



Latimer Focus

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In this issue

- 03 • Editorial**
Rev. Dave Clancey
- 05 • Fellowship of Confessing Anglicans Conference –
A brief report**
Rev. Andy Carley
- 06 • Discipleship at St Ebbe's -
Interview with Vaughan Roberts**
Rev. Malcolm Falloon
- 08 • The Missionary Gospel**
Rev. Malcolm Falloon
- 12 • The Disciple-Making Disciple -
Latimer Ministry Retreat**
- 13 • View from Down Under: Authentically Anglican?**
Rev. Michael Hewat
- 15 • Canon William Orange Tribute**
Rt Rev. Henry Paltridge
- 16 • Books Worth Reading**
Rev. Dr. Bob Robinson

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*Rev. Dave Clancey*

Editorial

My sons have recently gone back to school after the holidays. On the first day of term the youngest announced that he needed new shoes for he had outgrown his current pair. In my cynicism I thought he was simply angling for fancier shoes, but after careful examination it turned out that his feet had significantly grown to the point of probably needing new shoes. In two weeks! His current pair of shoes had done him well, but it was time for some new ones.

The same happens in other parts of life. We have various structures and supports surrounding us as people. Just as a plant needs a stake or a trellis to support it, or a cake needs a cake tin around it to hold it as it bakes and rises, so too as people we have structures and supports to allow us to grow and develop. And from time to time those structures and supports may need to change. They either wear out, or we outgrow them, or they are no longer appropriate. And because their task is only to support and provide for growth, it's a good thing to change them to allow for growth and development and forward movement.

Yet at times we can love the structures and the supports more than we love the thing they are supporting. I can remember holding on to a pair of shoes as a child because they were the coolest shoes you had ever seen, and despite the fact that my toes hurt (a lot!) wearing them, I wasn't going to let them go. I was more concerned about the structure and the support (or to be honest, the style) of my shoes more than that which they were supporting.

As Anglicans there are some wonderful things about the support and the structure of our denomination. The parish system means that every part of these Islands is under the responsibility of a clergy person who is tasked with witnessing to the crucified and risen Christ and who has promised to proclaim the word of God. Our pattern of confirmation has allowed countless thousands of men and women to be educated and formed as disciples of Jesus, and to publicly proclaim their faith in Christ. As individuals many of us can remember Sunday School programmes and youth groups which have held and formed us

- through them we have deepened our relationship with God and strengthened our hold on the gospel.

But as wonderful as those structures and supports have been, we need to be careful that we don't confuse them with the gospel itself. For the good news of Jesus revealed in Scripture is not bound by any structure. The Spirit of Jesus will blow wherever he pleases. Structures are incredibly helpful for the growth of the gospel. They help the good news of Christ to spread. But they are not the gospel.

Just as a plant needs a stake or a trellis to support it, or a cake needs a cake tin around it to hold it as it bakes and rises, so too as people we have structures and supports to allow us to grow and develop.

In recent months one of the primary structures of our denomination met. In May General Synod gathered and continued to discuss the issue of whether our church would bless those in same-sex relationships. The *A Way Forward Report* had been circulated around our Province in the weeks and months leading up to General Synod, and there was a motion put to the Synod which, if passed, would have meant that such blessings would be undertaken in our church, and those in such blessed relationships would be eligible for consideration to ordination.

Members of the Latimer Fellowship - and many many others - prayed to God that such blessings would not be adopted, and in his grace and mercy God heard and answered our prayers. The motion was left to "lie on the table" and our church has not enacted the means by which such relationships would be blessed. Our structures have stayed the same, and continue to support the proclamation of the Biblical gospel - a gospel which calls all of us sinners before God, and which offers all sinners full and total forgiveness and mercy when we come in repentance and faith to the God and Father of our Lord Jesus.

A motion “lying on the table”, however, is not the same as it being defeated. And while we are thankful to God, and to General Synod, and particularly the General Synod representatives who stood graciously and firmly for the status quo, the reality is that General Synod has still committed itself to changing our churches view on homosexuality. For the motion lies on the table until General Synod 2018, where there is (in the words of the General Synod motion) “...a firm expectation that a decision to move forward will be made there.”

As Evangelicals we should not be concerned about structural changes, as long as they enable the church to proclaim the Biblical gospel to a world in desperate need of the love and grace that Jesus alone can offer.

There is a recognition, however, that such forward movement will require structural change. A yet-to-be-named working party has been tasked with considering possible “structural arrangements [...] to safeguard both theological convictions”. While some might roll their eyes at another working party, others might see a positive side to this. For there appears to be a recognition that the two theological convictions are incompatible with each other, and therefore new structures are required. This might be a new structure for those who wish to introduce theological change, or it might be a new structure for those who wish to retain existing theological practices. But either way, new structures are being considered.

