

AUTUMN 2020

THE Global Anglican

Established in 1879 as *The Churchman*

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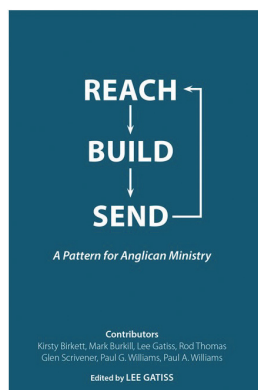
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Published by Lost Coin Books for Church Society

Paperback 130 pages ISBN: 9781999327040



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Web: churchsociety.org/globalanglican

Subscriptions can be purchased online at churchsociety.org/globalanglican. 2020 rates (for four issues including postage): United Kingdom, £27 (Church Society members, £25); Ordinand/Student, £19 (Church society members free); Europe, £30; Rest of the World, £35. Individual copies, including *Churchman* issues dating back to 1970, are available for £7 + postage. Please contact the office for other payment options.

Articles submitted for publication should be accompanied by an abstract of 100–150 words and emailed to the Church Society office in MS Word format. *The Global Anglican* style guide is available on the website. All editorial correspondence and books for review should be sent to the Church Society office.

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This periodical is indexed by Atla (formerly the American Theological Library Association, atla.com).

ISSN 2634-7318

THE Global Anglican

Welcome to *The Global Anglican*, the new name for *The Churchman*.

Sometimes in the history of a journal—especially one with such a long record, 141 years and counting—rebranding is necessary. This is not a new journal, only a new title for the same evangelical product. The contents, we hope, are as stimulating and as edifying as always.

Back in 1879 an energetic group of evangelicals in the Church of England launched this journal upon the world. They noticed a gap in the market for lively theological literature, addressing the issues of the day from a biblical perspective. For many decades the most popular Anglican evangelical magazine had been *The Christian Observer*, founded in 1802 and closely associated with the famous Clapham Sect, but it lost its way and in 1877 was finally cancelled. J. C. Ryle (later the first Bishop of Liverpool), whose best-selling tracts gripped readers with their pace, vigour, and evangelical vitality, complained to a friend that *The Christian Observer* had simply become too “heavy, dull, and behind the times”: “There is an utter want of brilliancy, effectiveness, power, incisiveness, and attractiveness about the articles (as a rule) and men *will not read them*. The subjects moreover have often been very uninteresting ...”¹ But knowing that it is essential for evangelicals to keep reading good material, Ryle and his colleagues launched forth in 1879 with a new journal in a new style—still thoroughly evangelical, still delighting in the gospel emphasis of the Church of England’s Reformation formularies, but direct, contemporary, applying the Scriptures to modern life, and attractive to a younger generation.

Their chosen title, *The Churchman*, was a bold theological statement. Anti-evangelical opponents asserted that there was no place for Reformed evangelicalism in the Church of England—that they really belonged with the Baptists, or the Congregationalists, so should pack their bags and leave. But Ryle and friends replied that, on the contrary, evangelicalism is the most authentic form of Anglicanism, as distilled in the *Book of Common Prayer* and the Thirty-Nine Articles of Religion. Evangelicals are the truest “Churchmen,” they argued, and they had no intention of being forced out of that glorious heritage. Hence the name of their journal.² *The Churchman*, translated for the twenty-first century, simply means *The Anglican*. Our new name explicitly demonstrates continuity

¹ Ryle to Charles Clayton, 16 December 1876, CMS Archives, Cadbury Research Library, University of Birmingham.

² Andrew Atherstone, “Anglican Evangelicalism,” in *Partisan Anglicanism and its Global Expansion, 1829–c. 1914*, ed. Rowan Strong, vol. 3 of *The Oxford History of Anglicanism* (Oxford: Oxford University Press, 2017), 173–78.

with the founders' vision. We are eager, of course, to welcome many non-Anglican contributions to these pages, but evangelical Anglicanism remains our founding charter.

One of the most remarkable Anglican developments over the last 141 years has been the movement's global expansion, to an extent inconceivable in Ryle's day. *The Churchman* was launched in the year following the second Lambeth Conference, which was attended by only 100 bishops, 58% of those invited, dominated by English and Americans. Only one solitary black bishop was present—Bishop Holly of Haiti.³ But the Anglo-Saxon dominance of Anglicanism, obvious to the Victorians, is now thankfully a distant memory as the Christian gospel in Anglican dress has blossomed across the globe. Today there are 41 provinces in the Anglican Communion, with the recent inaugurations of the Episcopal Church of Sudan in 2017, Iglesia Anglicana de Chile in 2018, and the Anglican Province of Alexandria in 2020. This global trend continues to gather pace. Meanwhile, many vibrant new expressions of Anglicanism have begun to flourish outside the structures of the old Communion. It is no longer sufficient to be a merely parochial, or even provincial, Anglican. Anglicanism is a truly global movement. In keeping with these new realities, our new name is not just *The Anglican*, but *The Global Anglican*. One of our strategic objectives is to increase the range of global voices and global themes within our pages.

So read on. Pray on. Offer us contributions. Encourage your friends to read the journal. And may the gospel go forward and the Lord God be glorified. *Soli Deo Gloria*.

ANDREW ATHERSTONE, on behalf of *The Global Anglican* editorial board.

³ Alan Stephenson, *Anglicanism and the Lambeth Conferences* (London: SPCK, 1978), 61–62.

EDITORIAL

Why I Am Still an Anglican

“Why I am still a Christian” was the subject of a recent editorial. This edition marks a large change in our journal, not merely in name but in reach and content. For the name *Churchman* has given way to *Global Anglican* and we are hoping that both in the articles and readership we will address a worldwide Anglican audience.

The new name suggested to me that it would be useful to follow up my previous editorial with one which explains “Why I am still an Anglican,” in the hope that it will raise important issues for many others at this crucial time for the Anglican Communion.

A Cultural Heritage

I did not grow up “Anglican.” I was “Church of England in Australia.” It was not until later that my Church officially changed its name to “Anglican Church of Australia.” But I was originally a “Church of England” member, and proud of it.

In those days, in the mid-twentieth century, as far as we were concerned this really mattered. It was all mixed up with tribalism and loyalty.

When British settlers came to Australia, they were already in tribes—notably the Scots and the Welsh, but especially the English and the Irish. Of course the English were mainly Protestant and Church of England, and the Irish were mainly Roman Catholic. The tension between the English and the Irish, and so between Protestant and Roman Catholic was a key element in who we were until about the 1960s. Sectarian antagonism was one of the reasons why so many Australians decided to have little to do with formal religion. Many men joined the Freemasons rather than the churches.

The other reason for wanting to be identified as “Church of England in Australia” was loyalty. We were conscious of belonging to the British Empire, of being part of a sprawling vast conglomerate of peoples drawn together by history and by sport and by language. We were taught a glorious version of history, full of the heroic deeds of British soldiers and sailors. The literature we read was largely English. We had willingly and instantly joined Britain in its major wars and our soldiers fought under the British and Australian flags in far off countries. To this day the Australian flag has the Union Jack in its corner, as does the flag of New Zealand.

People of the older generation even referred to Britain as “home,” even if they had never been there. There was a deep and abiding love for Britain and all things English in particular, even down to preferring goods “made in the UK” over those manufactured elsewhere. When young

people travelled overseas, London was usually the first port of call, and many stayed in England to make their way in the grown-up world.

So, when we said that we belonged to the “Church of England in Australia,” we were making a tribal and loyalty statement as well as a Christian one.

Now, I do not imagine for a moment that people from elsewhere in the British colonial empire (or in the US for that matter), had the same feelings of respect and loyalty for Britain. And I am certainly not an expert in the experience of colonisation of Africa and India and the West Indies and elsewhere. But I have noticed something of interest. At least when it comes to the leadership of the Anglican Churches, there is a respect, even an affection for, things English, and especially the Church of England, a respect and affection born, I suspect, out of gratitude. It means, for some people at least, that if something can be shown to be the English way of doing things, it likely to be regarded as correct.

I say gratitude, for, in many of these cases, the gospel came first and foremost from England in particular. It certainly did in the case of Australia, where the chaplain on the first fleet to arrive was specifically chosen by William Wilberforce and John Newton and challenged to lay the foundations for a mission to the islands of the South Seas. It is only natural that there be bonds of affection for those who bring the gospel. And, as well, of course, when the institutional churches began to rise and flourish in the different nations, their episcopal leadership came first from the UK and then in a sort of apostolic succession, the indigenous leadership was chosen by and appointed by the English.

Was this accompanied by other, less obvious blessings? Was the diplomacy of the British government also sometimes at the service of the church? I have a friend who was more than once put in gaol for his faith. “How did you get out?” I asked him. “The British Ambassador got me out,” he replied. I know of a number of incidents where British diplomatic clout has been brought to bear on church affairs, for good and for ill. And where the Anglican church exists as a small island in the midst of a vast throng of some other religions, it is understandable that the leadership of the church should value its links to the Church of England very highly indeed. It could be a matter of survival; at the very least it means that you are part of something bigger, something worldwide, something important. It was like an ecclesiastical empire.

