.

Now is a great time for churches to be proclaiming the gospel, and living in humble obedience to Christ before the watching world. Christ's call remains as compelling as ever.

In this edition of Focus, where the overarching theme is God's growing church, the underlying conviction is hearing the call of Christ. This was the aim for Anglicans in the Reformation era. This is also the intent driving current ministries in Aotearoa. It is a rare and particular treat to publish interviews in this edition with two new Bishop's-elect. We join our prayers with Nelson Diocese and with CCAANZ, asking God to strengthen Steve and Jay for their respective ministries, as they serve growing churches hearing Christ's call.

---

<sup>1</sup> The recent Faith and Belief in NZ Study, May 2018. Commissioned by the Wilberforce Foundation and conducted by McCrindle, indicates that at least a third of New Zealanders (not currently attending a church) are open to considering Jesus, should a conversation lead in this direction.



Rev. Steve Maina

## Confidence in the gospel: An interview with Rev. Steve Maina, Bishop-elect of Nelson Diocese

**Steve Maina has been elected to serve as the 11th Bishop of Nelson Diocese with his consecration and installation occurring in August. ACANZP Archbishops commended Steve in various ways, especially his energetic Mission focus. This has been very evident as he has served as the National Director of the NZ Church Missionary Society for the past ten years. Latimer Focus caught up with Steve to express our thanks to God for him, and to learn of his hopes for Nelson.**

*Latimer Focus (LF): Steve, praise God for your election! Many Latimer members are giving thanks to God for you and your willingness to serve in this important ministry. How did you feel about offering for bishop? And what were some things that helped you step forward?*

Steve Maina (SM): It wasn't on my radar at all! The Nelson Diocese search committee prayed and worked through a list of people. My name came up and several others agreed so they contacted me. Because I value the discernment God gives his people, my wife and I took time to prayerfully consider this. We moved from Kenya because we had a strong sense that God was doing something new in New Zealand. We felt called to raise up the next generation of missionaries and to play our part in helping the missionary church. Having done that with CMS for the past ten years, I came to discover that unless a church in New Zealand is raising up gospel workers, CMS will have no one to send overseas. I've realised the discipleship process begins much earlier and therefore to have strength in CMS we need strength in the churches. I think part of what helped us to offer for the role was to say 'This is a continuation of our ministry, it's not different from what we were doing with CMS, just a shift upstream.' I felt honoured to have been asked and challenged by God to stay at the work. God is transforming his church here in New Zealand and this is part of our journey.

*LF: How did your wife, your daughters and family feel about it?*

SM: It's a real privilege to have a family that is so supportive. Watiri, my wife, said 'Well if this is something God's calling you to do, I will support you 100%'. We have always

done ministry together - even when we were dating we were in ministry. And every time we've gone through transitions in ministry we've prayed together and there's been a sense of oneness. So I value her involvement through that journey. Our daughters are delighted too. Rinna, my older daughter, has started university at Canterbury so she is a little disappointed that we are moving away to Nelson, and Tanielle will stay with friends here in Christchurch to finish this school year and move to Nelson next year. Likewise, my parents in Kenya are absolutely supportive. When I rang my Dad to say I had been elected bishop, he was delighted.

*LF: Were there any other people or factors that helped you think 'Yes, I really am eager to take up this role'?*

SM: I think Nelson Diocese are looking for someone missional, who can encourage confidence in the gospel. They observed that this is something they see in me.

There are many things about the role of Bishop that make me nervous. For example, I'm not a politician and church politics is not at all attractive to me. But there are other aspects of being a bishop which are exciting to me. One is the opportunity to be able to share the gospel and equip people to reach out to the lost, having confidence in the gospel. That is something I hope to do and am very passionate about. Second, there's the opportunity to disciple people and to help them grow in maturity and help them to learn how to serve God using your gifts. I love seeing God's people flourishing using their gifts. A third angle that excites me is leadership development - something I've picked up from Nairobi Chapel. Creating a

pathway for people who have a passion for ministry to know what the next stage is - from internship to pastoral training through to church minister/planter. I've seen it work in another context. Perhaps as bishop I might be able to develop something in a diocesan structure that could release a lot more people to ministry. All these things excite me!

*LF: Can you tell us about your personal experiences as a Christian which God-willing might strengthen you as you serve as bishop?*

SM: I was brought up in an African context where people had limited material resources. My father was an Anglican minister. He didn't have regular income because the churches he was overseeing, they could not even afford to pay. He was away for long periods of time (but myself and five other siblings in God's grace turned out okay). At one point my Dad had about eight to ten congregations he was looking after, in a radius of 70 kilometres, which without any transport, he visited by walking! So he would be gone for weeks. When I was 12 years old, I was cynical about my father's ministry. I felt like he had given us a raw deal because he wasn't around much. But when I made a commitment to follow Jesus at the age of 14, my eyes were opened to see what I had gained because my parents were followers of Jesus. I began to see the investment that my parents had made not only in my brothers and sisters and I, but also in the many lives that were changed and transformed through their gospel ministry. I really admired that. My parents, even though they had so little, in the gospel they were able to give so much to so many people. Growing up in that context I saw that when you commit yourself to serving Jesus and putting him first, God provides for you. Yes, there are challenges, but God provides for you, even when there are limited resources. So today, when I hear people worried that we can't do things because of declining church resources, I think, 'But we follow a generous God who is a provider!' I hope this is one perspective from my childhood that will serve me well.

**"I want to see the lost saved. I want to encourage God's people to reach out to those who do not know Jesus. I see my role as encouraging and equipping the saints for the work of ministry and to do that well."**

Coupled with confidence in the gospel, is, I think, confidence in the God who provides.

Another thing I pray will serve me well is that in Kenya we are very relational people. There are 42 different tribes in Kenya, and I watched my father serve various parishes with different tribes. He was an exemplary leader, working hard to ensure that all were treated with equal favour. I saw him work at building relationships even when disagreeing with the position of another. In our Western culture here in NZ, my reflection is, we are ideological to the point that if you disagree with another, this means the relationship effectively breaks down. From a Christian perspective I hope I can bring greater relationality to the ministry, meaning relationships can hold even through disagreements.

A third aspect which I hope will serve the ministry well are my global connections. Through CMS and connections in Kenya, I see the world slightly differently. For example as a Kenyan, I think first of the body together, rather than the individual part. Because God has enabled me to have these connections, I hope this might help us reach out more effectively.

*LF: Ahead of your installation, what is your vision for Nelson Diocese?*

SM: Firstly, I want to see the lost saved. I want to encourage God's people to reach out to those who do not know Jesus. I see my role as encouraging and equipping the saints for the work of ministry and to do that well.

**"I believe the best context of discipleship is within community. I envision Nelson Diocese being a family where we do life together."**

Second, I want to see a culture of discipleship, where every person who is a follower of Jesus is discipling someone else, taking another on the journey to help them grow to maturity in Christ. I believe the best context of discipleship is within community. I envision Nelson Diocese being a family where we do life together.

Thirdly, I want to see leaders raised up and flourishing in ministry.

Finally, my hope is for Nelson Diocese to contribute to and serve the wider church, as well as being served by the wider church.

*LF: On that point, and noting the sensitivities involved, can you tell us about where Nelson is positioned (in your mind) now following the General Synod Motion 7 decision?*

SM: Our Diocesan position is clear. We have our own internal policy on sexuality.

I've also sought to make my own position clear: I do not support the blessing of same sex unions, and I won't be permitting these to occur while I am Bishop of Nelson.

*LF: On the topic of relationships, how do you see Nelson Diocese relating to the two different Anglican structures?*

SM: A lot of people are asking me this question. I reply: 'Why can't we relate to both?' I have friends in both! Within ACANZP, naturally there are the normal relationships between churches, Dioceses and Bishops in the Province.

As far as relating to CCAANZ, I will endeavour to maintain an active relationship. It's important that Bishops are in regular contact and good fellowship, honouring and speaking up for each other within our constituent groups. I hope my good relationship with Jay [Behan] will continue to develop. At a wider level, I hope we can find opportunities to join together, such as around mission and training. If this could happen, then the wider church is interacting with one another, and relationships grow warmer and closer as members of the body of Christ. In short, for the sake of the gospel, I hope we will maintain an active relationship with both ACANZP and CCAANZ.