As Anglicans we have built into our understanding of church that times and places will require structural changes to allow the gospel to go forward. Article 34 states that traditions “may be changed according to the diversities of countries, times, and men’s manners, so that nothing be ordained against God’s Word.” and that “Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man’s authority, so that all things be done to edifying.” Far more recently our the former Archbishop of Canterbury, Robert Runcie, stated that “Denominations - including our own Anglican Communion - are only provisional necessities because of the frailty of human nature and the failure of Christian charity.”¹

As Evangelicals we should not be concerned about structural changes, as long as they enable the church to proclaim the Biblical gospel to a world in desperate need of the love and grace that Jesus alone can offer. Indeed, we should welcome any change that facilitates such proclamation and safeguards the gospel against alteration or dilution. We must pray for the men and women who will make up the new working group appointed by the archbishops. We should take the opportunity afforded to us to provide the working group with suggestions about what structures will safeguard evangelical convictions. And we should hold to the confidence that God himself gives us that “all over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God’s grace in all its truth.” Let us be those who see this gospel grow and bear fruit - in our personal lives and in our churches - and who pray that God would provide structures that might allow this gospel to grow more and more.

¹ Robert A. K. Runcie *Authority in Crisis? An Anglican Response*. London: SCM Press Ltd., 1988

Fellowship of Confessing Anglicans Conference – A brief report



To be honest, I'm not easily impressed when it comes to conferences. In my experience they promise much but deliver only a shadow of that promise.

Rev. Andy Carley

Not so the two conferences organised by the newly formed New Zealand branch of the Fellowship of Confessing Anglicans: a one day conference in Christchurch which drew nearly 400, and what was effectively a two day conference in Auckland attended by about 160 or so. The organisers certainly packed a lot into them with a very full program of speakers and workshops. I have to say that this was probably one of the best conferences I've been to in recent years. Overall, I found it very informative with the main emphasis being our Anglican identity as a church rooted in the word of God and the historic creeds, the importance of remaining faithful to the historic faith handed down to us by the apostles, and the importance of our mission to reach the lost and lonely for Christ.

There appeared to be a good cross section of lay leaders, wardens and vestry members, together with a number of clergy from around the country. And pleasingly, the two conferences attracted a range of people from different expressions of churchmanship with those from evangelical, charismatic, and more traditional liturgical expressions present. As with all conferences, some of the best conversations are had in the breaks between sessions, so it was in Auckland where I spoke to a number of people who all lamented the lack of opportunities they had been given in their own dioceses to talk about the issue at hand (there appears to be a willingness to talk about *A Way Forward Report* and *Motion 30* but not the actual issue itself) so these two conferences certainly filled a commonly felt gap in the larger conversation on our Anglican identity.

Of course we could not escape the 'elephant in the room' and a number of speakers did address the issues facing our church at this time, making reference to *A Way Forward Report* and *Motion 30*. All speakers were clear that we face a 1st order issue which we must address and engage in at every level. Most helpful here was the main

speaker, Rev. Vaughan Roberts from St Ebbe's, Oxford, UK. As a person who himself experiences same sex attraction, he spoke on the need to have a clear understanding of the issue from a biblical perspective, and how those who are same-sex attracted can receive the pastoral help and support they require.

Also helpful was a presentation by the Rev Dr. Sarah Harris from Auckland. Her presentation on hermeneutics and the Bible's understanding of this issue was clear and easy enough for anyone to understand. Sarah made the point that we must take the whole counsel of scripture into account when we consider the issues we face, it is not good enough to ignore parts of scripture in order to enforce our own particular views, which of course applies to both sides of the debate! As an example of a 2nd order issue, and drawing her arguments from scripture, Sarah also spoke on the role of women in leadership in the church. Again this was helpful as this has been an issue that has, in the past, caused some unnecessary division amongst conservative Anglicans.

In framing a pastoral response, there was a helpful panel presentation from those who either experience same-sex attraction themselves, or who have brothers, sisters, or children who are in homosexual relationships. This was helpful as it not only allowed very personal struggles to be aired, but allowed the panelists to share what has been most helpful in their dealings with the church and family on this issue.

Whatever happens in the coming months and years we were urged to remain faithful to Jesus and his church. Make no mistake, these are difficult times for our church, but this conference was not a call for leaving but an encouragement to a true unity around the gospel of Jesus Christ and the faith of the Anglican Church as found in the constitution and formularies of our church.



Rev. Vaughan Roberts

Discipleship at St Ebbe's - Interview with Vaughan Roberts

Rev Vaughan Roberts is the vicar of St Ebbe's, Oxford, and was the keynote speaker at the recent FCA Conference. Malcolm Falloon caught up with Vaughan at the Auckland event and asked him about discipleship.

Vaughan, tell me a little about discipleship at St Ebbe's?

It's a whole mix: we would have kids from a few days old to elderly people in their nineties. The local area is pre-dominantly unchurched and working class including, what might be termed, the centre-city poor. Then there is a student ministry, which is obviously very different. We also get a lot of young people from all over the world; so we have the challenges and opportunities of an international fellowship. Then, being in the city centre, we attract long-term residents from all around – families, kids, etc.

How is it that the body of Christ grows in unity and grows to maturity? It's as each member does his or her work of ministry. So really the whole congregation are the ministers and the discipleship strategy is to enable as much as we can the whole people of God to be discipling others and to be pastoring others.

So four very different kinds of demographics! How do you look to minister to them? Do you have them all in one service?

We don't, largely because of space. There is nowhere where we could all fit for one service. So, although I firmly believe the church is a delightfully mixed community of people that God draws together, practically speaking, we can't all fit in the same place. And so, 9:45am tends to be when most of the kids and their families come. A bit later, 11:45am, tends to be when students come. And we have a 4:30pm afternoon congregation that is deliberately focused on the non-bookish. And then in the evening, 6:30pm, tends to be a whole mix, but obviously we don't have young families at that time.