Theological Heritage

I am a cultural Anglican, but that would not have kept me Anglican, were it not for the theological legacy of Anglicanism.

We would go to church as young people and were given a Prayer Book (1662). We would use it again and again and again until its

language became part of us. From this book we learned and prayed the fundamentals of the Christian gospel. We were tutored in its catechism.

We were told as each service began, that we were sinners, who in following too much “the devices and desires of our own hearts,” offended against God’s holy laws both in action and inaction and that, as a result, “there is no health in us” and we are “miserable offenders.” Church brought us to our knees by showing us who we really are, and summoning us to repentance.

It is a deep contrast with current church practice, where sin is often simply ignored, or re-interpreted to change wrong to right, we are assured that we are basically good people. For the really “successful” churches are those which make the customer feel happy about themselves, who offer words of encouragement and blessing. In such an ethos the ministry of Jesus becomes endorsement and empowerment, a model for how to live well, but not a sacrifice from the love of God to avert the wrath of God.

But the Prayer Book, in describing the depths of sin and the darkness of the human heart, also shows the way to forgiveness, through the death of Jesus, “a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world,” to be received by faith. Indeed, the Prayer Book in all its services expresses the great doctrine of justification by faith alone. For the sinfulness of the heart renders us absolutely helpless before the judgement of God, and our only hope is in Christ and him crucified. On this ground, and when we turn to him for the gift repentance, our sins are publicly absolved.

There is something else. Each service of the Prayer Book is crafted in and around Scripture. It reflects the teaching of Scripture, as with justification by faith alone, but it is more than that. For the minister continually quotes or refers to Scripture and reads Scripture, Old and New Testament, and the congregation responds with Scripture, whether in prayer or in reading of the canticles and the psalms. And even when it is not directly Scripture, it is an authentic expression of the doctrine of Scripture, as in the recital of the creeds. And for those of us who may have been bored during the sermon there was the discovery of the 39 Articles of Religion bound in with the Prayer Book and teaching us the essentials of our faith.

As I matured and actually studied these things for myself in theological college, my initial experience could be summarised in four characteristics of my church:

First, it is a Biblical Church. It provides for the reading and listening to and reciting and singing of the Bible for all its members, not just the clergy. It seeks to conform the lives of its members to the teaching of the Scriptures. In the wonderful words of the First of the Book of Homilies:

Therefore forsaking the corrupt judgment of fleshly men, which care not but for their own carcase: let us reverently hear and read holy scriptures which is the food of the soul. Let us diligently seek for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation.

Or, as Article VI teaches:

Holy Scripture containeth all things necessary for salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.

Second, it is a Patristic Church. Our Reformation forebears were all steeped in the teachings of the Patristic period. They insisted that our church is Catholic, both in the sense of being part of the universal church, but also properly orthodox. It was possible that they could dissent from the writings of the first centuries on the grounds of conflict with Scripture, but they were not amongst the proud and ignorant who seem to think that they are the first people to read the Bible and the witness of the centuries can be ignored. It is no accident that the Apostles', the Nicene and the Athanasian Creed were all part of the liturgy. Our faith was shaped by those like Athanasius and Augustine (interestingly both originating from Africa), the one who fought for the true deity of Christ and the other who insisted on the sinfulness of sin. And yet, also, as Article VIII makes clear, even the creeds themselves only have authority because they can be proved from Scripture.

Third, it is a Reformation Church. You need only stand on the spot in Oxford where the Reformers were martyred, and remember as well Tyndale and Bilney and so many others, to be reminded that although there was indeed a Church in England before the Reformation, you would have to say that the events of the Reformation shaped it permanently and ineffaceably. It is no accident that the Queen vowed to preserve "the Protestant Reformed Religion established by law" at her coronation. Say what you like, the legacy of the Reformation in the Prayer Book, the Homilies, the Ordinal and the Articles of Religion was shaped by the gospel of Christ alone, faith alone, grace alone, Scripture alone, that God alone may receive the glory. That is our tradition.

Since those days, of course there have been many other ways of understanding and living within the Church of England and the Protestant and Reformed legacy has been re-interpreted, re-fashioned, forgotten, denied, laid aside and added to. This is the nature of history and institutions. Indeed, some of the changes have been necessary if we

are to remain true to the missional imperative of Anglicanism. But it is worth remembering the foundational principles of our Church in order to ensure that the insights of the truth are not lost in a world impatient of truth. In the midst of the variety of contemporary Anglicanism, I am very much still an Anglican because I can find myself in who we are essentially according to the Reformation convictions, while accepting that there are major differences between us.

I want to mention a fourth element. The Church of England and its offshoots, whether in the British Isles, or in the colonies, has been committed to scholarship. If you have a biblical church which asks the clergy to teach the Bible, and to do so in the light of the testimony of the Fathers and the Reformers, you need to have strong tradition of learning. Universities need to provide theological erudition; in any case there needs to be theological education for ministers; the biblical languages need to be kept alive; the history of the church needs to be accessible to all; doctrine, ethics, apologetics should be available; books need to be published, journals like this one need to be accessible so that on-going education can continue.

One of the things which has attracted me to Anglicanism is this critical yet magisterial tradition of learning. Mind you, we need to ask whether it is continuing today. Have we still got a learned clergy and scholarly episcopate?

Missional Heritage

The gospel of Jesus Christ is dynamic. The Reformation Prayer Book and the homilies were evangelistic as a whole nation needed to be inducted into the truths of the word of God. Furthermore, there would be no world-wide Anglican Communion if it were not for those who obeyed the Lord's command to preach the gospel in all the world. Admittedly, many Anglicans never saw the need for this; but many did, and their determination to speak for Christ whatever the cost was rewarded.

Personally, I could not belong to a denomination which was otherwise. But even when we are lacking in zeal and commitment, the very structure of the Church—at least in my experience—reminds us of our task. For the Anglican Church is characteristically given to setting up Dioceses and Parishes across the landscape until every inch of a nation is covered and becomes the responsibility of someone to plant and tend churches. The way in which indigenous evangelism has occurred so effectively in Africa, for example, as missionary bishops have been sent forth and dioceses set up and supported has been remarkable. The blessing of God has been showered upon the sacrificial efforts of his people to make sure that the gospel is known in every part of their world.

At this level it is interesting to compare two Provinces of which I have some knowledge. At the 1988 Lambeth Conference, it was decided that "This Conference, recognising that evangelism is the primary task given to the Church, asks each province and diocese of the Anglican Communion, in co-operation with other Christians, to make the closing years of this millennium a 'Decade of Evangelism' with a renewed and united emphasis on making Christ known to the people of his world" (Resolution 43). I may be wrong, but I have no recollection of this resolution being energetically pursued in the Province of which I am a member. If so, the results were meagre.

The story was different elsewhere. In Nigeria, great efforts were made to evangelise, with significant results. People came to know the Lord. New dioceses and parishes were established. There was a great forward move. When the 1998 Lambeth was held, one of the bishops deeply involved in all this, tells me that he was immensely looking forward to the decade of evangelism being a major topic of report and conversation. To his intense disappointment, it was barely mentioned and little or no time was given to reporting the blessing of God experienced in his province (and doubtless others).

God be thanked, there are other initiatives and mission and church planting and cross-cultural work and evangelistic courses and evangelists in the Anglican Communion and not least in Britain. It is interesting that when the Anglican Church in North America was founded, it immediately began planting new churches. I think it is the genius of Anglicanism to be evangelistic. But alas, it is not inevitable.

Without this element of its heritage, I would sadly leave the Anglican Church.

And here I feel that it is endangered. I fear that, in our obsession with reconciliation between people, we have lost the call to repentance toward God. The gospel we preach is summarised by the Apostle Paul in the words, "Jesus Christ as Lord" (2 Cor 4:5). Of course Jesus Christ established that he was the King in God's Kingdom by entering the world as man, by living amongst us without sin, by speaking the word of God, by dying for us on the cross, by his resurrection from the dead and his ascension into heaven, by pouring out the Spirit upon us and by reigning now until all his enemies shall be put under his feet. As this Christ is preached in all his glory, love and authority, we sinners are summoned to abandon all pride and to entrust ourselves to him in repentance and faith. This involves becoming his servants, walking in his ways, bringing forth the fruit of the Spirit, bearing the cross and trusting his word in sacred Scripture.

It was this repentance which lay at the base of the great East African Revival. Nominal Christians became aware of their need to choose between culture, represented by the world of sorcery and witchcraft, and

Christ. For them, the key to a revival which still has power to this day, was repentance. And it is this choice, this taking up of the cross, which the Anglicanism of the West is confronted with at this very moment. Our problems, our divisions, our tensions are really being treated as though they are political and the solutions being sought are political.

But at base they are spiritual.

Why Am I Still an Anglican?

Many years have passed since I was a young and proud member of the Church of England in Australia. I remain an Anglican and I remain extremely grateful to the English Anglicans who have taught me, cared for me and blessed me over these many years. But I am anxious for them, as I am for Anglicans in my own country. So too are many others. As an East African Bishop recently said to me, “The question we (the Orthodox Anglicans) in my part of the world ask over and over about the Church of England is: why abandon the unchanging truth of the gospel that calls people to repentance? Why abandon what the English missionaries proclaimed to the rest of the world in obedience to Christ’s Great Commission (cf. Matt 28:19–20, John 20:21, Acts 1:8)?”