*LF: You've spoken of growing confidence in the gospel. Thinking about Vicars and Vestries in Nelson parishes, what might be the next couple of steps for them to be thinking and praying about in the effort to reach the lost?*

SM: Two things come to mind. One is intentionality. Many churches have a variety of caring, justice and serving ministries. They do a great job with teams of willing helpers. But I think we need to reclaim these great ministries as places for talking about Jesus and proclaiming the gospel. In the first instance, I want to see leaders leading by example and practicing talking about Jesus with people.

The other point that comes to mind is training and practice in speaking about Jesus. Good rugby players and skilled musicians all put in huge amounts of practice. And are we doing the same when it comes to evangelism?

*LF: What do you see hindering us from speaking about the Lord Jesus?*

SM: We may not articulate it this way but I feel there's a deep-seated sense of 'I wonder

if God is really at work changing people's lives?' We know in our head, God's grace in Jesus changes people. But at the heart level, we don't see that happening in our day to day. We don't see people coming to faith very often, and we have struggles with faith and doubt, and so this affects our confidence to speak of the Saviour, and we can find ourselves retreating.

Something that will help is if we share our stories of evangelism. When was the last time you heard of an ordinary Christian (not the pastor) take a chance to speak of Jesus with a friend or workmate? It's not complicated.

Having said this, I do recognise that sharing the gospel in New Zealand is different compared with Kenya. You can stand on a street corner in Nairobi and start preaching the gospel and you'll get a crowd. I know it is different here, but what I am not willing to accept is that New Zealanders are not interested in the gospel. Because the God in Africa is the same God here, the same yesterday today and forever. He is in the

business of transforming people's lives. We cannot think that people are not interested in the gospel – that kind of thinking makes you not even try. I'm willing to give it a go wherever. It takes courage and being intentional. So I'm praying for both. For example, when I am flying, I pray something like "Lord please might the person I am sitting next to, not be too tired to have a conversation, please help them be open, and please be doing something in their lives to enable me to find a bridging point." My experience is that many New Zealanders are often ready for a chat. So let's be praying and looking for openings to turn a conversation to God.

*LF: We are praying for you, and will continue to pray for you and your ministry in Nelson Steve. Thankyou very much for taking the time to speak to the Fellowship.*

*Endnote: Steve's consecration as Bishop of Nelson and installation at Christ Church Cathedral will occur on Saturday 31 August 2019 at 9:30am.*



Rev. Mark Hood

## A manifesto for Reformation Anglicanism in Aotearoa

In 2017, Dr Ashley Null and Dr John Yates III edited and published *Reformation Anglicanism*<sup>1</sup>, to coincide with the 500<sup>th</sup> anniversary of the Protestant Reformation. Noting the diverse and difficult challenges facing the Anglican Communion today, they propose a manifesto for the contemporary church, when they say: '[we] believe that a recovery of the Anglicanism shaped by the Reformation is the best way forward'<sup>2</sup>.

As a Fellowship we're delighted to welcome Dr Ashley Null in his first ever visit to these Islands in September. He is an internationally respected scholar on the grace and gratitude theology of the English Reformation. In addition to holding research scholarly positions in various university colleges including in Berlin and Cambridge, he travels widely throughout the Anglican Communion sharing the godly biblical heritage of Anglicanism.

*Reformation Anglicanism* is the first of an anticipated six volume series. It is the fruit of Dr Null's current project editing the private theological notebooks of Archbishop Thomas Cranmer.

Ahead of his visit, to give us a sense of his work and its value, this Focus article is

essentially a summary of Chapter 7 of the book, picking up the author's *A Manifesto for Reformation Anglicanism*<sup>3</sup>, seeking where possible to hear the authors in their own words, with a hope of stimulating our thinking and action to grow the influence of the gospel in New Zealand.

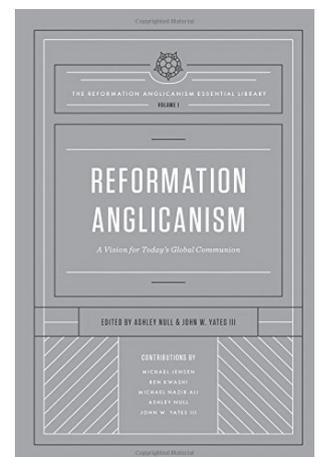
### CURRENT ANGLICAN CHALLENGES

Of the many enormous challenges facing Christians in the twenty-first century, Drs. Null and Yates III identify an external and an internal challenge which, common to all, are being felt acutely in the Anglican Communion at this time.

The external challenge of secularism, with its underlying postmodern worldview rejecting absolute truth, means that 'individuals must decide for themselves how to give their lives meaning and purpose', and that 'no one can tell another what is a right or wrong expression of humanity.' Consequently, Christians who claim a moral truth which applies to all '...are simply imposing their ideas on others. In a society where everything is tolerated, such intolerance is absolutely intolerable.'



Dr Ashley Null



<sup>1</sup> Ashley Null and John W. Yates III (Editors), *Reformation Anglicanism: A vision for Today's Global Communion* (Illinois: Crossway, 2017)

<sup>2</sup> *Ibid.*, 186

<sup>3</sup> *A Manifesto for Reformation Anglicanism*, written by Ashley Null and John W. Yates III, pages 183-203.

So it is unsurprising to the authors, Null and Yates III, that Christians practicing a biblical way of life 'are a distinct minority in the affluent societies of Western culture'<sup>4</sup>, and we might add, feeling much more pressured when it comes to upholding the Bible in life.

Ironically, pervasive Western Christian influence on Global South countries including some East African nations, has led to the internal challenge of a superficial faith, which is not transforming lives. Just under a century ago, the East African Revivals changed people and changed the way people treated one another. But today the same change is less evident with those who consider themselves Christian not living accordingly. Lamenting this, Nigerian Archbishop Ben Kwashi says, "The continent has plenty of Christian believers. What we need are more disciples." For example, the popular American 'prosperity gospel' with its promise to *get* rather than to *give*, has led to a Christian faith which has lost its power to transform lives.<sup>5</sup>

Both these external and internal challenges have greatly shaken Christian lives within the Anglican Communion. To the extent that we now see provinces 'openly embrace nonbiblical ways of living... which has resulted in a tear in the fabric of our global fellowship at its deepest level.'

In the face of these realities around the world, including in New Zealand, the authors ask how should members of the Anglican Communion respond?

When looking to how Anglican Christians have sought to respond in history, Drs. Yates and Null first make the point that Anglicanism has had a diverse history such that it is not historically 'accurate to speak of an Anglican way to do theology and worship – only of *Anglican ways*.' By which they refer to the successive centuries of Anglicans emphasising different authorities including

Scripture, church tradition, human reasoning, [and in the contemporary context we might add, human experience].

Given these historic options, Null and Yates propose the following: '[we] believe that a recovery of the Anglicanism shaped by the Reformation is the best way forward... [to] address the contemporary needs of the church and the world.'<sup>6</sup>

They proceed to describe Reformation Anglicanism under seven principles, which, taken together present 'A Manifesto' for mission and ministry to meet the contemporary idols and needs of our time. We'll summarise their case and provide some evaluation along the way.

## 1. REFORMATION ANGLICANISM IS APOSTOLIC

In the human search for solid truth, Reformation Anglicanism 'is founded on the solid rock of the teaching of the apostles.' This is what it means to be apostolic. As eye witnesses to the life and ministry of Jesus, the collected New Testament writings of the apostles 'provide us with an utterly reliable guide to knowing both God and ourselves.' We can only know God because he chooses to graciously reveal himself to us: This is why Jesus became human. In his death and resurrection, foretold in the Old Testament and fulfilled in the New Testament, 'we have unlocked to us, the deepest mysteries of the universe': God who speaks and acts in history tell us both about God and about ourselves.

In the face of confusion concerning truth, the Reformers affirmed that Scripture 'has a unique authority for the faith'. Where the writings of church leaders can be helpful guides to the Christian life, it could never be on the same level as the body of apostolic teaching. In the Scriptures not only do we learn what God has accomplished, we have

<sup>4</sup> Ibid., 184

<sup>5</sup> Ibid., 185

<sup>6</sup> Ibid., 186

"In the Scriptures not only do we learn what God has accomplished, we have these events uniquely interpreted. 'The Bible [is] its own ultimate interpreter concerning God and our relationship to him.'"

these events uniquely interpreted. 'The Bible [is] its own ultimate interpreter concerning God and our relationship to him.'

This principle of Scripture interpreting Scripture, of Scripture as the unique and final authority encapsulated under the Reformation slogan *sola Scriptura*, the approach of early church fathers such as Chrysostom and Augustine, is what Cranmer sought to establish in England. One means was through his Homily on Scripture.