Do you have different discipleship strategies for these different congregations?

The fundamental strategy is the same whoever we reach. Ephesians 4 has been key for me for many years. What I think you have in Ephesians 4 is a wonderful antidote to both clericalism and anti-clericalism. So you have an antidote to clericalism: how is it that the body of Christ grows in unity and grows to maturity? It's as each member does his or her work of ministry. So really the whole congregation are the ministers and the discipleship strategy is to enable as much as we can the whole people of God to be discipling others and to be pastoring others.

But it's not anti-clerical either, for what produces that ministry are those who have been set apart for the ministry of the word, who act as catalysts. So if we put on a staff member we absolutely don't want that staff member to think, "I'm going to be pastoring and discipling, and the others are going to be receiving." But, "How can I equip others, so that others may minister." In that way, of course, much more happens. But the basic principles are the same for each congregation, though the actual application may differ in practise.

Student ministry has a particular character, how do you disciple students at St Ebbe's?

Undergraduate students at St Ebbe's are only with us for part of the year, and then only for three or four years. So during that time we are majoring on majors. We want them to go away with deep convictions about the Gospel and on core issues. So we will be preaching through the whole Word of God on Sundays. Mid-week there's a focus on different parts of the Bible, and different books of the Bible.

A lot of it is getting them to be convinced that the Bible is the Word of God and getting them used to handling the Bible well, so that they can feed themselves. Wherever they end up, we would love to feel that they could be bible study leaders,

who know how to handle the Bible, and have experienced its living power. For those who are around longer term, one of the big challenges for mature disciples is how to keep helping them to grow when they've heard it all before. A lot of that is about mutual encouragement.

Are you thinking about students who stay on?

Exactly, and that's a challenge. I remember a bishop, who wasn't an evangelical, saying to me, "you evangelicals have got a big front door but you have a big back door, too!" And he was pointing out how many leave evangelical churches as time goes by because they are not being nurtured.

There's not just one reason for that. But we are not trying to teach them new things, because actually, it's the same Gospel that converts us, and that disciples us – that matures us. But we do want to address people where they are. I think a key is to make sure that the Bible studies are really well earthed and that they are encouraging each other to think through, "how does this actually apply?" They might know it all, but what difference does it make?

In terms of pastoral ministry, it means going deep and applying the Bible to the heart issues. Because, as we go on in our Christian walk, we are very attuned to protecting ourselves against the Bible, and there are patterns of thinking that are wrong and often remain unaddressed. In this regard, we have found the Biblical counselling movement really very helpful. So, when there are people struggling with on-going challenges, actually not to think you need some great professional – sometimes, of course, people have serious psychological issues who need professional help – but often there are just spiritual blockages that can be helped by carefully applying the Bible to the heart issues of life.

So do you look to train people in your parish for biblically counselling?

It's early days. At the moment there is just a small number who are doing that. There are in the UK a number of biblical counselling conferences and we encourage people to go to them for training.

There is also a good programme that we have

piloted in our parish this year called, Celebrate Recovery. It's a course that has come out of the States and looks to bring freedom to people with hurts, habits and hang-ups, to those who just feel trapped by whatever it is. I don't go along to that, and I don't know who goes – its a confidential group – but the leaders have said that's been a really helpful way for people who have just felt a bit stuck to talk about things in a really open setting where everyone is struggling with something. Again, the principle is exactly the same, to apply the teaching of the Bible to the issues of the heart.

We are not trying to teach them new things, because actually, it's the same Gospel that converts us, and that disciples us – that matures us.

Finally, Vaughan, in your work with the Proclamation Trust in the UK, what do you see as the wider needs of the Church in terms of discipleship?

It is an issue wherever you go, but it is more of an issue in some parts of the world than others. By and large at St Ebbe's, the issue is not a lack of teaching – we are very strong on teaching – the challenge is helping people to really connect with it deeply and live it. In other parts of the world there can be just a thinness in the teaching. It's partly to do with a lack of training of pastors, and the bible handling skills, and so on. And so, at the Proclamation Trust we recently appointed an international director to try and think how we can do more to help people handle the Bible better. In the UK we have got so much to learn from many Christian communities around the world in terms of passion, willingness to suffer, evangelistic zeal, and so on. But we have a lot to teach them in these kinds of areas as well.



Rev. Malcolm Falloon

The Missionary Gospel

The missionaries who first introduced Māori to the Christian Gospel were members of the Church Missionary Society (CMS). The mission was launched on Christmas Day 1814 by Samuel Marsden, the senior chaplain in New South Wales, at the invitation of Ruatara, a tribal chief from the Bay of Islands.

The missionaries who first introduced Māori to the Christian Gospel were members of the Church Missionary Society (CMS). The mission was launched on Christmas Day 1814 by Samuel Marsden, the senior chaplain in New South Wales, at the invitation of Ruatara, a tribal chief from the Bay of Islands. The gospel message that the CMS missionaries brought was widely embraced by Māori, particularly in the two decades following 1830, so that by 1850 some 90-95% of Māori professed the Christian faith. What was the character and distinctive features of the Gospel that these missionaries brought to New Zealand?

For the CMS missionaries, their protestant Anglican identity and their evangelical missionary fervor went hand in hand and shaped the character of the message they preached to Māori.