When I take a broad view, looking at the Churches of the West, not merely the Church of England, I am deeply worried. Whatever else our strengths, I fear that we have lost the heart to repent—to turn away from the toxins of contemporary culture, the “stinking puddles of man’s imaginations” and to turn back to the Lordship of Christ expressed through the Scriptures. I say this with fear and trembling, aware of my own profound weaknesses and my blindness. But I say it because I have seen elsewhere in the Communion (and yes, in places in the West), those who still understand repentance, those who will pay the price to stand against the forces of this world and follow Christ.

One such notable person was Dr Jim Packer, who died at the age of 93 in July this year. His godly scholarship had a huge impact for good amongst the churches worldwide. He influenced me at several points, but his two books, *Fundamentalism and the Word of God* and *Evangelism and the Sovereignty of God* actually shaped me and so many others. He humbly put his grand gifts to the service of the Lord and his people. And yet, when the moment came, he left the Anglican Church of Canada, and threw in his lot with the Anglican Network in Canadian Network (ANiC), which became part of the Anglican Church of North America (ACNA).

In this way, according to many, he ceased to be a true Anglican and his orders were no longer recognised. And yet, Dr Packer, one of the Anglican Communion’s greatest sons, had not changed his beliefs or his teachings, not an iota. His “mistake” was to be true to the teaching of

Scripture and thus to call for Christians to trust the word of God and to follow it. His stand is still a summons to repentance.

For myself, I am still an Anglican because the very genius of the Anglicanism we have inherited via our Prayer Book and Articles sets repentance before us with great clarity. But Anglicanism will not survive as a Communion of churches unless it confronts its sins, whatever they are, and by the power of the Spirit turns to the Lord in deep and abiding repentance. There will be no revival without the cross. Amen.

PETER JENSEN

Learning God: A Plea for Principled Theological Education

Mark D. Thompson

In the rapidly changing context of the twenty-first century, what sort of theological education do we need today? How are gospel ministers—both ordained and non-ordained—most effectively trained to strengthen the churches and reach the lost? This article warns against three widespread but fatal mistakes, and proposes three practical but indispensable strategies.

Theological education all over the world is at an important crossroad.¹ A confluence of significant challenges is leading many to rethink what they have been doing and to make decisions that have significant and long-lasting consequences for themselves and for others. This is happening, not just in one part of the world, nor only in one particular Christian tradition, but right around the globe and across the theological spectrum.

In May and June 2019, I spent some time visiting theological colleges in the US and the UK to see if the trends, challenges and opportunities we had discerned in Australia were unique to our own situation or shared in other parts of the world. I discovered that theological education is under considerable pressure everywhere. In the wake of what one large US seminary called “the whirlwind”—changes in culture, technology, church attitudes, government regulations, and financial conditions—pragmatic decisions are being made. After all, the complex nature of theological colleges includes being a “business” which needs to be financially sustainable over time. Pragmatism should not be written off too quickly. However, I also discovered that the best theological college leadership continues to see the need to be principled as well as pragmatic.

What we decide to do in theological education must be driven first and foremost by biblical and theological principles that determine the proper purpose of such an endeavour, which is, I suggest, threefold: the glory of God, through faithful and effective ministry in the churches, which maintains a clear priority on reaching a lost world with the gospel of grace and salvation in Christ. This paper is an attempt to make a start on that kind of principled thinking, without ignoring the practical realities of cost and capacity which need to be taken into account as well. It examines three fatal abstractions that distort the nature and the result of theological education, and then turns to three indispensable strategies.

¹ This paper was prepared for GAFCON Ireland meetings in Belfast and Dublin in January 2020 and has been expanded after conversations with my colleagues on the Moore College faculty.

Three Fatal Abstractions

When theological education succumbs to any of these, it becomes next to useless in serving its proper goal.

(i) Theology and Theological Education Abstracted from God

The prophet Jeremiah brought these words from the Lord in the years immediately before the exile into Babylon:

Thus says the Lord: “Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the Lord who practises steadfast love, justice, and righteousness in the earth. For in these things I delight,” declares the Lord. (Jer 9:23–24)

Jesus echoed those words in his high priestly prayer: “And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent” (John 17:3). Theology is the knowledge of God. A little more fully, “theology is the study of God and all things in relation to God.”² Theological education is, then, education (or being led in, being nourished in) the knowledge of God. That might seem simple, but consider the implications.

The primary reference in theological education is not to the academic guild, nor to the contemporary consensus of opinion in our culture, nor even to our denominational authorities and confessional documents, but to God. A theological college is a community in which redeemed men and women “learn God.” Those who study in such a community rightly do not ignore what has been written by scholars both past and present, nor the cultural context in which they live, nor the responsibility they have towards the churches and their confessions of faith; but they are directed towards God with a goal of knowing God better and enabling others to know him. All other knowledge is a means to that end and shaped by that end. The study of biblical languages, of the text of Scripture as much as possible in those languages, of biblical theology and systematic theology as two complementary modes of reading the text of Scripture, of the history of the church and of Christian reflection upon the teaching of Scripture, the practice of biblical ministry and all that is involved in global, cross-cultural mission—the study of all of these is undertaken in order to know God better and to communicate the knowledge of God more appropriately and effectively.

² Thomas Aquinas, *Summa Theologiae*, Ia. I. 7; Aquinas’s words are here refracted through those of John Webster, “On the Theology of the Intellectual Life,” in *Virtue and Intellect*, vol. 2 of *God without Measure: Working Papers in Christian Theology* (London: Bloomsbury, 2016), 141.

More than that, though, since theology is the study of God, the God we seek to know must determine how that study proceeds. Since the living God is a God who speaks, who has addressed us in human words, through the prophets and in these last days by his Son (Heb 1:1), the study of God is shaped at every point by the word which God has given us. The Bible is not just one discrete part of the theological curriculum; it suffuses it entirely. Knowing God means hearing, believing and living out *his* word. All the other words we might read are meant to help us hear, believe and live out *his* word. That is because this is the way God has given us to know him. And knowing him—knowing him in order to make him known—is what theological education is all about.

Now the tragedy is that this is not the case everywhere you turn in the world of theological education. In what is now a justly famous inaugural lecture entitled “Theological Theology,” John Webster traced how this proper focus of theology and theological education on God has been lost in the universities, and increasingly in the seminaries and theological colleges which have modelled themselves on the universities and followed their trajectory.³ There have been pressures from without to conform to the ideals of the modern university and its “conventions about what constitutes learning and what are appropriate methods of enquiry.” Chief among these ideals has been that of “disengaged reason,” epitomised by the insistence that your own religious convictions should be “checked at the door” and you should begin by “forgetting everything you have learned so far.”⁴ Theologians have been “pressed to give account of themselves in terms drawn largely from fields of enquiry other than theology” and as a result have found it increasingly difficult “to state with any clarity what is specifically *theological*” about their work.⁵ A “failure of theological nerve” and a desire to retain their place at the academic table have led to a surrender of what German theologian Eberhard Jüngel once called “theology’s right to be exclusively theological,” that is, to speak about God in the terms he has given us in his word.⁶ Webster was arguing for a recovery of focus on God rather than human responses to God; for a mode of study that is appropriate given the reality of God whose life and will is in no way dependent upon us (i.e., careful attention to the word which this God has given us); and for a humble confidence rather than an apologetic nervousness (i.e., simply saying what God has

³ John Webster, “Theological Theology,” in *Confessing God*, vol. 2 of *Essays in Christian Dogmatics* (Edinburgh: T&T Clark, 2005), 1–31.

⁴ Webster, “Theological Theology,” 13, 27, 14.

⁵ Webster, “Theological Theology,” 22.

⁶ Eberhard Jüngel, “Die Freiheit der Theologie,” in *Entsprechungen. Gott—Wahrheit—Mensch. Theologische Erörterungen* (Munich: Kaiser, 1980), 15, cited and translated in Webster, “Theological Theology,” 24.

given us to say rather than being preoccupied with proving that God has said it or even that there is a God who could say it in the first place).

We could ramp this up just a little by insisting that theological education is the study of God done in the presence of God. There is a real danger in institutes of theological education that we only ever speak about God in the third person and seemingly from a distance. As a friend of mine once put it, we sometimes talk about God as if he is the slightly eccentric grandparent who has momentarily left the room. We act as if we are speaking about God behind his back, as it were, and he has no idea what we are saying. But the reality is that we can never speak of God behind his back (and the eccentricities are ours, not his!). Theological thinking, conversation, writing and reading is always done in the presence of God. God is always in the room. What you say about God is said *in his presence*. What you write about God is written *in his presence*. What you think about God, or debate about God, or affirm or deny about God, is thought, debated, affirmed or denied *in his presence*. So none of this can be simply a matter of what I am most comfortable with, what I prefer to think or say, what is acceptable in the modern world, or what fits best with the confessional system to which I subscribe. It is, rather, more important to know God's mind on the matter at hand and to follow in the directions he has set for us in the word he has given to us and which he attends by the continuing ministry of his Spirit.