There is a stark difference between Christianity's appeal to Scripture as truth and the post-modern rejection of absolute truth. Null and Yates bring out the goodness of God's truth: how Scripture not only meets our need for an arbiter, but even more, it meets our longing for a place to stand secure. 'Only the wisdom of the apostolic witness, as we hear the Bible afresh today, can answer the deepest intellectual and spiritual longings of the post-modern world.'<sup>7</sup>

## 2. REFORMATION ANGLICANISM IS CATHOLIC

Where our modern world operates on the principle that newer is better, 'Christianity at its best has always looked back to the teaching of Jesus as the source of knowing how God designed the human heart to flourish.' But in the early church era before the printing press and modern communication, how could the universal

teaching of the Apostles be safeguarded always and everywhere? How could Christians be safeguarded and edified when the era of the Apostles had passed, and when false teachers began arriving, threatening the flock?

The church's answer was to summarise biblical truth about God and humanity in creeds: the Apostolic Creed and the Nicene Creed. As churches heard teaching which accorded with these summaries of Biblical faith, Christians in all times and places could be sure they were hearing the truth. These statements were called catholic creeds (Latin: *catholicus* meaning 'universal').

As such Protestant Reformers were staunchly catholic (as distinct from Roman Catholic). They 'never saw themselves as anything other than good catholics. Where 'the Roman church held to the creeds and councils because its leadership believed these sources just as inspired as the apostles... the Reformers argued the exact opposite. The creeds were to be believed because their statements could be "proved by most certain warrants of Holy Scripture" (Article 8).' The reformers were seeking 'to preserve a truly catholic apostolic church'.

Null and Yates observe in our time that 'some Anglican provinces are beginning to depart from biblical truth as it has been understood in all places and at all times. Christ's divinity, salvation in his name alone, the authority of the Scriptures and biblical standards of morality have all been questioned by some in the Anglican Communion.'

Hence the authors urge 'a fresh movement of Reformation Anglicanism today. Only an Anglican Communion rooted in the timeless, divine wisdom of catholic, apostolic Christianity can effectively counter the false hope offered by the deceitful devices and desires of the postmodern heart.'<sup>8</sup>

<sup>7</sup> Ibid., 187

<sup>8</sup> Ibid., 190

We in these Islands have been having a discussion about the authority of Scripture. Asking the same questions from the vantage point of catholicity, namely: what has been believed everywhere, always and by all, adds an even wider, oft-neglected dimension, prompting valuable critical self-reflection.

### 3. REFORMATION ANGLICANISM IS, WELL, REFORMATIONAL

It is one thing to have solid foundations for a church. It is quite another to have ordinary people coming to saving faith in Christ and growing in godliness. What will be the impetus for godly living?

In recovering the early church principle of *sola Scriptura*, the Protestant church sought to challenge the medieval assumptions about the place of works in salvation. Following Luther, Cranmer sought to enshrine God's free unmerited justification of sinners by grace through faith apart from works in his 'Homily on Salvation'. In other words, Cranmer's first answer for godliness was not to give prominence to our works, but rather to highlight God's grace, *sola gratia*, extended freely to sinners who trusted Christ, *sola fide*. Cranmer's Homily on Salvation taught these principles to every parish in the country on regular occasions, and the Articles of Religion also sought to provide a normative standard for clergy to ascribe and believe.<sup>9</sup>

Furthermore, 'the whole strategy of the Book of Common Prayer was to return divine worship back to the apostolic teaching about what God was pleased to do for humanity, not what humanity had to do to please God. Where the medieval mass was an offering of Christ made by the priest as an intercessor between God and the congregation, Cranmer stressed that God was the one who gave his gifts to his people during worship, rather than the other way around. During Holy

Communion Christ gives himself to believers, supernaturally drawing them into a closer union with himself and with one another, thus strengthening faith, growing godly love, and leading to godliness.<sup>10</sup>

In other words, God's people will respond with godliness the more they are able to comprehend the love Christ has for his people<sup>11</sup>.

According to Null & Yates, the pastoral strategy of growing love in order to see growing godliness was 'at the heart' of Cranmer's enterprise, as he worked to see Reformation principles come to benefit God's people.

If we can recognise in Kiwi churches a lack of longing for holiness and living to please God, if we can identify situations where congregations are mainly 'nagged to do better for God' or 'to do better at drawing near to God', Yates and Null reply, 'this is why we need Reformation Anglicanism today.'

'Cranmer's fundamental Reformation insight was that telling people what they should do does not empower them to do it. Only love overcomes the power of sin, and only such love as we find in Jesus' death and resurrection... which saves, sanctifies and preserves eternally. Only the assurance that God will love us, through good times and bad, until his love makes us truly lovely like him in the age to come – only that kind of love has the power to change who we are and how we live.'

If our churches press human imperatives more than divine indicatives, then we do well to 'to hear Cranmer's pastoral wisdom afresh today – to found our hope on God's promise rather than our sincere but ultimately powerless good intentions'. It is only the gospel of grace and gratitude that truly gives God alone the glory for his work in our lives, and in the world.<sup>12</sup>

<sup>9</sup> Ibid., 190

<sup>10</sup> Ibid., 191

<sup>11</sup> See Luke 7:36-50, where Jesus says of the woman, "...her many sins are forgiven for she has loved much. But he who is forgiven little, loves little."

<sup>12</sup> Ibid., 192

Notice also, how this priority shapes preaching. Rather than the preacher giving a history lesson on interesting insights, rather than a deconstruction of the text or a reconstruction of the community behind the text, rather than esoteric reflections on God, Reformational preaching works hard to bring out the gospel indicatives at the same time as urging the gospel imperatives.<sup>13</sup>

#### **4. REFORMATION ANGLICANISM IS MISSION-FOCUSED**

'The English Reformers believed that Christ had come to proclaim a message that had the power to gather a community. As a result the church's number one task was to call people to repentance and new life in Jesus Christ. Everything else about the church – its structure, worship, preaching, pastoral care, and outreach into the community – had to be designed to support this mission directive.'

Hence Cranmer's first major change to the worshipping life of the church was to introduce Reformation preaching through the Book of Homilies. 'He wanted to stir up saving faith in the hearts and minds of the people by having them hear the gospel message presented clearly during Sunday worship.' Two years later, he reinforced Reformation teaching by introducing the Book of Common Prayer (replacing the Latin liturgy) with a service 'that emphasised the power of the gospel through Word and sacrament to move people's hearts to love God and one another.'

Though Cranmer's primary mission focus was English people, he didn't neglect evangelising non-Christians beyond England. A Collect for Good Friday asked God to deliver all 'Jews, Turks, Infidels and heretics' from 'contempt of thy word' in order to bring them home to the one flock of Jesus Christ<sup>14</sup>.

'Later Anglicans built mighty overseas mission societies on this slender Reformation

foundation... which, in due course, lead to an Anglican Communion, in which mission today is similar to what Cranmer envisioned. On the one hand churches in each province take responsibility for reaching their own people (those with Christian backgrounds and those without); on the other hand, provinces seek to help other provinces in the communion with their local missionary efforts.'

Null and Yates observe 'ironically, many of the provinces that sent our missionaries are now themselves in need of assistance to help promote saving faith.' Hence their proposal: 'The Anglican Communion today needs to find new vigour for converting and discipling people, both those with a false understanding of the gospel and those with none - just as Cranmer did'.<sup>15</sup>

In Aotearoa, both within the church and beyond with its strong yearning for community, how valuable it is to hear that it is the gospel of God which has power to gather and build genuine lasting community.

#### **5. REFORMATION ANGLICANISM IS EPISCOPAL**

In our culture how can an episcopal (and hierarchical) structure be effective for growing gospel ministry? Modern Western life reacting to misuses of power often views hierarchy with suspicion. Our Kiwi egalitarian culture could be argued to go even further, seeking to flatten in the name of equality, any system of authority. Null and Yates make the following case: How then can episcopal structure such as Anglicanism be effective for growing gospel ministry?

Reviewing the attitudes of the English Reformers, Null and Yates argue that 'where a Roman Catholic structure promotes the ministry of bishops as successors to the Apostles through the line of consecrators, Protestants sought to break the long tradition

<sup>13</sup> Or as Luke puts it: 'the Christ suffered and on the third day rose, such that repentance and forgiveness of sin should be proclaimed in Jesus name to all nations...' Luke 24:46-47.