As faithful members of the Church of England, the missionaries were both Anglican and evangelical in character. As Anglicans, their Christianity was shaped by the reformed, protestant tradition of the English Church. As evangelicals, they were part of a movement that had transformed Anglo-American Christianity during the 18th century. For the CMS missionaries, their protestant Anglican identity and their evangelical missionary fervor went hand in hand and shaped the character of the message they preached to Māori. This spiritual heritage resulted in a Missionary Gospel with four distinctive features:

1. The Missionary Gospel centered on the priority of the Bible in Christian mission.
2. The Missionary Gospel sought the conversion of the sinner's heart through prayer.

3. The Missionary Gospel brought a radical message of peace toward God and neighbour through the cross of Christ.
4. The Missionary Gospel empowered Māori in Christian mission, even at great personal cost.

THE MISSIONARY GOSPEL CENTERED ON THE PRIORITY OF THE BIBLE IN CHRISTIAN MISSION

It is sometimes said that the CMS mission to Māori was a 'civilising' mission. This was not so, though it was a holistic mission. "Christianity and civilization are intimately connected," said the missionary, William Williams, "though not always united." From the beginning the focus had always been on making known the Word of God to Māori. This involved the missionaries in language learning, literacy programmes and Bible translation, with the aim of placing the Word of God, the Bible, into the hands of Māori to read for themselves.

As well as providing a source of authority for the missionaries, the Bible also shaped the content of their preaching: it was the "means of grace", as they termed the reading and preaching of Scripture. For the CMS, the Bible was the God-given means by which God himself would achieve his eternal purposes among Māori. In this regard, the missionaries did not see themselves as cultural innovators, but as faithful instruments: instruments of the "means of grace". They believed themselves called to be faithful to those "means", even when the missionary soil seemed utterly barren.

As an example of the way the Scriptures formed the basis of the missionary Gospel, listen to this conversation recorded by Henry Williams in 1823 at a village on the banks of the Waitangi River:

Mr Fairburn and myself having taken our station on the ground, the people formed a circle. We then addressed ourselves to one.

How do you do friend?

Very well I thank you.

This is the Sabbath: did you know it?

No, I knew nothing about it.

Do you know what is the cause of the Sabbath Day among the white people?

No I do not, I never heard the reason.

The great Atua who made all the world, the sea, the fish and birds and caused the vegetation to spring forth, who also made you and me and all mankind, finished the whole in six days. The seventh day he rested from all his work, and proclaimed it a day of sacred rest to be observed by all men.

Notice the way in which the missionary observance of the Sabbath allowed them to introduce the Genesis narratives and the idea of a universal Creator God. Not that Māori allowed such novel ideas to go uncontested, as was demonstrated by the reply given to Henry Williams:

No your Atua is a strange Atua to us, he is not the New Zealand Atua, neither did he make New Zealand, nor the New Zealand men.

THE MISSIONARY GOSPEL SOUGHT THE CONVERSION OF THE SINNER'S HEART THROUGH PRAYER

The missionaries were always much more interested in inner transformation than outward conformity. They were looking for the same “great change” to occur in Māori hearts that had occurred in their own. In their own testimonies, missionaries would describe themselves as “brands plucked from the burning” and so as the first Māori came to faith in Christ, as Christian Rangī did in 1825, it was natural to label their conversions in the same way.

Can the Māori heart ever give up its natural inclinations and embrace the Christian Gospel? It was an open question at the time, asked by Māori and European alike. Yes, said the missionary, but only by the power of God. For the missionary, conversion could only come through prayer to the Great Atua for a new heart within. The missionaries

were not interested in teaching Māori second-hand religion, they wanted Māori to experience the power of true religion for themselves. Of the many reasons why Māori converted to Christianity, their experience of Christian prayer was an important factor that is easily overlooked in a more secular age.

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The year before his conversion, Christian Rangī had planted kumara without the customary tapu. Marianne Williams, Henry’s wife, heard him comment: “If they grow well, [I] will believe the white people have the truth.” By July 1825 he informed Henry Williams that, “I pray several times in the day. I ask God to give me his spirit in my heart to sit there.” In August of that year, although suffering from the last stages of tuberculosis, his prayers were answered and he made an open confession of his faith. He asked the missionary, Richard Davis, to visit: “He told me,” wrote Davis, “[that] his heart was very full of love to Jesus Christ, that he was very ill in his body but that he hoped to be soon in the good place.” Henry Williams baptised Christian Rangī on 24 September 1825, and, although he died the next day, the missionaries were jubilant, for they recognised that he had received the same conversion of heart that they themselves had experienced.

THE MISSIONARY GOSPEL BROUGHT A RADICAL MESSAGE OF PEACE TOWARD GOD AND NEIGHBOUR THROUGH THE CROSS OF CHRIST

Māori had well-established peacemaking traditions based on utu (satisfaction, reciprocity, balance). The missionaries worked hard to dissuade Māori from fighting, but the demands of utu were strongly felt, connected as they were to a sense of

justice and a desire to protect the community from harm. However, the Missionary Gospel spoke of a new way of gaining satisfaction (utu) through the cross of Christ and the prospect of a final judgment on the wicked. It freed Māori to forgive their enemies as they themselves had been forgiven, and to leave all acts of vengeance to God.