It is disappointing when our Christian leaders make statements that make no reference at all to God, to Jesus or the gospel of forgiveness and new life. It seems like some of them want to talk about anything else. Yet it is even more tragic when a programme of theological education is constructed that is not deliberately, repeatedly and insistently oriented towards God, his word and his purpose that cannot be separated from his Son, the Lord Jesus Christ. The results are disastrous, both in the seminary and eventually in the churches and other organisations in which its graduates will serve.

(ii) Theology and Theological Education Abstracted from Christian Living and Discipleship

The apostle Paul urged his apprentice Timothy to "Keep a close watch on yourself and the teaching" (1 Tim 4:16). Repeatedly this connection between doctrine and life comes to the fore in the ministry of the apostles. There is a "teaching that accords with godliness" (1 Tim 6:3; Titus 1:1) and there is a behaviour that is "contrary to sound doctrine" (1 Tim 1:10). There is no evidence in the New Testament of a training or apprenticeship concerned only with doctrinal precision and unconcerned about godly character. When Paul reminded Timothy of what he had learned, he combined the two: "You, however, have followed my teaching, my conduct ..." (2 Tim 3:10). Timothy in turn was to "set the believers an

example in speech, in conduct, in love, in faith, in purity" (1 Tim 4:12). This was not new with the apostles, of course. Jesus himself had insisted that it was not simply those who heard his words who would stand in the judgment to come, but the one who "hears these words of mine and does them" (Matt 7:24). "Whoever *does* the will of God," Jesus said, "is my brother and sister and mother" (Matt 12:50). Belief and behaviour belong together. It is a dangerous move to isolate them from one another.

If there was any group of Christians who understood this connection and pursued it conscientiously, it was the Puritans. William Ames wrote, "theology is the doctrine of living to God"—not just knowing how to think or speak of God, but living to God.⁷ A similar point was made by Sir Edward Leigh, a lay member of the Westminster Assembly:

There is no true knowledge of Christ but that which is practical, since every thing is truly known when it is known in the manner it is propounded to be known. But Christ is not propounded to be known theoretically but practically.⁸

His text might easily have been "as you have received Christ Jesus as Lord, so walk in him" (Col 2:6), or even "only let your manner of life be worthy of the gospel of Christ" (Phil 1:27). Petrus van Mastricht began his famous *Theoretical-Practical Theology* (1682), which influenced generations of Reformed thinkers including Jonathan Edwards, with a reflection upon 1 Tim 6:2–3 and insisted,

theory and praxis must be conjoined not only in the entire body of theology, in such a way that these two, as it were, should constitute the two essential parts of theology, but also in each of its integral parts, in such a way that each article of theology has its own theory as well as its own praxis.⁹

Theological education is not simply about imparting information. Conviction and character matter just as much as content. A person with technical academic knowledge, but with no deep personal conviction and with a character that gives little evidence of the work of God, can be extraordinarily dangerous. Paul repeatedly pointed out the danger: "Knowledge puffs up, but love builds up" (1 Cor 8:1); "Avoid the

⁷ William Ames, *The Marrow of Theology*, ed. & trans. John D. Eusden (Grand Rapids: Baker, 1997 [1623]), 77.

⁸ Edward Leigh, *A Systeme or Body of Divinity* (London: William Lee, 1662), 3.

⁹ Petrus van Mastricht, *Prolegomena*, vol. 1 of *Theoretical-Practical Theology*, ed. Joel R. Beeke, trans. Todd M. Rester (Grand Rapids: Reformation Heritage Books, 2018 [1682]), 65.

irreverent babble and contradictions of what is falsely called knowledge" (1 Tim 6:20). What matters is not simply *orthodoxy*, but *orthodoxy*, *orthopraxis*, and *orthokardia* (right teaching, right practice and a right heart or attitude).¹⁰ Theological education is holistic in the sense that it is concerned with all three. The study of theology is a particular mode of Christian discipleship (Matt 22:37).

Sadly, again, there is ample evidence of theological education that is satisfied with imparting information (something that can be done quite well from a distance, witness the internet and before that books!). In some cases there is an assumption that the testing and development of character and conviction can be handled better elsewhere, perhaps within a mentoring relationship in a local congregation. At other times there seems to be simply an abrogation of any responsibility in these areas. But it is difficult to be seriously engaged with the development of character and conviction from a distance. Christian discipleship is an inherently relational activity. In Luther's famous words, "We conclude, therefore, that a Christian lives not in himself, but in Christ and in his neighbour. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbour through love."¹¹ The stretching, growing and deepening of Christian discipleship is necessarily a relational activity too.

Just as serious is the change that takes place in the theological curriculum when theological education delegates or abandons this concern for the testing and development of character and conviction. If theology is truly about knowing God in the sense of living to God, then the potential for distortion is immense. Typically the study of theology becomes more speculative, less accountable to the organisations which established the teaching institution in the first place, and less disciplined by the biblical text which, after all, refuses to separate life and teaching. It might become more tolerant of a wider range of views and less careful in the selection of those who teach; or alternatively, it might become more strident in insisting on perspectives which are determined other than by Scripture (by the academic consensus or by what is judged acceptable by the wider community). So-called "liberal" theological institutions can in reality be remarkably illiberal places of learning, where biblical doctrines such as the seriousness and universality of sin, the uniqueness of Christ as God incarnate, the reality of judgment, Christ's death as a propitiation for our sins, a divine intention for marriage as the exclusive union of a man

¹⁰ Graham A. Cole, "At the Heart of a Christian Spirituality," *RTR* 52 (1993): 50–55. Cole later developed this to include *orthokoinonia*, "rightly relating to one another in the community of faith"; Graham A. Cole, "Theological Education: A Personalist Perspective," *JCE* 44 (2001): 27.

¹¹ Martin Luther, "The Freedom of a Christian" (1520), in *Martin Luther: Selections from his Writings*, ed. John Dillenberger (New York: Anchor, 1961), 80.

and woman for life and the only appropriate arena for sexual activity, and the final authority of the word of God in all matters of faith and Christian living, are not countenanced and those presenting them can face formal or informal sanction. You can be told, as a friend of mine was, that such doctrinal convictions are inappropriate for a serious theologian and that he could not expect to get a good degree if he held to them.

Theological education abstracted from Christian living and discipleship soon becomes a parody of itself and does great harm to the churches as well as to those who are more directly subjected to it.

(iii) Theology and Theological Education Abstracted from Christian Ministry of the Gospel

The third abstraction is just as serious as the other two. Theological education abstracted from Christian discipleship typically neglects prayer. Theological education abstracted from Christian ministry typically neglects service, or worse still becomes self-serving. It operates as if theological education is an end in itself, striving for a greater coherence and persuasiveness to its own practitioners, or, once again, the wider academic guild. But theological education is not an end in itself. It is not simply the Christian equivalent of a self-improvement course. Certainly we ought to expect personal Christian growth as a result of life and learning in a theological college. But theological education must never lose sight of the fact that it serves a threefold goal: the glory of God, the health of the churches and reaching the lost, all through the ministry of the gospel of Jesus Christ. That makes all the difference in the world to what is taught and how it is taught.

This was brought home to me afresh several years ago. I was researching the contribution of an influential voice in theological education in Australia when I came across an intriguing discovery.¹² One of his most extensive treatments of the subject was not in fact entitled “Principles for Conducting Theological Education,” as I had expected. Instead, he had entitled it, “Principles for Conducting Training for the Ministry.”¹³ Broughton Knox, principal of Moore Theological College in Sydney for 26 years between 1959 and 1985, was convinced that theological education properly conceived is about being equipped to engage in a ministry of the word in whatever context the Lord might place you. Those contexts might be richly varied, from a local congregation to the global cross-cultural mission field, or from a university to a prison, or

¹² Mark D. Thompson, “Broughton Knox, Theological Education and the Modern Moore College,” in *The Legacy of David Broughton Knox*, ed. Edward A. Loane (London: Latimer Trust, 2018), 98–122.