<sup>14</sup> Interestingly, a stance which at least one Anglican Province sought to alter in a May Synod this year, when the call for Jewish conversion was replaced with the more ambiguous notion of Gentiles 'reconciling' with Jews. See <https://www.anglicannews.org/news/2019/05/prayer-for-reconciliation-with-the-jews-up-for-first-hearing-at-canadian-general-synod.aspx>

<sup>15</sup> Ibid., 194

of clerical control over church life'. John Calvin as one example in Geneva, appointed lay people to certain ministry offices such as elders and deacons. 'But the English reformers rejected both these models.'

Appealing to Richard Hooker, as defender of the English Reformation under Elizabeth I, Null and Yates reason that 'the New Testament presents different apostolic models side by side'. However in Hooker's eyes, because a team approach to leadership opened the church to factions and doctrinal deceptions, the ancient church adopted the episcopal form of government. Thus Hooker (and our authors) conclude: 'what ultimately matters is which option makes the church's mission most effective in its contemporary context. Since episcopacy had a scriptural basis, and the experience of the church had 'found it good and requisite to be so governed' the English Reformers were right to retain the ancient threefold structure of bishops, priests and deacons.'

'For Reformation Anglicanism, even if bishops are not the *esse* (essential nature) of the church, as Roman Catholics teach, they remain the *bene esse* (essential for the well-being) of the church.'

Helpfully Null and Yates go further in explaining the importance of bishops. They cite two particular ways: first, on the basis of prosecuting mission: 'proclaiming and defending the apostolic faith as taught in the Scriptures'; and second, on the basis of preserving likeminded unity: 'Cranmer firmly believed that Christian fellowship could only be based on a common understanding of saving faith, hence his BCP prayer, "...grant that all they that do confess Your holy name, may agree in the truth of Your holy Word, and live in unity and godly love."<sup>16</sup>

However, Null and Yates observe, 'Not all Anglican bishops today do proclaim and

**"How valuable it is to hear that it is the gospel of God which has power to gather and build genuine lasting community."**

defend apostolic truth. Nor do all provinces think that the Communion needs to be held together by a common understanding of the gospel.' Some opt for collaboration on issues of common concern (such as environmental advocacy). Others believe the current institutional structures are sufficient for Anglican unity: so long as there is a connection to Canterbury. 'For such folks, agreeing to disagree is the true essence of Anglicanism. Yet, as Jesus warned, building unity on anything other than the catholic apostolic truth of Scripture is relying on a foundation of sand, which the storms of history will wash away.'

Accordingly, the authors call on bishops, '... to prove themselves the authentic successors to the apostles by what they teach and what they reject... to be the chief missionaries spreading the Word afresh... to be the church's chief apologists in this hostile age, defending the saving truths of Scripture from all assaults, whether inside or outside... in order to foster 'truth, unity and concord' and pass these graces on to those who follow.'<sup>17</sup>

This all seems rather fitting given that Focus readers with this and the previous edition have had the chance to hear, learn from and pray for three newly elected Bishops for New Zealand.

## **6. REFORMATION ANGLICANISM IS LITURGICAL**

Evangelicals are not especially known for liturgical practice in church meetings. If this

<sup>16</sup> Ibid., 196

<sup>17</sup> Ibid., 198

is so in Aotearoa, Null and Yates make a case for Cranmer's liturgical vision to change us. Convincing?

The Reformers realised their desire to see England converted would succeed only if the people regularly sat under the transforming power of Scripture.

Consequently, Cranmer devised a systematic Bible reading program (inspired by early church leader, Basil, who encouraged workers to come to daily morning and evening Bible expositions) such that most of the Bible was read through in a year, including three times through the New Testament and monthly through the Psalms.

Cranmer explains his intention: 'that the people (by daily hearing of Holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.'<sup>18</sup>

Not content to have God's people hear Scripture read and preached, Cranmer devised a means for the people to pray Scripture. He 'stitched together countless borrowings from the whole treasury of the Bible.' Compared to modern praise choruses, themselves meditations expressing the longing of participants hearts, Null and Yates suggest, 'Cranmer's prayers always express balanced biblical truths, not only about human longing for God but also about God's longing to love and serve humanity'<sup>19</sup>.

Centrally for the Reformers, when God's people met, 'the sacraments were the ultimate example of the power of God's Word at work. Since human beings learn by their senses – by what they see, hear, smell, taste, and touch – Cranmer believed that when God's Word was joined to creaturely things like water, bread, and wine, the truth of his promises would more deeply impact people.

That's why Cranmer believed that faithful communicants, not the bread and wine, are transformed into Christ's body.' The focus during the prayer of thanksgiving is on stirring the hearts of believers to love, uniting them more fully to Christ in mind, body, and will, that they might increasingly dwell in him and he in them.

'Here is the heart of Cranmer's liturgical vision: divine gracious love, constantly communicated by the Holy Spirit in the regular repetition of Scripture's promises through Word and sacrament, inspires grateful human love, drawing believers toward God, their fellow human beings, and the lifelong pursuit of godliness.'<sup>20</sup>

As God's people hear, pray, meditate upon and action God's promises, believers are nourished by divine gracious love and led to grateful godliness. Accordingly, Null and Yates appeal to the 'spiritual power found in having God's people so take in the truths of Scripture.' Elsewhere Null speaks more directly of the same, saying 'Cranmer aimed to have the people sit under the tap of Holy Scripture'. What might be a counter argument of substance to deny such a liturgical vision, especially in a time of biblical illiteracy such as our own?

## **7. REFORMATION ANGLICANISM IS TRANSFORMATIVE**

For many people today, Christianity has lost the spiritual power to transform peoples' lives and, thus, its credibility.

Cranmer adopted the Protestant way of salvation because he understood, not only that human beings can be transformed, but also that such transformation can only be from the inside out. 'The renewal of our affections is the key to human flourishing.' But then as now, many people have little passion for godliness. The answer is not found in

<sup>18</sup> From the Preface to the Book of Common Prayer. Ibid., 199

<sup>19</sup> Ibid., 200

<sup>20</sup> Ibid., 199-200

pressing the imperative for holiness. Nor will love for God grow using methods invoking fear, shame, guilt or duty. Threatening a loss of assurance of salvation in order to make people try harder, actually only makes the situation worse!

Cranmer, reading the apostle Paul, found the better way. 'Godly love could only come from personally encountering God's immeasurable love made known in his free gift of salvation. Once faith and love for Christ had captured the human heart, this newfound assurance set off a chain reaction deep within the individual. Justification by faith permits believers to experience the ongoing, indwelling presence of the Holy Spirit, who gradually transforms their deepest desires and longings. Under the Spirit's influence, the believers' trust in God's love for them leads them at last to truly love God in return. Now, despite ongoing sin and selfishness, believers have the power to love God more than sin.'

'Here is the key to sanctification. For what the heart loves the will chooses and the mind justifies. As the indwelling Spirit transforms their affections, believers give themselves wholeheartedly to repentance and godly living.'

'Thus outward transformation begins with inner renewal brought about by the authentic apostolic gospel. Grace engenders gratitude. Gratitude births love. Love brings about repentance. Repentance produces good works. Good works contribute to a better society. Because of its emphasis on the Pauline doctrine of justification by grace through faith, Reformation Anglicanism is the best answer for those searching for a means of authentic transformation from the inside out.'<sup>21</sup>

Null and Yates conclude, for these seven reasons, 'we need Reformation Anglicanism in the twenty-first century church, for its principles uniquely address the contemporary

needs and idols of our global culture so that the glory of God may be revealed in our time.'<sup>22</sup>

Two observations and a question, by way of an endnote to this stimulating chapter.

Reformation Anglicanism gives us a bold vision! A church shaped by the seven principles above is a ministry emphasising the love of Christ, arising out of the apostolic gospel, centering on the justifying death and resurrection of our Lord, leading to the giving of God's sanctifying Spirit, with attention given to the individual's gratitude and godliness; to the likemindedness of the congregation and denomination; to the godly good works arising from grateful hearts; in continuation with the universal church; working out in the transformation of the world and all for the glory of God.

While such a vision might sound overstated, especially for small and struggling local parishes, in God's providence this is exactly the kind of vision we are both participating in, and furthering in New Zealand.