In 1836 a twelve-year old mission girl, Tārore, was killed when her travelling party was ambushed by tribal enemies at the foot of the Kaimai ranges in the Waikato. Ngākuku, her father and a leading convert of the Matamata mission, brought her body back for the missionary, Alfred Brown, to bury. Brown records in his journal:

After singing a hymn, and addressing the assembled party, Ngakuku asked me if he might also say a few words, and on my assenting, he said with deep solemnity of feeling, "There lies my child, she has been murdered as a payment for your bad conduct, but do not you rise to seek a payment for her, God will do that. Let this be the finishing of the war with Rotorua; now let peace be made. My heart is not dark for Tarore, but for you. You urged teachers to come to you; they came, and now you are driving them away. You are crying for my girl: I am crying for you, for myself, for all of us. Perhaps this murder is a sign of God's anger toward us for our sins. Turn to him: believe or you will all perish."

Alfred Brown concluded with this comment:

Let those who treat the operation of the Holy Spirit upon the heart as an idle fable, account on natural principles for the scene I have this day been privileged to witness.

How was it that Māori converts could take such radical steps, ignore the demands of utu, and forgive their enemies? What was it that enabled Ngākuku to later shake the hand of his daughter's killer? Only a radical conviction that a deeper form of utu and justice was at work in the world through the cross of Christ.

THE MISSIONARY GOSPEL EMPOWERED MĀORI IN CHRISTIAN MISSION, EVEN AT GREAT PERSONAL COST

The mystery of God's providence was not lost on the missionaries. Though they were hemmed in on every side by inter-tribal wars and unable to move beyond the confines of the far north, war captives from every quarter were brought to the Bay of Islands, many of them receiving a missionary education before being released and returning to their homes. The missionaries were well aware of the strategic value of their former students – Māori catechists, living beyond the reach of the mission station, leading daily worship, running local schools, and preaching in surrounding districts. It meant that for the majority of Māori, their experience of Christian faith took place within a thoroughly Māori context, some distance from European influence.

To the missionaries' delight, much of this work became the spontaneous initiative of Māori Christians themselves, a notable example being the ministry of Taumata-a-kura to the people of the East Cape. Another example was that of Tāmihana Te Rauparaha, who, with the blessing of Octavius Hadfield but against his father's wishes, embarked on a Gospel peace-making mission, along with his cousin Hēnare Mātene (Henry Martin) Te Whiwhi, to their tribal enemies in the South Island. But perhaps the costliest example of missionary work undertaken by early Māori converts was that of Te Mānihera and Kereopa, who, for the sake of the Gospel, lost their lives seeking to evangelise their tribal enemies in the Taupō area.

Te Mānihera Poutama was from the Taranaki region, but had been captured twice by Māori raiding parties. First, by Waikato Māori who took him to Tāmaki where he was captured again, this time by Ngā Puhī raiding from the Bay of Islands. He was released by the passing Wesleyan missionary, Walter Lawry, who took him to Tonga where he spent the next 18 months. Returning to Hawera and taking the baptismal name of Te Mānihera (Maunsell) he became a leading Christian

teacher under the CMS missionary Richard Taylor. Taylor observed that Te Mānihera, “was always conspicuous for piety and attention to his duties, and instead of his first love growing cold, his appeared to increase with time; indeed, his love of Christ was written upon his countenance.”

At a gathering of over 2000 Taranaki Māori held at the Pūtiki mission station, Christmas 1846, Te Mānihera spoke of the need for a Māori missionary movement and offered to go himself as a missionary to their traditional enemies in the Taupō area to bring them the Gospel of peace. Kereopa, his fellow catechist from Waokena, agreed to accompany him and the hui set them both apart as “tapu to the Lord”, gifting them each a set of missionary clothes. Despite repeated warnings that their lives were in danger, they completed their journey in death, offering their very lives to establish a lasting peace between the tribes.

CONCLUSION

The missionary gospel had its roots in the protestant and evangelical heritage of the English church and founded a Māori church that shared similar family traits. It was a gospel message that was shaped by the authority and narrative of the Bible. It was a gospel that looked for an inner

The CMS mission to New Zealand was among the first of many evangelical missions that make up what is now termed the Modern Missionary Movement. The influence of this missionary movement is still felt today with the rise of the so-called Global South.

transformation rather than an outward conformity. It brought a radical message of peace and reconciliation through the cross of Christ. And it empowered Māori to engage in Christian mission.

The CMS mission to New Zealand was among the first of many evangelical missions that make up what is now termed the Modern Missionary Movement. The influence of this missionary movement is still felt today with the rise of the so-called Global South. This is particularly true for the Anglican Communion, which has seen the rapid growth of its churches in Africa, Asia and South America. So, the Anglican Communion is itself a product of the same missionary movement that laid the foundations for our own church here in Aotearoa, New Zealand and Polynesia. For this reason, we as Anglicans are rightly named in te reo Māori as Te Hāhi Mihināre: the Missionary Church.

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Ministry is complicated

It is a calling full of joy and wonder, opportunity and privilege. Yet it has times of darkness and sorrow. And in the midst of it all we are called to be **disciples** before we are called to be ministers. To be sheep before we are shepherds.

If you are in full-time ministry, please come and join Bishop Richard and Hilary Ellena as they lead the Latimer Fellowship Ministry Retreat, encouraging & equipping us to be **disciple-making** disciples. Come and be refreshed and challenged. Join in fellowship & worship and leave inspired in your ministry of the gospel of Christ

More information and registration at latimer.org.nz



View from Down Under: Authentically Anglican?