¹³ D. B. Knox, “Notes on Principles for Conducting Training for the Ministry,” in *Sent By Jesus: Some Aspects of Christian Ministry Today* (Edinburgh: Banner of Truth, 1992), 74–79.

from a hospital to a school, but in each of those contexts what is needed is a ministry of the word of God, exercised prayerfully by men and women who have been properly prepared for it. A theological college does not simply educate people, it trains them for Christian ministry.¹⁴

The difference this makes is profound. *Firstly*, it impacts the shape of daily life as well as the weekly and annual schedule in a theological college. Opportunities to serve within the context of the college, to be actively involved in a local Christian congregation, to engage in ministry together through college missions, to hear from those who are engaged in ministry practice in different contexts, takes on a new importance. *Secondly*, it sets important parameters for the recruitment of faculty. Academically able teachers whose heart is in Christian ministry will teach differently to those who have only ever been engaged in academic theology. Beware the self-selecting PhD! The faculty of a theological college need to be pastors as well as teachers, who provide a model of the mentoring and pastoral care which students will take with them into their future ministries. They need to be able to draw the lines of connection between what is being learned and how it might impact the practice of ministry with clarity and conviction. *Thirdly*, it shapes the academic curriculum itself. In the limited space of a typical degree programme (3 or 4 years) choices have to be made. If the college is oriented towards Christian ministry, which is first and foremost a ministry of the word of God, then this will determine those choices. That explains the prominence given to original language biblical study and the development of ministry skills such as preaching. That explains why integration rather than opportunities for specialisation is characteristic of the programme. *Fourthly*, it generates critical partnerships between the college and local churches, mission agencies, and other Christian organisations where ministers of the word are needed. The training institution needs accountability to those for whom it is training people—those who send as well as those who receive. Those partners in turn need to be reminded from time to time of biblical priorities and the shape of Christian ministry as envisaged in the New Testament. *Finally*, this orientation towards ministry determines the measures of success or failure for the college as an institution of learning. Success is not necessarily higher admission rates or lower attrition rates, but rather the effective ministry of graduates over the long-term. Have they, during their time at college, grown in their confidence in the Bible as the word of God that changes lives? Is their first instinct to ask, with

¹⁴ John Leith made the point forcefully over twenty years ago: “The task of the seminary is not to produce church historians, professional theologians, or technical biblical scholars. The first task is to prepare preachers who use theological and biblical knowledge to proclaim the gospel and to nurture congregations.” John H. Leith, *Crisis in the Church: The Plight of Theological Education* (Louisville: Westminster John Knox, 1997), 18.

the apostle Paul, “what does the Scripture say?” (Rom 4:3; Gal 4:30). Has their commitment to the sacrificial and loving service of others, in reaching the lost and building up believers, grown in their time at college? Have they demonstrated in the years since college a capacity to address a changing context with biblical principle and pastoral sensitivity?

Yet once again, this is not what is valued by all theological educators. In the contemporary concern to reduce the cost of theological education, short-cuts are being taken. Programmes are being shorn of content with the expectation that others will fill the gaps. Part-time and online learning options have been developed which allow for a theological education that can be pursued around the edges of an otherwise uninterrupted life. In some places, suitability for gospel word ministry is being relaxed as a criterion for admission, as seminaries, colleges and university departments struggle to maintain their enrolment numbers and remain financially viable. When a potential student is already active in ministry of one kind or another, this continues somewhat in parallel to his or her theological education, rather than being integrated with it. The habit of thinking theologically about ministry practice and, conversely, thinking about the rich context that gospel ministry provides for our understanding of God and his purposes as revealed for us in Scripture, is no longer a defining characteristic of the enterprise. It must be stressed that none of those who have gone down these paths have been consciously seeking to water down theological education and there have been numerous attempts to justify these new developments as genuine advances in educational practice. But the most honest practitioners recognise they are losing something important as they make these changes and confess they just do not have any choice if they are to survive. Cost and capacity are not factors that can be ignored. Even with these changes, though, there have been closures, both in the UK and the US. The solutions do not seem to have been solutions after all (witness the example of St John’s Nottingham), and that is before you consider the consequences in terms of the shape of the recast theological curriculum and the effectiveness of graduates in sustaining a faithful ministry of the word over the long-haul. Initial indications in both of these areas are not good.

A theological education that is not significantly shaped by the ministry destination of its graduates must eventually wither on the vine. It will lose the confidence of its “stakeholders”—principally the churches and other organisations who take its graduates—and it will increasingly become an oddity on the fringes of intellectual life, the eccentric relative of mainstream academia.

Now I realise I could have made these three points more positively, as three principles: theological education is properly oriented towards God; theological education is holistically concerned with character and conviction as well as content; theological education is a preparation for

gospel word ministry. But I have chosen to present them as pathologies, as things that have gone wrong in much contemporary theological education, as abstractions which are self-contradictory and destructive in their consequences, in order to highlight characteristics which need to be recovered. It is all too easy to affirm principles and not acknowledge or even recognise that our practice is working in an entirely different direction. We need to ask ourselves whether the theological education we offer or encourage others to pursue is abstracted from God, or from Christian living and discipleship, or from Christian ministry. What would our current students say? What would our graduates say? What would the churches and other Christian organisations served by our graduates say?

Three Indispensable Strategies

Practical strategies are needed to address the current deficiencies. In particular, three characteristics of effective theological education need to be recovered.

(i) A Deep, Broad and Sustained Immersion in the Text of Scripture

The study of the Bible is a feature of theological education in every seminary or theological college. Yet the role Scripture plays in the life of the college and in its curriculum, and the stance taken towards its teaching, varies markedly from place to place. It is not enough to endorse the Bible as a key source of Christian doctrine or as a launching pad for a reflective consideration of Christian practice. It is much more than that. As Hilary of Poitiers famously wrote in the fourth century,

Since then we are to discourse of the things of God, let us assume that God has full knowledge of himself, and bow with humble reverence to his words. For he whom we can only know through his own utterances is the fitting witness concerning himself.¹⁵

Notice Hilary's starting point: God has full knowledge of himself. Only God knows God, his perspective on all things, and his purposes, as it were, from the inside. That is why Hilary goes on to say he is the one "whom we can only know through his utterances."

Of course that must be so if God is personal. Persons have a sovereignty over their self-disclosure. We only know the living, personal God as much as he chooses to be known. He is not an object we study, dissect, analyse and then make our own judgment. He is the Lord of his own self-revelation. If we are to know God and all things in relation to God, then we must hear what God has to say. It was the devil's alternative in the Garden of Eden that we might make sense of the world without God. Yet

¹⁵ Hilary of Poitiers, *On the Trinity* 1.18 (NPNF² 9:45).

the true God, the one who made us and redeems us, is a God who speaks. Again and again Scripture makes clear that this is what distinguishes him from the illusory gods of the nations. They cannot speak; he has spoken (Jer 10:1–16; Heb 1:1–2). So we learn God *from God*, as we attend to his words. We learn ourselves, our world and the practice of Christian ministry, in the word he has given us. We do not manufacture a relation of all things to God based on a variety of sources including the Bible. The inevitable end of that road is idolatry. God himself tells us what that relation is and the difference it makes. And he does that in the Bible, “God’s word written,” to use the expression found in Article 20 of the Thirty-Nine Articles of Religion. The theological curriculum and life in the learning community of a theological college is given shape and finds its centre in a deep, rich and extensive study of the Bible.

This will mean seeking to study as much of the Bible as is possible. Educators often speak about the need to sacrifice breadth for the sake of depth. Too much content will promote shallow learning. A narrower focus is more likely to promote deep learning. There is truth in this observation and yet there is still an argument to be made for breadth as well as depth. None of the Scripture God has given us is superfluous. “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Tim 3:16–17). Furthermore, a ministry of the word that follows the example of the apostles is concerned with “the whole counsel of God” (Acts 20:27). In an important address to the Global Anglican Future Conference in 2008, Mike Ovey made the point with particular attention to what is needed for effective word ministry:

curriculum choices must respect the need for students simply to be taken through as much of the biblical text as possible. We may feel that it is not possible to explore each book in as much depth as we would like over, say, the space of three years. But the extent of our biblical coverage is a key point. It empowers students, by making them less vulnerable to a distorted selection of biblical material, whether from us or others. It is an antidote to error. The Homily on Scripture comments forcefully, “Ignorance of God’s Word is the cause of al [*sic*] error ...” It models to them the point Paul makes in Acts 20:27 that a Christian minister is concerned with all that God says. It also equips them better to treat God’s Word as a unity.¹⁶

¹⁶ Michael J. Ovey, “The Gospel ‘What’ of Theological Education,” in *The Goldilocks Zone: Collected Writings of Michael J. Ovey*, ed. Chris Green (London: IVP, 2018), 254.

An extensive and sustained exposure to as much of Scripture as possible is in fact a particular feature of the English reformation tradition. Cranmer's lectionary and the actual shape and content of the services he constructed in the *Book of Common Prayer* reflect his conviction that this is what God's people need if they are to mature in faith and godly living. (In passing, we should observe what a tragedy it is that in modern evangelical "church services" so little of Scripture is read or meditated upon.) The English reformation emphasised the critical place of Scripture in the preparation of both the minister and the people for faithful life and service as recipients of grace. Cranmer made the point explicitly in the preface "Concerning the Service of the Church," arguing that the ancient fathers had so ordered the common prayers in the church,

that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries of the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.¹⁷

Being immersed in the whole of Scripture ought not to be played off against the practice of careful, attentive reading of the text. Such a reading seeks to understand both the particulars of each text (biblical languages are important in this connection, since these are the languages in which Scripture was originally given to us) and its point of integration into the unfolding revelation of God and his purposes (biblical theology, which stretches from Genesis to Revelation and finds its centre in the person and work of Christ). It pays attention to context (chapter, book and canon), to genre (history, poetry, proverb, law, exhortation), and above all to theological reference (how this text contributes to an advance in our knowledge of the living God, a particular concern of systematic theology conceived of primarily as a mode of reading Scripture). Simply skimming across the surface of the biblical text will be insufficient preparation for a lifelong ministry of Bible teaching. Depth as well as breadth is required, since this teaching ministry involves both proclaiming the word which God addresses to us, without distortion and according to its own proportions,

¹⁷ "Concerning the Service of the Church," in *The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England* (Oxford: Oxford University Press, n.d.), ix.

and discerning where there has been a departure from God's truth and being able to demonstrate why that is so. A good theological education's commitment to intellectual and scholarly rigour serves this end.