Drs. Yates and Null also give us significant encouragement. Noting the similarities of Reformation Anglicanism with current models (or aims) of evangelical Anglicanism in New Zealand, their vision gives us a great boost to press on. Where an isolated ministry situation with slow/ little growth can lead many to question the ministry's relevance, here are thoughtful scholars, who've observed cultural trends in our world expressing great confidence that Reformation Anglicanism is both vital and valuable and very relevant for men and women, including in New Zealand today.

Noticing how closely the above seven principles reflect key drivers in own churches: what is an area(s) of deficiency in your church? And if so, what of this?

We look forward to welcoming Dr Ashley Null when he visits Aotearoa in September.

<sup>21</sup> Ibid., 202

<sup>22</sup> Ibid., 203



Rev. Ron Hay

## Ploughing new fields: Four clergy begin new ministries

A very well attended Latimer Fellowship lunch in Christchurch on 7 July focused on fresh ministries with a panel of four clergy reflecting on their experience of entering new fields of service. Two of the four have pioneered new church plants while the other two have joined existing parishes within the Christchurch Diocese. This, incidentally, reflects a key dimension of Latimer's current vision and calling – namely, the aim to maintain a fellowship of evangelical Anglicans that embraces both those who have remained within the traditional Anglican structures and those who have left.

Within the last few months Al Drye and Mark Hood have begun alternative Anglican churches in Rakaia and West Christchurch after resigning from the leadership of existing parishes. John Fox, recently priested, began as curate in the parish of Sumner-Redcliffs a year ago, and Chris Ponniah was appointed as the new Vicar of Burnside-Harewood parish earlier this year.

As the panel shared their experiences, a keynote that emerged was the grace and sovereignty of God in the life of the church. There was the sense that each of the four were in the place which matched their gifts and life experience. For instance, Burnside has become a much more multicultural suburb in recent years and Chris Ponniah, who was born in Singapore and has ministered in Asia, seems the ideal leader to grow a multicultural church there. Al Drye has an agricultural background and that has given him special rapport and evangelistic effectiveness with the farming community of Rakaia. He has got out on farms in his work gear, driven tractors and helped with harvest, and word of this has spread through the area.

The importance at the start of a ministry of getting out and spending time with people, of visiting them at home, of hearing their stories stood out. "Don't get stuck behind a desk" was key advice for John Fox at the beginning of his ministry. Relational sensitivity was a paramount concern for Mark Hood in starting

a new church not far from the parish of which he had been Vicar. Not wanting to undermine the ongoing ministry of St. Christopher's where he left, he has deliberately not been active in inviting people to Redeemer Church despite the church growth gurus' advice to maximise all the people contacts one has. For Chris Ponniah spending time with the wardens and staff team and listening to their dreams was important when he began. He also asked himself the questions, "What is happening in the parish? What is God doing here?" in order to be in sync with the Holy Spirit's working.

Jesus said, "By your love for one another all people will know you are my disciples" (John 13:35) and the importance of the local church being a community of love emerged in various ways. Two of the clergy spoke of how much the welcoming kindness and generosity of parishioners meant when they arrived in their new situation; and one mentioned, as a sign of God at work, the impressive way in which church people had rallied around in support of a family who had suffered a devastating car accident.

Another key theme was the importance of biblical preaching and teaching. For Al Drye the priorities in ministry are the three P's – Preaching, People and Prayer – and others emphasized those priorities as well. But along with that emphasis there was also a marked concern for effective outreach to non-churched people through visiting and building relationships with those in the wider community outside the church, as well as training and encouraging church members to pray for their neighbours and to reach out to them.

Leadership of a local church is a costly calling and this was especially apparent in the experience of those who had begun new churches outside the existing diocesan structure. There was the need to find new venues for meetings and worship, and there were major financial uncertainties - one minister had worked as a volunteer for a

**"Listening to this panel of leaders was a significant encouragement because it brought the realisation that God has not yet finished with his church and that, by his grace, good things are happening in structures both old and new."**

number of months. Yet each had known God's gracious provision and seen God at work in new ways. New worship venues were provided, people had been generous in giving, an intern from the UK had come to one of the church plants, and one of the new churches already had more people attending than they did before they left the diocese.

News of growth and effective outreach was especially encouraging. John Fox spoke of non-church people asking questions as he went out into the wider community. Mark Hood spoke of encountering a "hunger for the word of God"; and Al Drye commented on how people in the wider community in Rakaia

had been struck by the preparedness of the local Christians to pay the price they had to follow Jesus.

The last year has been one of great pain and sadness for Anglican evangelicals as the New Zealand church has gone down a road that most of us regard as unbiblical and which has split parishes and caused the exodus of many people. Listening to this panel of leaders was a significant encouragement because it brought the realisation that God has not yet finished with his church and that, by his grace, good things are happening in structures both old and new.



Rev. Jay Behan

## Continuing in Christ: An interview with Rev. Jay Behan, Bishop-elect of CCAANZ

**In May 2019, Jay Behan was elected inaugural Bishop of the Church of Confessing Anglicans Aotearoa/New Zealand. Jay has been a long-term member of the Latimer Fellowship, and has served as Vicar of St. Stephen's church, Shirley for more than 12 years. Latimer Focus caught up with Jay recently to learn of his election, his hopes for CCAANZ and more.**

*Latimer Focus (LF): Jay, as the Latimer Fellowship, we praise God for your willingness to stand, and your subsequent election as inaugural Bishop of CCAANZ. How did you feel about offering for the role?*

Jay Behan (JB): Thanks. To be truthful I felt pretty unsure and unworthy about standing for the election. So, coming to a place of being willing to offer was probably the hardest part of the whole process. I received a lot of advice and support from others which was particularly encouraging and helpful. Although I still feel somewhat daunted I am delighted to be able to serve the Lord in this new way and I pray He will equip me with all I need.

*LF: Previously while serving as Vicar, you've also taken on representative roles (such as General Synod rep, FCA Chair etc). Where other ministers focus their energies almost entirely in the local parish, what has prompted you to serve in these ways?*

JB: The Anglican denomination is not just about the local church. My personal view is that it is the local church where our gospel ministry of Jesus is primarily done. Therefore, the denominational structure should aim to equip, encourage and enable local churches to tell people about Jesus and make disciples of him. But unfortunately in recent times in many dioceses, it has been felt that this priority has been turned on its head, with the churches seeming to exist in order to finance and support the structure. That is not right. However, the inverse can also be a problem where some of us (and I include myself) have focused too much on the local church and not served the wider structure enough and that has weakened the whole. Our structure needs the voices, wisdom, votes and service

of mature orthodox Anglicans serving within the wider denominational structure and this in turn can help churches flourish. I pray that we will put this into practice in CCA.

*LF: In working to gather folks and establish a new structure, you've used a phrase 'not just us, not just now': can you explain this a little more?*

JB: The phrase "not just us, not just now" is very important. I think there have been two dangers for everyone who has had to prayerfully consider how to respond to General Synod's Motion 7. There is the danger of making a selfish decision and the danger of making a short-sighted decision. Let me explain: the problem of a selfish decision has come about because one of the so-called strengths of Motion 7 is that you can believe whatever you want, practice whatever you want and don't worry what others do. That to me is not a strength, it is selfish, it is a "Am I my brother's keeper?" scenario. As Christians we are precisely to worry about others, what they believe and what they do. We have a responsibility and burden of care for others, we are to be each other's keeper. So, when St Stephen's was trying to work out how best to respond to Motion 7, we said we would be guided by the principle "Not Just Us". In other words, we wanted to make decisions that would be the most benefit and encouragement and support to others, not just make a decision that suits us.

Then, the problem of a short-sighted decision is that it is very easy to do a knee-jerk reaction to Motion 7. Whether it is just putting your head down and doing nothing or leaving the denomination in disgust it is very easy to make a decision with very little concern for the future and long-term viability.

One of the strengths of the Anglican Church has been its longevity and ability to survive beyond particular personalities or contexts. We wanted to make sure that as St Stephen's prayerfully considered how we would respond, we did so thinking intentionally about the future. "Not Just Now" was the other principle that guided us. We wanted to respond in a way that in two generations time people would be thankful for.

So "Not Just Us, Not Just Now" was very important for us as we responded to Motion 7 and its departure from the clear teaching of the Scriptures. It helped us come to the sad decision that ACANZP had moved to a place that we could not go to and it helped us decide that we would look to build a new Anglican expression, holding onto the same doctrine we have always had, with and for other like-minded brothers and sisters. A structure which, if others need it in the future, will be there for them.