Rev. Michael Hewat

Recently as I prepared a sermon about the conversion of Saul I had cause to reflect on Saul's early relationship with the post-Pentecost disciples.

Not surprisingly, having known him as one who "ravaged the church" (Acts 8.3), the disciples were more than a little wary of him. Could it really be that this former persecutor was now himself a follower of the Way?

Four things seem to have conspired to convince them that Saul was an authentic disciple: his own testimony of seeing the risen Lord, his bold proclamation of Jesus as the Christ, his willingness to suffer for the Gospel, and the advocacy of Barnabas (see Acts 9.20-31). Their response is both to allow him to "go in and out among them at Jerusalem, preaching boldly" (Acts 9.29) and to deliver him from his persecutors to safety. i.e. they affirmed his apostolic ministry and took him into their fellowship. Writing to the Galatians some 15 or more years later, Paul reflected with gratitude on how the pillars of the church in Jerusalem had given "the right hand of fellowship" to him and Barnabas (Gal 2.9). Clearly Paul was greatly affected by their love and fellowship, and treasured it throughout his life.

Without wanting to suggest any great parallels between our experience and Paul's, we too at WHCC (West Hamilton Community Church) have been greatly affected by the extension of the right hand of fellowship. To be called out on the last day of the Auckland FCA conference and affirmed as "authentically Anglican," and to be told FCANZ stands shoulder to shoulder with us in Gospel ministry, was a huge fillip for us. It may seem a little precious, but when you have been repeatedly discredited by former colleagues and shepherds, accused of not quite ravaging the church but certainly of plundering it, and told you have no right to call yourself Anglican, it means a lot to receive the right hand of fellowship from those whose fellowship you value most. We praise God for the grace extended to us by FCANZ.

While the significance of this was huge for us, it was not lost on those who oppose us either. There have been some strong and hostile reactions.

What seems to have caused most offence is the use of the term "authentic." What does FCANZ mean by claiming itself to be part of a global family of authentic Anglicans, and on what basis is WHCC authentically Anglican?

Without wanting to suggest any great parallels between our experience and Paul's, we too at WHCC (West Hamilton Community Church) have been greatly affected by the extension of the right hand of fellowship.

Taken in context these are two somewhat different questions. In the case of FCANZ, the challenge is not to its Anglican identity but to the implication that the authenticity of others may be in doubt. If FCANZ is authentically Anglican, who isn't? Is FCANZ suggesting others aren't? If so, whom, and on what basis? And anyway, who is FCANZ to judge?

In the case of WHCC, the primary objection is that it cannot be authentically Anglican so long as it is not a part of the Province of Aotearoa-New Zealand and Polynesia. On this basis submission to General Synod has become the *sine qua non* of being Anglican in this land. Being a part of the global Fellowship of Confessing Anglicans, and its NZ expression, is inconsequential.

In spite of the irony evident in the juxtaposition of these two questions, questions about authenticity are going to continue to be asked and are likely to feature prominently in the consideration of alternative structures to implement Motion 30's "way forward." Before they can be answered though there is going to need to be some agreement on the criteria used to determine just what constitutes authentic Anglicanism.

Is what we believe a criterion? Apparently not. Anglican theologians and clergy have widely disparate beliefs, even on creedal issues. Some freely admit they don't even believe in God.

Is praxis a criterion? Hardly. A low evangelical charismatic Anglican church will bear closer resemblance to a Baptist than a high Anglo-catholic one.

Membership of a man-made institution is no substitute for a personal conversion to Christ, a clear confession that Jesus is Lord, a readiness to suffer for the biblical gospel, and the fellowship and support of faithful believers.

Is polity the defining issue, as some have argued against our claim to Anglican identity? It'd be strange if it were, given that in no other province in the Communion does one have to sign a declaration of submission to the General Synod, i.e. in any other Province, WHCC would still be 'in'. This key aspect of ACANZP's polity may therefore be regarded as an anomaly rather than a defining characteristic (of Anglicanism.) Besides, surely the

issue is not so much who signs but who actually submits (cf. Matt 21.28ff.), in which case our claim to authenticity surpasses that of a number of parishes and clergy I can think of. Regardless, does anyone really want to believe that one's baptism, confirmation and ordination within the Anglican church can be negated by the withdrawal of a licence?

It's not hard to think of other possible criteria, but nigh impossible to imagine that there will be any more agreement on what it means to be an authentic Anglican than there has been on what the Bible says about human sexuality. Inevitably we will divide along the usual party lines.

Equally certain is that the limits of Anglicanism's much-vaunted inclusiveness and tolerance will be sorely exposed.

Which is why the hallmarks of the authenticity of Saul's conversion are worth holding onto. Membership of a man-made institution is no substitute for a personal conversion to Christ, a clear confession that Jesus is Lord, a readiness to suffer for the biblical gospel, and the fellowship and support of faithful believers.