But there is another vital factor here as well as breadth and depth. It is the attitude with which the Bible is studied. One of the most damning comments I have ever heard about a theological college experience was from a friend of mine who told me that it had taken him two years after he left his theological college to regain his confidence in the Bible as the good, reliable and powerful word of God. He chose the wrong place to train and he learnt that too late. His teachers had always approached the text in a dismissive manner, subjecting traditional straightforwardly grammatical readings to ridicule and finding ways around the passages they found unpalatable. The recommended reading was always of liberal commentators and theologians who seemed always to be in search of alternative readings. A regular strategy was to say the traditional reading of this text is not the only way to read this text and then to insist that because it could possibly be read otherwise then it should be read otherwise and an appeal to the actual words written on the page, or the context in which they occur in the chapter, in the book, or in the canon, was rejected as being simplistic. What a far cry from the attitude, once again, of Cranmer in the Homily on Scripture:

Read it humbly with a meek and a lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God, that he would direct your reading to good effect; and take upon you to expound it no further than you can plainly understand it.... Presumption and arrogancy is the mother of all error: and humility needeth to fear no error.¹⁸

If theological education is to be effective it needs to be characterised by a broad and deep engagement with the text of Scripture, one in which both teachers and students read as a humble believers seeking to be taught, reproved, corrected and trained in righteousness.

(ii) Living in a Community of Learners (which Includes the Teachers)

This second strategy is the most controversial because it is undoubtedly expensive and disruptive. A great deal of effort is currently being expended to justify why it is no longer needed, or to suggest alternatives. Yet if theological education is about more than simply imparting information, transferring a body of knowledge from one group of people to another, then this strategy is indispensable—learning together, sitting under the

¹⁸ "A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture," in *Certain Sermons or Homilies Appointed to be read in Churches in the time of Queen Elizabeth of Famous Memory* (London: SPCK, 1864), 3.

word together, praying and sharing life and the struggles we all have to put God's truth into practice in our lives together. "Iron sharpens iron," Proverbs reminds us (Prov 27:17) and it is as life is lived up close, alongside those wrestling with the same truths at the same time, that those truths generate convictions and they shape and build character. Christian living and Christian discipleship are inherently relational, as we have seen. Christian ministry is even more so, service face-to-face, up close and involved in the nitty gritty of life lived under the gracious word of God in a world like ours. Our theological education needs to reflect that. It needs to prepare people in the context of personal relationships, promoting that critical element of Christian learning and living, not unintentionally subverting it by endorsing an individualist approach.¹⁹

According to the "principle of thirds," in a well-functioning theological education a third of what you learn will be in the classroom, a third of what you learn will be in your own private research, and a third of what you learn will be from your peers, as you discuss and try to live out together the things you have been learning. It is a rough approximation, of course. However, you cannot do that kind of learning on the fringes of life, part-time or at a distance, when it is convenient or possible after the demands of the rest of life have been met. It will need to be more disruptive, more interruptive, more intentional, and needs more time.

Training for ministry needs itself to reflect the ministry for which you are training, but it is not simply an "add-on" to an otherwise ordinary and uninterrupted life. It is intentional and demands concentration. It involves a pervasive attitude of service and self-sacrifice, seeking the welfare of others at the most profound level. It takes time and cannot be rushed. These things are not incidental in theological education if it is taking seriously the holistic preparation of future ministers of the word. The college programme needs to provide opportunities for informal fellowship, for prayer and encouragement, for conversations which go beyond the superficial to wrestle with the way the things we have been learning challenge us and recast our thinking in a more biblical direction. It needs to allow for corporate worship, mentoring and pastoral care, a genuine sharing of life together.

Recent developments in technology provide wonderful opportunities to enhance the engagement of students with each other, with their teachers and with the material they have been studying. Time together in the classroom can be more creatively used, given that large amounts of content can so easily and conveniently be conveyed online. We can experiment with the "flipped classroom," where the content, or a significant amount of it, is delivered online and engagement with that content becomes the

¹⁹ Michael J. Ovey, "The Gospel 'How' of Theological Education," in *The Goldilocks Zone*, 240.

chief activity of the time together in class. This technology is something to be embraced, not to be feared. Nevertheless, there is a danger when the opportunities technology provides are seen as alternatives to genuine, face-to-face relationships between peers, and between students and those who teach and mentor them. Online technologies have the potential to enhance the college experience, but they are not a substitute. Those residential colleges which have been forced to teach entirely online during the coronavirus pandemic can testify to the paucity of the experience compared with their usual face-to-face interactions. Of course the *material* can be learned from a distance and part-time, but the holistic shaping of *convictions* and *character* as well as proper engagement with content, all of which is so crucial for ministry of the word of God, is effectively done only in the context of life lived together. The parallel is the difference between simply listening to sermons online and meeting with God's people as church. The former is good but no substitute for the latter, because much more is going on in church than just the transfer of information.

Yet could not the local congregation provide the necessary community context for this holistic learning? Might these dispersed communities even be more effective? I do not believe so. In the local congregation, the brothers and sisters around you, though supportive and prayerful, are not at this moment wrestling with the same questions that you are, have not heard the same things that you have just heard, and are not themselves preparing for a ministry of the word as you are. The detail and the intensity of interest will be different. This difference will be compounded by a difference of proximity in living arrangements between a local church setting (where members are dispersed, often across a town or suburb) and a college setting (where members are able to live side by side on a college residential campus). Yes, the local church is the context in which, for many, ministry will be exercised in the future. Furthermore, the local church certainly does have a critical role to play in the development of future ministers of the word, as we will see below. But there are things that local churches cannot do. The church and the college are different kinds of Christian fellowship because the task and the proximate goal of that fellowship is different in each case. This means the kind of support each provides the student will be different. *Both* are necessary for the kind of holistic training we are considering.

There are good reasons why formal theological education is best done in the environment of full-time study and residence in a seminary or theological college. Yes, it is disruptive. It means uprooting people from a context (business, neighbourhood, school, church) and a ministry in which they are currently involved to join what at first seems the rather arbitrary community of the college, where all the members of the community are Christian and preparing for more or less the same future. Yet there are

real benefits to this disruption, as well as disadvantages to too narrow a church experience.

On the one hand, being thrust into a new Christian community (the theological college) is an important and powerful part of preparation for ministry. The student must learn a new culture, build new relationships, and come to terms with different practices and habits. Such cross-cultural skills are essential to all ministry, but deep cross-cultural imagination is not something that change alone is usually enough to build. A college that has thought through these issues can help students not simply to cope with change, but to face it carefully and critically, with growing self-awareness, and in intentional conversation with others going through the same experience, so that the experience of college community becomes the basis of deep learning about self and culture. Even if the student returns to their home church after their study, they will do so with a new sense of what is accidental and what is essential for Christian community, with new eyes for features of its culture never previously noticed or considered, and with a new readiness to consider leading congregations in difficult cultural change for the sake of the global gospel mission.

Furthermore, the nature of a theological college faculty dissipates the idiosyncrasies and power that any one Christian leader might exercise on those they are training. Having a variety of leaders with common core convictions providing input fosters independent critical thinking. Teachers and students living beside each other, sharing the ordinary business of life together and developing relationships that go beyond formal institutional structures, provides an opportunity for learning and spiritual growth at the deepest level. Finally, we ought to note that disruption, dislocation and inconvenience are all part and parcel of a missionary lifestyle, reflective of a commitment to go anywhere at any time to do anything the Lord requires to see his gospel go forward, God's people strengthened in faith, love and hope, and the lost reached.

On the other hand, remaining within the same Christian community (the local church), augmented by a part-time or on-line experience of theological education and ministry training, carries with it certain disadvantages. Someone who has only ever been part of one particular Christian congregation is more likely to normalise everything in their church culture. The things they hear and read can tend to be filtered through that singular experience and perhaps even the views of the local pastor. The critically important skill of assessing all views and practices against the teaching of Scripture can remain underdeveloped when the student will not allow themselves to challenge what they have heard and observed to this point. Likewise, a global, kingdom perspective on Christian ministry can be swamped by the needs, interests and patterns of ministry in the local congregation, resulting in a kind of myopia. In addition, any interaction between the student and members of the local

congregation will of necessity be different in nature and intensity to an interaction with future peers in ministry who have been hearing and reading the same things at the same time, and who are asking similar questions about how the things they have been learning shape not only ministry practice but the strategy of ministry which lies behind it. Finally, the reality is that very few local churches are gifted with leaders who have the time, capacity and specific training to guide their apprentices in a serious integration of theological understanding and ministerial practice. The deep roots of biblically and theologically driven ministry practice take time and concentrated attention to set in place and very few who are engaged in local church leadership are in a position to provide this.

So while it is expensive (and it is a good and right thing to do all in our power to make it less so), the benefits far outweigh the cost, for learning in community, a community of students and teachers living alongside each other and involved in each other's lives, is indispensable for effective theological education.