*LF: You've been elected as Bishop of this new structure, how are you referring to it?*

JB: Good question, it's a diocese. We've formed an Extra Provincial Diocese, an EPD – which means a diocese that stands outside a province. It stands structurally separate from the existing Anglican Province of ACANZP. In some ways you could call it another Anglican expression or another Anglican denomination.

*LF: What do you think is needed in the role of bishop at this time?*

JB: The bishop generally has a leadership role within the life of the diocese. So, I will seek to make sure that we keep Jesus at the centre of who we are and what we do. But at this particular time, context is important and we are a diocese formed out of separation and division. This means there is a particular need for grace, kindness, respect, patience and love to help us maintain unity within the new diocese and with the orthodox remaining in ACANZP. I think the way the bishop speaks and behaves will be really important in this

context. It will be very easy for us to speak or do things to inflame an already difficult situation and I don't think that will do the cause of the gospel of Jesus any good. The bishop therefore needs to promote Jesus, be faithful, uphold the authority of the Scriptures and do so in a humble, gracious way.

*LF: What is your vision for the diocese?*

JB: Strategy is not a massive strength of mine. Strategy is important but we can also overplay strategy. Simply put, the Scriptures call the people of God – be that local church or diocese – to be faithful. So, my vision for us as a new expression and diocese, is for us to love the Lord Jesus and seek to serve him faithfully. The passage I quoted at the Synod, which is very meaningful for me, captures it: 'Just as you received Christ Jesus as Lord, continue in Him, rooted and built up in Him, strengthened in the faith as you were taught, and overflowing with thankfulness' (Colossians 2:6-7). That's the Christian life, it's all about Jesus. We as the people who've received Christ as Lord, are to continue in him. We don't move past him, we don't move away from him, we stay in him, serving, obeying, loving and receiving from Him. I want us to be a church that is looking to see people receive Jesus as Lord and continue in him.

Now, that straightforward principle plays out in many different strategies of evangelism, pursuing holiness, church planting, raising up leaders, raising finances, encouraging us to keep going etc. And we can get some clever people in a room to work out our strategies. I see one of my roles as keeping us focused on the main principles.

*LF: As you think about the 12 CCA churches, what do you thank God for?*

JB: I thank God for people who made sacrificial decisions out of a desire to honour the Lord. In saying that, I'm not making a comment on people who have responded differently. I have friends and family members who I respect and whose decisions I honour

who have chosen to remain within ACANZP. But, having said that, all those who are now outside ACANZP and are part of the twelve churches are people who in their own good conscience are seeking to put the Lord first before anything else, and they have all paid a cost to do that. I'm encouraged and inspired by sacrificial decisions of churches and ministers to step apart, to leave buildings behind, to leave trust funds, to move to meeting on Sunday afternoons (in one case), to take steps which, though not preferred, they are doing in an effort to honour the Lord and love people.

It's perhaps too well known that Synod is not my preferred ministry environment. But at our March Hui and the May Synod, I was enormously encouraged because there was a fellowship, a gospel mindedness, a warm heartedness, a unity in all the things where you'd want unity, which allowed us to have difficult discussions, and to make hard decisions with a good attitude. Our Synod was full of a desire to see the good news of Jesus go out and see lives changed in our nation... that was inspiring and encouraging.

*LF: What are some challenges that face this new diocese?*

One challenge is that we need to think differently about mission and ministry. We've moved from having buildings, geographically bound parishes, a theological college and an expected track of curacy and incumbency. We are now in a very different space with none of those things remaining. We have an opportunity to think about how we do ministry in this new context. This is terrifying and hugely exciting.

Another challenge is to move past the debate that has been going on within the Anglican Church. We have said clearly that we believe in the historic teaching of the church and the authority of the Scriptures in all matters of faith and conduct. We now need to focus again on our central mission. It is vital that we be for the good news of Jesus, and not be defined by the debates of the last few

years. Although I don't like the language of 'we've left' – I feel like we were left behind, we haven't changed – you can't pretend there hasn't been some division in terms of what we have done. It's really important then, that we show ourselves in word and action to be for the good news of Jesus which has power to save and change lives.

*LF: How do you see relationship occurring between the two structures CCAANZ and ACANZP?*

JB: Well by acknowledging first and foremost that the relationship is strained. Connected to that, is a determination that we don't make the situation worse. Following a similar separation in North America things occurred which brought the gospel of Jesus into disrepute as Christian brothers and sisters started firing arrows and filing legal proceedings against each other. When conduct contravenes the gospel, no one wins.

Another point is, we don't want to fall out with brothers and sisters in Christ in ACANZP who we agree with on the issue, but who've chosen to respond differently at the present time. I feel a real burden about this. It's easy for one to get upset with another who has responded differently (and this goes either way). When this happens between likeminded brothers and sisters in Christ, more division is caused. We need to be able to respect each other's different responses at this particular time and honour each other's consciences.

Relating well is also important for the longer term. I personally feel that changes at work within ACANZP have not concluded but will continue. That being so, should ACANZP return to an orthodox position, we could consider coming back together, because we never wanted to leave in the first place, we just felt in good conscience we couldn't remain. But if ACANZP goes further in the direction already begun (as I fear they will), then I do think more likeminded people might feel conscience-stricken and potentially come and join us. Now, both of those possible scenarios are much harder if we fall out with

each other in the meantime. So, it's important that we remain in gracious fellowship, speaking and thinking charitably of one another for the sake of the longer term.

*LF: Is this new diocese authentically Anglican? If so, what are the touchstones of this?*

JB: Yes, I do see it as authentically Anglican. That was very important to us as we worked to establish CCA. We feel we haven't changed belief and practice. There is an enormous strength for gospel ministry as Anglicans – as a denomination it has flourished for 500 years without major division, so there is much wisdom in terms of Anglican governance and leadership and practice. Given these things we made an intentional decision to remain authentically Anglican.

Now, being authentically Anglican involves provincial distinctives. In Aotearoa we have an important context of the early CMS missionaries such as Marsden working in partnership with Ruatara and Māori Christians to establish an indigenous Church in these Islands.

But even more importantly, Anglicanism is foundationally about Christian belief and practice transcending time and place. The 39 Articles, the Book of Common Prayer, the Ordinal – consistency with these Formularies is what it means to be authentically Anglican. And we seek to remain in line with the Formularies.

Our wider fellowship is also crucial here. One of the strengths of Anglicanism has been a global fellowship. So our relationship with GAFCON is vital because we are not just an isolated group in a country at the furthest end of the earth, but we're recognised by the majority of orthodox Anglicans around the globe and in communion with them.

*LF: What does your family think about your election? (including your mum??)*

I have a wife and three children who love the Lord. This is a huge blessing, and they've

all been really supportive. I don't think they had any expectation of their Dad becoming a bishop. But together we're eager to serve the Lord, whatever that means.

Yes, Mum has a certain knack of asking the harder questions and she does that to her son, as well as anyone else, when he gets things wrong!

I think one of the difficulties with bishops is that they've almost been above the law – above the Lord. But we follow a servant King, and believe in church leadership that serves the Lord and serves the people. I'm glad to have family and colleagues who will seek to keep me accountable as a servant.

*LF: How can LF Focus readers pray for and support you as bishop and the CCAANZ diocese?*

JB: Both prayer and support are especially needed. This is too big for any one person or office, we need to do it together and, above all, we need the Lord to be at work in it.

Prayer is vital for everything - for me personally, for the ministry, and the diocese. We believe in a priesthood of all believers, and so I'd value prayers that we'll each take up our share of the ministry for the wellbeing of God's church on earth; that we'll be eager to contribute our time and talents and service towards the mission of the gospel; that we'll individually, and as churches, conduct ourselves in a manner worthy of the gospel; that we'll live in a way that honours the Lord and is loving towards others; and ultimately that just as we've received Christ Jesus as Lord, so we'll all continue in Him.

*LF: Thanks Jay for your willingness to speak to the Fellowship. We pray that God and his empowering grace will be with you.*

*Endnote: Jay's consecration as Bishop and installation to the Church of Confessing Anglicans Aotearoa/New Zealand, is planned for 19 October 2019 at the La Vida Centre in Upper Riccarton, Christchurch.*



Rev. Dave Clancey  
(Chair, on behalf  
of the Executive  
Committee)

## The position of the Latimer Fellowship

**Our Anglican Church has seen many changes over the past 18 months. These changes have impacted members of the Fellowship in different ways, and have led to conversations and questions about where the Fellowship itself stands, and how we view ourselves in this changed landscape.**

This article is an attempt to set forth the Fellowship's views and position, recognizing that there are now two Anglican structures in these Islands – the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) and the Church of Confessing Anglicans Aotearoa New Zealand (CCAANZ). It is an attempt undertaken with a degree of trepidation, because there's a recognition that some (possibly many, maybe all) of us have had enough of speaking of matters which can be contentious, and that by raising them we run the risk of causing irritation to some. But it is done to seek to try and provide a helpful platform for the ministry of the Fellowship going forward. With that in mind, this article is offered in a spirit of gentleness and grace, not intending to irritate or isolate, but to help us move forward together.