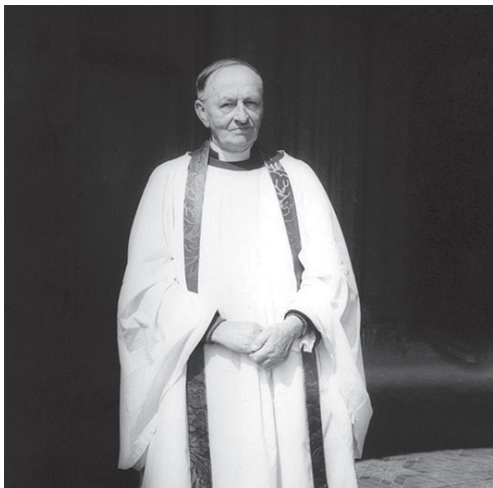
An Anglicanism without all of these qualities can claim for itself what it likes, but it's simply not authentically Christian.



Canon William Orange Tribute

Latimer Vice-President, Bishop Henry Paltridge, pays tribute to the ministry of William Orange on the 50th anniversary of his death.

*Rt Rev.
Henry Paltridge*



**WILLIAM ALFRED ORANGE
(DIED 28 JUNE 1966)**

CONVERTED IN KAIKOURA (1899-1904)

William Orange was born in Woolston, but the family moved to Kaikoura, where the choir vestry in the Anglican church has a peg labelled W.A. Orange, as here were placed the young William Orange's robes. It was at Kaikoura in a Parish Mission, that he came to know Christ as his personal Saviour during his teenage years, before reading Theology and attending University in Christchurch.

At University he studied Greek, Hebrew and Philosophy,

EVANGELICAL MINISTRY IN SUMNER (1930-1945)

After ordination, William Orange was a curate at St. Saviour's, where the 2016 meeting was held. He was acting vicar at St Barnabas for a period, but his first Parish was at Waikari. However he is best remembered as Vicar of Sumner.

There his Evangelical ministry, based almost entirely on direct Bible exposition, became a

model for "orange pip" clergy. Besides his pulpit ministry, a Sunday afternoon Bible Class over the years attracted men, mostly students, from all over the city. Many, like Harry Thomson and Roger Thompson, were called to ordination; others, such as Bishop Maxwell Wiggins, served overseas as missionaries. Still others such as Professor Edwin Judge, became prominent laymen. William Orange also took the opportunity to preach from a sand pulpit on Sumner beach during the CSSM missions held there during the Christmas holidays.

PRECENTOR AT THE CHRISTCHURCH CATHEDRAL (1949-1962)

The precentor in a cathedral is the cleric responsible for the direction of choral services. However Canon Orange's ministry did not end there, as in the city centre his expository ministry attracted a considerable following both at the Cathedral and the University Evangelical Union. In a room of the Cathedral tower he had a men's bible class for a time, but when Rev Roger Thompson became vicar of St Martin's Church, Spreydon, he began a Sunday afternoon Bible Class along the Sumner lines, and Canon Orange's students moved there.

WILLIAM ORANGE MEMORIAL LECTURE

William Orange was one of the founders of the Evangelical Churchmen's Fellowship set up in 1946, which later became the Latimer Fellowship. Each year the Latimer Fellowship sponsors a lecture in memory of this outstanding evangelical leader and biblical expositor. The topics presented cover issues needing to be looked at biblically using local and international speakers. This year the lecturer was one of the few remaining 'Orange pips', Edwin Judge, an Emeritus Professor of Ancient History from Sydney. He spoke on the topic, 'How religion created science'. A copy of this lecture and others from past years can be found on the resource page of the Latimer website: latimer.org.nz/resources



Rev. Dr. Bob Robinson

Books Worth Reading

POSTCARDS FROM THE EDGE

Ian Coffey (IVP, 2015, £7.99, 144pp, ISBN: 9781783592050)

One traditionally trying pastoral and personal issue is the felt absence of God during difficult times. This book engagingly retells the stories of eight people in scripture who felt the same way. The subtitle ('Finding God in Hard Places') indicates the theme, and chapter titles indicate people and topics: 'Esther and courage,' 'Jeremiah and inadequacy,' 'John and doubt,' 'Paul and fear,' 'Peter and imprisonment,' 'Ruth and loss,' 'Elijah and despair,' 'Mark and failure.' As well as guiding readers through the biblical material, Coffey offers contemporary examples of Christians facing the same sorts of struggles and his hope is that, like the biblical characters he surveys, believers today might also find a renewed intimacy with God even in the darkest of days. This is an honest book that offers neither glibly reassuring answers nor vague hopefulness.

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GOD DWELLS AMONG US

G K Beale and Mitchell Kim (IVP, 2015, £11.99, 208pp, ISBN: 9781783591916)

One of the key starting points of this book is that the Old Testament repeatedly and deeply longs for the tangible presence of the living God. This desire is implied in the Garden of Eden, the ark of the covenant and its tabernacle, and by the temple; it is even evoked by the poignant ruins of the temple.

God's response to this longing is not only to provide these vehicles or symbols of his presence but to do so with a challenging twist – he forms a people who are called to be God's very temple thus (as the book's subtitle puts it), 'Expanding Eden to the Ends of the Earth' so that God's presence can be enjoyed by all the peoples of the world. Once this point is understood then the chapter titles become understandable: 'Eden as a Temple,' 'Expanding Eden,' 'Eden Lost?' through to 'Eden Rebuilt' (Jesus as the New Temple in the Gospels), 'Eden Expanding' (on the church as the new Temple) and so on, before ending with some concluding practical reflections. This is a richly biblical and God-centred volume whose readability is helped by the way the content has been preached and delivered at conferences.