(iii) Partnership with the Local Churches

The third indispensable strategy is to forge the closest possible partnership between the theological college and the churches it serves. There may also be other organisations which should be included in this relationship—mission agencies, university ministries, a network of school chaplains, and so on—but the local churches are the key. This partnership ideally involves mutual support and mutual accountability.

The college depends upon the churches to send them godly and gifted men and women, and to call them to serve once they have completed their studies. But more than that, the college depends upon the churches to keep reminding it of the goal of theological education and to sound the alarm if the college should pursue methods and content that do not serve that goal. If the college is not producing graduates who serve God humbly, faithfully and prayerfully, who initiate and grow gospel relationships and in that context exercise a ministry of the word of God that grows the church and reaches the lost, then the churches have every right to sound that alarm. For that reason, it is important that the churches should have a dominant voice on the governing board of the college, and both students and faculty should have a week by week involvement in the local churches. Regular communication with the churches is critical, and inviting many from the churches to visit the college and share in its activities is a vital strategy. Encouraging prayer for the college in the churches is the most important strategy of all. Everything ultimately depends on God and his gracious purpose.

Equally, the churches depend upon the college. This is obvious at the level of providing the next generation of leadership in gospel ministry. But there are numerous other ways in which the college can resource

the churches in their work, such as the writing ministry of the faculty, the provision of conferences and seminars to aid Christian men and women to think biblically about issues of the day, teaching weekends in churches, and the continuous development of those already in ministry in postgraduate courses. However, there are times when the theological college has a broader responsibility to call wandering churches back to the biblical gospel. Karl Barth famously spoke of theology, or “dogmatics” as he called it, having a responsibility to test whether the message proclaimed by the church at any particular time is in fact the gospel message.²⁰ The churches should be able to rely on faithful teachers of the Bible and Christian theology in the colleges to hold them to account. Sadly, the historical reality has been that the defection has often begun in the theological college and spread to the churches, rather than the other way around. I remember attending a conference where the constant refrain from church leaders, distressed by the direction in which their diocese or denomination was heading, was “it all started 30 years ago in our seminary.” Yet this is itself another reason why the partnership between the college and the churches is so vitally important. Human sinfulness and the persistent activity of the evil one means we need to be vigilant and hold each other to account. We need to repeat to each other Paul’s words to Timothy: “Keep a close watch on yourself and on the teaching” (1 Tim 4:16).

Conclusion: The Danger of Consumerism

One of the urgent needs of the moment across the world is for faithful Christian leaders to insist upon the shape and content of the theological education that will effectively serve the threefold goal of the glory of God, the health of the churches, and reaching the lost. Unless that is the supreme determinant in the theological education we provide and which we accept as appropriate preparation for those we commission as ministers of the gospel, this crossroad moment could have devastating consequences. There is considerable pressure to abandon the strategies and to tolerate the abstractions outlined above. Among the many current challenges, one looms large—the danger of consumerism.

The last twenty years or more have seen the dominance of economic categories in just about every area of life. We talk about our market, stakeholders, consumers, the value proposition and the like. That is not all wrong, of course. Part of the reality of theological education,

²⁰ “Dogmatics is the self-examination of the Christian Church in respect of the content of its distinctive talk about God.” Karl Barth, *Church Dogmatics*, ed. Geoffrey W. Bromiley and Thomas F. Torrance, 14 vols. (Edinburgh: T&T Clark, 1975), I/1:4, 11.

like just about every other enterprise, is that it needs to be financially sustainable over time. Yet there is a dark side. It distorts the nature of the relationships which make up the context and the life of a theological college. Faculty members are not producers. Theological education is not a product. The churches are not stakeholders. Our students are not customers. Our orientation to God and his purposes calls for a somewhat different set of descriptors (brothers and sisters, servants, the knowledge of God, the mission of God). Of particular concern is the way, in a world shaped by consumerism, theological education becomes a consumer driven market. Potential students are encouraged to insist on the right to determine for themselves what is necessary for theological education and what is not, what level of inconvenience they are willing to bear and what is just unreasonable. Combined with a growing anti-authoritarianism and a suspicion of paternalism, it is becoming increasingly difficult to insist on the principles I have discussed in this paper. In many places those providing theological education have seen no other option but to surrender what they know are important commitments in the hope of attracting a sufficient number of students to remain viable. There is a patient, careful work to be done convincing those who will be gospel ministers in the future, and those who advise them, of what is the best preparation for that ministry.

We need to operate on the basis, first and foremost, of biblical and theological principle. When we do, we will not accept a theological education that is not focussed on God and his purpose in Christ, does not see itself as a mode of Christian discipleship, and is not aiming at preparing people to exercise an effective ministry of the word. And to counter those three abstractions, we will pursue a theological education that is at its heart a deep, broad and sustained immersion in the text of Scripture, taking place in the context of life in a community of learners, and in rich and real partnership with the local churches.

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Equipping Today's Bishops for Effective Ministry and Mission

Samson M. Mwaluda

One urgent need for the Anglican Communion is the training of bishops. To help meet this need, a new initiative was launched in 2016—the GAFCON Bishops Training Institute—to bring together small groups of newly consecrated bishops and their wives, from provinces across the globe, for Bible study, prayer, discussion, and teaching on the priorities and challenges of their episcopal office. In this article the institute's founding director provides an overview of its purpose and curriculum.

Very soon after my consecration in 1993 as bishop of a newly inaugurated diocese (the Anglican diocese of Taita Taveta, Kenya), I become conscious of how little I knew regarding what being an Anglican bishop entails and what was expected of me. Was it just to continue with what I observed my predecessor do in public? Leading in confirmation and ordination services, opening prayers during big national gatherings, placement of clergy in the many parishes and representing the diocese in the provincial (or national) synods? What was said to me in the consecration liturgy regarding my responsibility as bishop, and clearly articulated in the ecumenical Lima document, was overwhelming:

Bishops preach the Word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity and unity of the Church's teaching, worship and sacramental life. They have responsibility for leadership in the Church's mission. They relate the Christian community in their area to the wider Church, and the universal Church to their community. They, in communion with the presbyters and deacons and the whole community, are responsible for orderly transfer of ministerial authority in the Church.¹

There were no specific colleges for bishops to go and train. A lot was left to learn on the job. This included learning through making painful mistakes! I was left to take as much as possible from courses I did on leadership and some short bishops' conferences organised by our province and those which our archbishop could recommend outside the province.

¹ *Baptism, Eucharist and Ministry* (Geneva: World Council of Churches, 1982), 26–27.

Very similar testimonies are expressed by many newly consecrated bishops when they attend our GAFCON Bishops Training Institute (BTI) conferences. Surprisingly even those who have been bishops for some time keep on reminding our BTI leadership team of the need for continuing bishops' training opportunities or refresher courses in view of the changes in the world and new emerging challenges that face episcopacy in our time.

BTI was a result of the GAFCON primates' great concern for the training of bishops. During the meeting of primates in Nairobi in April 2016, it was resolved that GAFCON will give a high priority to the training of bishops, especially newly consecrated bishops. Godly bishops are being raised up to enable a reformed and renewed Anglican future with the Bible at its heart. Archbishop Nicholas Okoh, chairman of the GAFCON primates council, stated, "it is so important that the GAFCON movement supports the bishops of the Communion at this critical time" to meet the challenges of their roles.² We make it clear to all, that BTI is a GAFCON institution. In this regard BTI operates in view of the GAFCON mission ("To guard the unchanging, transforming gospel of Jesus Christ and to proclaim him faithfully to the world"), the 2008 Jerusalem Declaration, and the leadership of the GAFCON primates council. We aim at "Equipping today's bishops for effective ministry and mission," and "By seeking the wisdom of the whole church, and especially senior bishops, to gather, train, mentor, challenge and sustain episcopal leadership so that today's bishops will be empowered to live for Christ Jesus and proclaim him to the nations."³ BTI carries out its mandate, vision and mission mainly through bishops' training conferences, which are relevant, as global and contextual as possible, and correctly inform about secularism and the state of Anglican Communion. The instructions are in the style of adult education: participatory discussion, workshops, tutorials, case studies, listening to success stories and involving spouses as much as possible. In this way we are able to observe with the writer of Proverbs that "As iron sharpens iron, so one person sharpens another" (Prov 27:17). Time is also provided for prayer, corporate worship and recreation.

In the first three years, we trained 131 newly consecrated bishops and 40 bishops' wives, through six conferences:

- The inaugural training conference (BTI 1), from 29 September to 6 October 2016, attended by 28 bishops (Uganda 8, Nigeria 7, Kenya 6, Tanzania 5, and South Sudan 2).

² Nicholas Okoh, "Chairman's address to the inaugural GAFCON Bishops Training Institute Conference," Oct 2016.

³ See "BTI Vision and Mission." Compare also The GAFCON Primates, "Nairobi Communiqué 2016," 22 April 2016, <https://www.gafcon.org/news/nairobi-communique-2016>.