One of the things that makes Anglicanism so beautiful to many of us is its breadth. There is space within our denomination for significant variation. This breadth is seen in what we do: Article 34 of the 39 Articles of Religion states that "it is not necessary that traditions and ceremonies be in all places one, or utterly alike...". Anglicanism has space for hands raised high, as well as those stuck deeply in pockets; for quiet contemplation and exuberant praise; for hymns ancient and modern and choruses contemporary.

There is also breadth in what we believe. There is theological content to our faith, expressed in our Formularies of the Book of Common Prayer, the Ordinal, and the 39 Articles. But, as Professor Oliver Crisp has argued, the reformed tradition (of which we are a part) "is more like a centered set than

a bounded one, defined by sharing things in common rather than excluding marginal views".<sup>1</sup> Very often it is the carefully chosen words of the Formularies and our Liturgies which provide for that breadth and space. This is often a good thing, allowing us to be biblically faithful and pastorally sensitive, all the while being carefully pragmatic.

In both cases – behavior and belief – there are, of course, limits to our breadth, so that (as Article 34 goes on to say) "nothing be ordained against God's Word", but the Latimer Fellowship lives within this good and appropriate breadth, recognizing and warmly participating in the value and advantage it brings.

Specifically, however, the Fellowship is first and foremost about the Bible, seeking to promote and encourage the use and place of the Bible in Anglican ministry. This belief in the goodness of the authority of God's word written, and the work of the Fellowship in promoting this, is given expression in the first two Objects of the Latimer Constitution. "We seek to uphold, maintain and propagate Christian doctrines as set forth in the Holy Scriptures [... and to] maintain the position of the Holy Scriptures in the Anglican Church in Aotearoa, New Zealand and Polynesia [...] as the supreme and entirely trustworthy authority in all matters of faith and conduct."<sup>2</sup>

Consistent with this commitment it was unsurprising that the Annual General Meeting (2018) passed the following motion:

"The Latimer Fellowship rejoices in the teaching of the Scriptures set forward in Lambeth 1998 I.10, which upholds faithfulness in marriage between one man

<sup>1</sup> Crisp, Oliver D. *Deviant Calvinism: Broadening Reformed Theology* (Minneapolis: Fortress Press, 2014), 237.

<sup>2</sup> Objects of the Latimer Fellowship <http://www.latimer.org.nz/who-are-we/our-aim/> Accessed July 20th, 2019.

and one woman in lifelong union, and teaches that abstinence is right for those who are not called to such a marriage.

The blessing of same sex marriages and civil unions runs contrary to this, and is a significant departure from God's Word. As such, the Latimer Fellowship commits itself to upholding the biblical doctrine and practice as expressed in Lambeth I:10 and calls on its members to do the same."

Because we're seeking clarity, please notice what this motion does, and doesn't, say and mean.

Positively, the Fellowship is united in the clear, historic, and global Anglican understanding of what the Bible teaches about human sexuality. It is a statement about Scripture, before it is a statement about anything else. We stand in the same place as the majority of global Anglicans (as well as the majority of other Protestant, Roman Catholic, and Orthodox churches), and in the same historic understanding as the church has always held.

Please note that this is not a claim that members of the Fellowship are more righteous or holy than anyone else – we are sinners saved by the grace of God alone. This is not a judgement on those who fall in sexual sin (as we all do), nor a diminishing of the struggle that all Christians, including those who are same-sex attracted, face in the area of sexual temptation. This is not an attempt to raise the standard of godliness, but simply to align ourselves with what the Anglican church has received from Scripture as the historical view on marriage and sexual union.

However, it does mean that the Fellowship considers that General Synod 2018, by permitting the blessing of sexual unions other than heterosexual marriage, and permitting teaching that such blessings are consistent with Holy Scripture, has (to use the language of Article 20), ordained that

which "is contrary to God's word written". The General Synod of the Anglican Church in Aotearoa, New Zealand and Polynesia has erred, going beyond the appropriate breadth of Anglicanism.

Of course, individual members of the Fellowship may disagree with this view and the Fellowship's position, and I appreciate that as in any society or fellowship, individuals hold different personal views to the official position of the organisation. However as a Fellowship, we believe that the motion passed at the AGM, and the view of the Executive, best expresses the Objects of the Fellowship in the current ecclesial environment.

We have expressed our position with clarity not in a desire to exclude anyone, but with the intent of establishing a position from which the Fellowship can move forward. In the AGM motion we committed ourselves as a Fellowship to uphold the biblical doctrine and practice as expressed in Lambeth I:10, and called on our members to do the same. But - and I believe this is very important - it was a 'call', not a 'demand', and we did not seek to express or offer guidance on how individual members should practically do this, because personal conscience and particular circumstances are different for us all.

Within the Fellowship – amongst those who agree with the motion passed at the AGM - there are some within the ACANZP and some within CCAANZ. There are some who have explored the possibility of legal challenge and there are some who have committed themselves to a long-term strategy of seeking change from within. There are some who are gathering together in a Christian Community, and there are some who are focusing on their parish and not allowing wider concerns to impact them. There are some who feel that they can live with the current changes and no more, there are others who consider they could live with additional change, and

there are others who couldn't remain within ACANZP because of the changes already brought in.

Any Anglican, who upholds the Objects of the Fellowship (as set out in the Constitution), is welcome as a member. The Fellowship seeks to be a place for all such people, who agree on the inappropriateness of what General Synod has done, but who are responding in different ways. We seek to be a place where all can be encouraged, challenged, equipped, taught and find joy in fellowship with those who uphold the goodness and authority of the Bible as God's Word written.

In summary, the Fellowship is united on the principle that General Synod's decision is inconsistent with Scripture, and diverse on how people should respond to that decision.

Moving forward from this place will require work on a number of different fronts. As individuals, it will require a deliberate spirit of generosity and grace from all of us. It is easy in the current climate to feel that those who have 'left' have abandoned those who have 'stayed'. Or to feel that those who have 'stayed' are compromising in some way. It is easy to assume the worst of others, or to assign motives to behaviours seen from a distance. Some of us are sensitive about the decision we have made, and can perceive slights where none are being made, or draw inferences from innocent comments. There is a risk of assuming the worst of the other, or taking rumours or gossip as fact. We must do better. As those who together uphold the Bible's teaching on sexuality, we need to also uphold the Bible's teaching on grace and love, on truthfulness and humility, and choose to think, and speak, well of each other.

This does not mean, however, that as individuals we shouldn't be open to challenge from each other, nor fear being questioned or gently pushed on how we are standing for the gospel, in whichever ecclesial structure we find ourselves. Very often it is those outside of our present experience who can see blind

spots or shortcomings in a way which we cannot, and within the Fellowship we should welcome the loving challenge of like-minded brothers and sisters. This goes both ways, and should be done for the good of the other and the building up of the gospel in their ministries. Clarity, and unity, as expressed by the 2018 AGM's motion, allows us the space and the good-will to do this.

As an Executive we will seek to ensure that people who speak and share at events and lunches, and who write in Focus, aren't solely from one camp. We have sought to enact this already, and will continue to do so. We want good and faithful people teaching and encouraging and equipping us in evangelical ministry and supporting evangelicals in the Church.

Finally, it's important that we all work hard at this not becoming a defining issue for the Fellowship. There may be times when the Fellowship speaks into the areas of sexuality again, seeking to see Christian doctrines as set forth in the Holy Scriptures held and maintained in both Anglican Churches (ACANZP and CCAANZ). But the Latimer Fellowship needs to ensure that we are promoting and encouraging the place of the Bible, and ministries shaped by the Bible, in a general and holistic way. In whatever church we worship and minister, in whichever diocese or denomination we serve, biblically faithful ministry is hard. So while being a place where individual evangelical Anglicans can find fellowship is important, the Latimer Fellowship needs to continue to be a force for encouraging, equipping, and supporting biblical ministry wherever it is found.