DIVINE SEX

Jonathan Grant (Brazos Press, 2015, 256pp, US\$12.97, ISBN: ISBN-13: 978-1587433696)

Jonny Grant is the fairly-recently appointed Vicar of St. Paul's, Symonds Street, Auckland, after a career in law and banking. In this book – subtitled 'A Compelling Vision for Christian Relationships in a Hypersexualized Age' – he writes with informed passion about the growing gap between Christian and secular understandings of sex and sexuality. The book is in two parts. In Part I, Grant draws on cultural and other research to explain how much of the contemporary world understands sex: in effect, as an expression of the self, an act of freedom, a consumer choice. He writes that sex has been "separated from the social contexts that had traditionally given it its essential meaning. Sex has been redefined as a separate, autonomous entity in its own right, an independent commodity that can be reclassified under any category." This has occurred in five phases: the separation of sex from procreation, then from marriage, then from intimate partnership, then separation from another person (through the explosion of

online pornography), and finally from our own bodies (through questioning the God-given categories of “male” and “female”). The research behind these opening chapters includes, for example, the neuroscience that shows that the differences between the infatuation stage and the commitment stage of a relationship are so stark that they show up in brain scans; and the sociological research that marrying later, after frequent cohabitation, actually leads to less satisfying marriages. All of this enables us to understand the confusion that surrounds sexuality and prevents people from even grasping the traditional Christian viewpoint. (And these are relevant to discussion of gay sexuality as well.) Then, in Part II, Grant sets out the alternative: what he calls a “comprehensive Christian vision for sexuality” with its biblical and theological foundations (gender as part of God’s present and future kingdom), formational practices (sexuality needing to mature) and missional consequences (our sexuality to witness to our wholeness as gendered beings made in God’s image). In both parts of the book his chapters are grounded in his own pastoral experience as many examples from his own pastoral experience with young adults, often together with Esther his wife, make movingly clear. He sets out an attractive – but not easy – vision of sexual wholeness for would-be disciples. *Divine Sex* is an excellent book but may not count as easy reading for some. Its origin as a Masters’ thesis is discernible in its discussion of “secular liturgies,” “thick practices,” “enchantment,” and “social imaginaries” (and its indebtedness to the thought of the philosopher Charles Taylor). However, its firm biblical and theological foundations, its poignant narrative and research dimensions, and its pastoral honesty, combine in a very satisfying way. Some readers might think that the first part of the book is the more important and for two reasons: the traditional view of sexuality is equally well presented elsewhere but is there a better analysis available of why the traditional view is rejected as implausible? And where that

rejection has come from in western culture? And the second reason is that a current question, “Why has the NZ church arrived at its present confused state about gay issues?” finds at least part of an answer in the persuasive cultural analysis of the first half of *Divine Sex*. The foreword comments that “this is a book that needed to be written” – for pastors and parents, for those who are single and for those who are married. “And it is a must-read for anyone working with young people today; it should be read by youth pastors and university chaplains.” Agreed!

He sets out an attractive – but not easy – vision of sexual wholeness for would-be disciples. *Divine Sex* is an excellent book but may not count as easy reading for some.

DIG DEEPER INTO THE GOSPELS

Andrew Sach and Tim Hiorns (IVP, 2015, £9.99, 224pp, ISBN: 9781783591992)

The book’s subtitle, ‘Coming Face to Face with Jesus in Mark,’ neatly expresses what this excellent study book wants to do: to confront a reader with “the most important things that have ever happened in the history of the world.” The creative genius of the ‘Dig Deeper’ series is to provide a series of interactive tools in ‘The Bible Toolkit.’ These constantly ask just the right questions with the right amount of background to enable the depths of Mark’s Gospel to be made clear. Yet another virtue: not many commentaries work as a resource for individual and group and preaching preparation – but this one does. I notice that Latimer’s Australian friend, Peter Adam, is also enthusiastic about the book.

A DEFENSE OF DIGNITY

Christopher Kaczor (University of Notre Dame Press, 2013, US\$30, 232pp, ISBN: 978-0-268-03326-2; E-ISBN 978-0-268-08460-8)

Abortion and euthanasia – and all the surrounding issues of freedom of conscience – are two continuing debates in NZ that directly relate to threats to human dignity. Subtitled ‘Creating Life, Destroying Life, and Protecting the Rights of Conscience,’ this volume by an American philosopher makes an appeal to “natural law” (that we Protestants can accept as a mix of general

revelation, the observation-based dimensions of the wisdom genre of scripture, and common-sense realism) that appeals to Scripture and theology cannot apply in a secularised society. Kaczor argues for the “intrinsic dignity of every human being and their subsequent protection” and does so over a wide range of topics. He starts with ectopic pregnancies, and the ethics of embryo “rescue” in human or artificial wombs. He then moves on to end of life issues (doctor-assisted suicide, provision of food and water to patients in a persistent vegetative state, organ donation after death). And he concludes with the conscience issues surrounding health-care professionals who cannot act in ways they see as degrading to the dignity of patients. Bioethics is taught in a number of NZ universities – but not usually, it seems, from the perspective of natural law. Kaczor’s approach, however, is highly readable, clearly argued, thoroughly aware of complexity and ambiguity, and aware of what critics can and do say to such an approach. At least some of us ought to read and consider using this resource in the public square.

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