Having clarity on our position regarding human sexuality hopefully means that members of the Fellowship can have confidence in the work of the Fellowship, and engage with each other for their good and the glory of the Lord Jesus.



# Rev. Gerald Clark: A Tribute

**Gerald Clark 1932-2019 (NZCMS in Tanzania; School Principal in Wellington)**

*Photo: Gerald Clark  
Written by: Rt Rev.  
Henry Paltridge*

## **1. THE LATIMER FELLOWSHIP**

Gerald Clark, a member of Roger Thompson's student bible class at St Martin's, Spreydon in the 1950s, when living in Christchurch attended conferences of the Evangelical Churchmen's Fellowship, which later became the Latimer Fellowship. In recent years Gerald came down from Taradale to attend a Latimer Retreat at Living Springs, where he was especially moved spiritually.

## **2. SERVING THE LORD**

Gerald and his wife Noeline were education missionaries with NZCMS in Tanzania from 1958 to 1967. From 1974 to 1985 Gerald was Principal of Samuel Marsden School for Girls in Wellington. Since retirement, they have lived and ministered in Taradale.

## **3. PERSONAL RECOLLECTIONS**

Gerald attended CMS League of Youth during the 1950s in Christchurch, when he was in leadership, both nationally and locally. Easter Camps with him were especially memorable, when many young people came to a personal faith in Christ as Saviour and Lord.

When we ourselves were in Tanzania, we visited the Clarks at Kigoma, where Gerald was Headmaster of Livingstone College from 1962 to 1967. On this visit to Kigoma we have recollections of an efficiently run school. They had earlier been at the Alliance School in Dodoma, at which time Gerald was ordained.

On one deputation we enjoyed fellowship with them both in Taradale seeing the extent of their involvement in various Christian ministries.

Further reading: 'Out from St Martin's: The People - Their Mission - Their Stories'

*I have finished the race, I have kept the faith.  
Well done good and faithful servant.*

## Latimer's Curate

### ARE WE LISTENING?!

Do you realise that a miracle takes place at your church every Sunday? A sinful man or woman stands up, and faithfully passes on God's message from the Scriptures, God graciously speaks, and His people are fed, nourished and built up.

If we think little of this miracle, consider Amos 8:11 where, as a consequence of the materialism and rebellion of God's people, comes a famine of hearing God's voice. This leads to a staggering and fainting of those who would follow the Lord. Hearing God's voice is a great and gracious miracle!

But this begs the question: if hearing God's word is miracle, are we actually listening? How many parents find themselves calling to a 'screen-deaf' child? How many children need to nag a parent until they finally get a response? And how many half-asleep, distracted or disinterested Christians fail to benefit from the living word God speaks?

We're familiar with Curates undergoing rigorous ministry assessments in order to be more useful for God. In that same spirit, what follows is this Curate's challenge for would-be listeners to the preached word of God. It's a beginning list of twelve different ways how to listen, from the perspective of before, during and after the Sunday sermon and service. Surely, we'd be seeking four or more such practices if we are serious about attending to the voice of the Lord?

### BEFORE THE SERVICE: PREPARING TO LISTEN

1. First, recognise the magnitude of what is going to happen – The God of Heaven and earth is graciously speaking his very words to us! (1 Peter 1:23, 25). If you had an important interview tomorrow, that would affect what you did this evening: you'd make sure your smart clothes were ready, you check your route, and you'd make sure you got enough sleep. Recognising something important is going to happen shapes our priorities.
2. The Reformers insisted that preaching is God's word! Karl Barth defined preaching as

“the speech which obediently listens.” For those Preachers working to ‘rightly handle the word of truth’, preparation is an act of listening to God. At the same time sermon notes or manuscripts which aid attentive listening is also vital for God's clear voice to be clearly heard. What a thrill it is to be the mouth pieces of our gracious God. But what a responsibility demanding hard labour!

3. Whether we listen or preach, knowing that God will speak should impact how we spend our time ahead of Sunday. Do we expectantly prepare to listen? Do we read the Bible passage in anticipation? Have we prayed for God to bless us, our family and others at church? Have we prayed for the preacher? Do we go to bed on time so we're ready to listen? Do we get to church early, so as to maximise readiness to listen not just for ourselves but for others too?
4. Of course, we won't hear God if we don't go to church. So, let's be making Sunday attendance our priority! Sometimes we'd prefer to roll over in bed and, watch/listen to the sermon recording later. Won't this do? Well, no actually! God has promised a special blessing as his Word is preached in the context of his people gathered as the church. This stems from what a sermon is. God isn't just giving us information; preaching is an action. Christ is, in that moment of preaching, ruling his church. His Spirit is working amongst us to challenge, to rebuke, to give and strengthen faith. We're receiving more than information; we're having our vision of God's glory enlarged; we're receiving our marching orders and the power to carry them out. Now, of course that is not to say that he doesn't, or can't do this as we listen to an MP3. But, he hasn't *promised* to do that. But he has promised to be with his people, speaking to us Sunday by Sunday. Will you be there?

### DURING THE SERVICE: ACTIVELY LISTENING

5. We often think of listening as a passive activity, but real listening is intensely active. Brothers and sisters in previous generations spoke of the “Art of Hearing.” They worked hard at “sustained self-

application” as the preacher was speaking, turning the sermon into something of a dialogue. One book encouraged active listening where the hearer takes in what God is saying and silently responds: “This is for me; This promise; This comfort; This threatening.” All of which to say: listening should be actively attending to God!

6. Another way we actively listen is with open Bibles. This is not to try and catch *the preacher* out. It’s instead to confirm to *ourselves* what they are saying is from God. Because if it is, we have a duty to listen and then to obey.
7. This means even if the preacher is not very gifted, or has a bad manner, or is difficult to follow, so long as what is said is the message of the passage, then God is speaking. Calvin talked about God speaking through people who seem far less gifted than others, in part to demonstrate that it’s not about the power of the person, but the effectiveness of His message! If we find it easier to judge or critique what is being said, or find ourselves losing interest, watch out! God is still speaking – but are we listening?
8. Some find note-taking helps. But this can equally prove to be a distraction to listening as one seeks to capture the structure or the number of points, but fail to take on board the burden of the message. How is God challenging you here? What is the main take-home point? What feeling does God aim to create through this word? What does a faithful response by God’s people look like? Better than a full notebook is a moved heart.

#### **AFTER THE SERMON: MOVING TO A RESPONSE**

9. In some churches following the sermon, there is a pause, a prayer, a moment’s quiet to individually respond. Do you use this time to capture one particular point God is making to you? Even if not directly following, there is always an opportunity to take a moment after the service concludes, even to sit, and pray.

10. Having heard God speak to us, the natural response is to be speaking this same truth in love to one another. Is it your practice to ask another about the word of God? The Puritans would ask: ‘How did you get on under the word today?’ What is the natural question you could be asking? (along with sharing your own reflections). Listening and responding to the word of God is a shared task for all, not just for me.

11. Crucially we need to recognise that God has given us a big duty: to obey him. God speaks for his people’s good. The aim of gospel ministry is ‘the obedience of faith’ (Rom 1:6). So when God speaks, it’s our happy duty to obey Him. John Preston, a Chaplain to Charles I said: “There is not a sermon which is heard, but it sets us nearer to Heaven or Hell.” God longs to draw us nearer to heaven but our response of obedience or otherwise will determine in which direction we are nudged. This Curate recalls speaking to an unbeliever in a bar about the plight of those who’ve never heard the gospel. Along with a reply came my challenge that that they couldn’t hide behind this question – because they had just now heard the gospel from me! His tragic response was unforgettable: “If that is the case it would be far better you hadn’t told me!” But obedience to God is better by far.
12. Precisely because many of our 16<sup>th</sup> and 17<sup>th</sup> Century forebears understood the gravity of responding to God, they took time after church on a Sunday to respond as a family: where it was commonplace for the head of house to raise the chief points of the message with the family. It perhaps seems quaint to us, but God has not changed. He speaks for our good, for our fruitfulness, and our enduring faithfulness.

Every Sunday God performs his miracle, speaking through jars of clay to prepare his bride, the church, to meet the Lord on the day he comes. Are we listening? Are we obeying?

The Lord Jesus says, “Man does not live by bread alone, but by every word that comes from the mouth of God.” Can we really say we’re obeying Jesus if we’re only checking four out of the above twelve? This Curate challenges every reader to make listening to the living word a central and routine commitment.