- BTI 2, from 8 to 17 May 2017, attended by 26 bishops from nine different countries across four continents.
- BTI 3, from 13 to 22 November 2017, attended by 24 bishops from Nigeria, Ghana, Uganda, Tanzania, Kenya, Rwanda and South Sudan.
- BTI 4, from 1 to 10 October 2018, was the first conference where bishops were invited to attend together with their wives: 24 bishops and 16 wives attended from nine countries: England, Madagascar, Rwanda, Nigeria, Tanzania, Kenya, Democratic Republic of Congo, South Africa, and South Sudan, with facilitators from USA, Britain, South Africa, Nigeria, Kenya and Uganda.
- BTI 5, from 14 to 23 May 2019, attended by 22 bishops and 18 wives from 12 countries: Burundi 4, Nigeria 4, Kenya 3, South Sudan 3, Uganda 3, Rwanda 2, Australia 1, Madagascar 1, and Tanzania 1.

These first five training conferences took place in Kenya, mainly because Nairobi is comparably easier for flight accessibility and has less visa bureaucracy. However, the BTI leadership team, after much consultation, decided to vary the venue outside Kenya:

- BTI 6, from 2 to 10 October 2019, was held in Recife, Brazil, hosted by Archbishop Miguel Uchoa from Recife, with the assistance of Bishop Flávio Soares from João Pessoa. Seven bishops and their wives attended, from Brazil, Chile and Uruguay.

Further conferences are planned in Australia and Uganda.

Scripture Studies for Bishops

We have continued to review and enrich the BTI training conference content in light of feedback from participants. Bible studies and worship characterise the programme every day. We have been amazed at the way God opens his word to us in these conferences and excites us with fresh relevance of the message to our situation in the twenty-first century. One conspicuous example was in BTI 5 when we studied together the Book of Hebrews under the theme “Spurring on one another” (Heb 10:24). The situation of the first readers of Hebrews was excitedly close to our time. With the onslaught of secularism, materialism, atheism and polytheism, the Church and faithful Christians were under tremendous pressure to give up their faith in Christ Jesus as “the way, the truth and the life” (John 14:6). Similarly, today the Church and the faithful are under tremendous pressure to give in to secular culture. This makes the message of Hebrews most relevant in the light of the following five background facts:

(i) Hebrews 2:1–4

The first readers were those who had respected religious backgrounds, namely Jewish religion. They accepted the message of salvation in Christ Jesus as the one who fulfilled their spiritual aspirations. When things got tough the first temptation was to consider going back to their former religion. Aware of this temptation, the writer gives his first exhortation and warning (Heb 2:1–4), that they have something much better, something superior than any respected religious system; namely the message of salvation in Christ Jesus. They must not neglect this salvation and lapse back to the satisfaction of their respected religiosity. To do so will lead to God's judgement. The temptation to neglect the message of salvation in Christ Jesus by lapsing into some respected or politically-correct religiosity is still live today.

(ii) Hebrews 3:7–4:13

The first readers were those who had received and accepted the message of forgiveness of sins through the costly sacrifice of Christ Jesus on the cross. However, some were beginning to give in to the deceptiveness of sin, leading them to the danger of unbelief and disobedience. Aware of this danger, the writer gives his second exhortation and warning (Heb 3:7–4:13), that they are indeed forgiven and cleansed from a sinful life by their faith in the expensive sacrifice of Christ Jesus on the cross. They must not give in to sinful practices. To do so deliberately is a very serious offence before God. It is to crucify Christ Jesus again! And it is to shame the Christian witness. It leads to hardening of heart towards God, unbelief and disobedience, which will bring dire consequences. The deceptiveness of sin is still with us and some give in to sin with impunity, with total disregard to the Holy Spirit's call to repentance. That is why some backslide from salvation in Christ Jesus, and others attend church and yet live in sin without repentance.

(iii) Hebrews 5:11–6:12

The first readers were also taking too long to grow into maturity and were in danger of getting stuck in elementary teaching of the gospel, leaving them as vulnerable children in the faith. Aware of this, the writer gives his third exhortation and warning (Heb 5:11–6:12), that they have all it takes to grow in maturity in Christ Jesus. They must not dwell for too long in the teaching only necessary for the starting and immature stage. They must not be satisfied with just new birth, important as it may be for the beginning of the journey. If they do, they will fall in the danger of getting stuck with the basics and remain vulnerable children in the faith. Falling away is crucifying Jesus Christ again and shaming him in public. Rather they should mature up in salvation, being diligent to the very end, and inherit the promise. The danger of getting stuck with elementariness of the gospel and failing to grow to maturity is still an issue today. Some

are content with the testimony that “I was saved” full stop, without the necessary effort to get into the discipline of prayer, resisting temptations, reading and understanding the word of God, growing in the fruit of the Spirit, and so on. In their immaturity, sin begins to take its toll and they fall back into pride, malice, intolerance, and dividing the fellowship on matters that are not central to the message of salvation through faith in Christ Jesus. Like children who say “I don’t want to play with you,” their intolerance leads to withdrawal over every kind of trivial disagreement.

(iv) Hebrews 10:19–39

The first readers, who had begun very well in the faith, were now tempted to give up in view of continued persecution and the perceived delay in the day of the Lord. Aware of this, the writer gives his fourth exhortation and warning (Heb 10:19–39), that to their credit they have indeed begun very well, but they must not fall to the temptation of giving up. The Lord will not be pleased if they do. It will be a total loss for them. They must therefore spur on one another. The day of the Lord is much nearer than before. The danger of giving up rather than perseverance to the end is always a great temptation to all Christians. The writer exhorts the first readers, and indeed all of us, to hold unswervingly to the hope we profess and aggressively encourage one another. We are not deliberately to keep on sinning but rather to be ready to suffer persecution for the faith in Jesus Christ and be counted among those who do not “shrink back and are destroyed, but those who believe and are saved” (Heb 10:39).

(v) Hebrews 12:14–29

The first readers had a long history in their journey of faith in Christ Jesus, but were now tempted to abandon God and revert to other things because of the delay in their expectations. Aware of this, the writer gives his fifth exhortation and warning (Heb 12:14–29), that like the chosen ones of God they have travelled a long journey with him. They have experienced testing but also his miracles. They must not abandon God for anything or any god because of the perceived delays of their expectations and of the day of the Lord. Abandoning God for other gods will attract God’s sure dire consequences “for our God is a consuming fire” (Heb 12:29). Even today the temptation to abandon biblical faith and backslide is still live. There is also the temptation to abandon faithfulness to the gospel of salvation in Christ Jesus, for other seemingly popular and convenient “gospels” including the “prosperity gospel” (that faithful Christians must be materially rich) and the “poverty gospel” (that faithful Christians must be materially poor), which are not the gospel at all. Rather, Christians need to spur on one another with the “priority gospel” (a reference to Jesus’s command to seek first his kingdom and his righteousness).

These Bible studies were appreciated by the BTI participants who recorded in their communiqué:

We worshipped together and during our morning sessions, reflected on the message of the Book of Hebrews, guided by our conference theme “Spurring one another on to love and good works” (Heb 10:24). We learnt that in Christ Jesus we have “the great salvation” and “the great High Priest,” “the superior covenant” and “the best sacrifice for the forgiveness of our sins.” In Christ we have come to “the great and awesome place” and in our “lifelong Christian race,” we are surrounded by the “great witness of the heroes of faith.” In Christ we have a “great call to witness with our lives of good works and faith.”⁴

Leadership Lessons for Bishops

The rest of the programme content is graduated from introductory subjects that remind us of our Anglican identity to practical subjects relevant to episcopal ministry. We remind ourselves of the Reformation and biblical basis of our Anglican identity that for years has contended for the biblical faith, doctrines and importance of Scripture for mission—as seen in the testimony of faithful bishops like Nicholas Ridley and Hugh Latimer who were burned at the stake in Oxford on 16 October 1555 as Latimer exhorted Ridley, “Play the man, Master Ridley; we shall this day light such a candle, by God’s grace, in England as, I trust, shall never be put out!” The crisis in the Anglican Communion regarding human sexuality is just a tip of the huge iceberg of gospel and ecclesiastical deficits in the Communion, which the GAFCON movement seeks to address. These introductory subjects lead on to practical subjects relevant to episcopal leadership including the bishop’s pastoral care of clergy, the bishop as a team builder, and the bishop’s leadership in missional transition and legacy, to name just three.

(i) The Bishop’s Pastoral Care of Clergy

Pastoral care by the bishop (or the bishop and his wife) is directed towards individual clergy and clergy families, to facilitate healing in their troubles and empowerment in their concerns, nurturing their wellbeing, development and healthy relationships. According to the “pastoral paradigm,” pastoral care may be focused on

- Healing: restoration to wholeness
- Sustaining: helping a hurting person to endure and to transcend difficult circumstances

⁴ “Bishops’ Training Institute 5 Communiqué (Limuru, Kenya, May 2019),” 12 June 2019, <https://www.gafcon.org/news/bishops-training-institute-5-communique>.

- Guiding: assisting perplexed people to make confident choices
- Reconciling: seeking to re-establish broken man-man and man-God relationships
- Nurturing: empowering clergy to develop their potentialities.⁵

This pastoral care demands that bishops adopt a “family members or my sibling mindset,” viewing clergy like members in the family. Clergy are the bishop’s extended hands for his ministry at the grassroots; their success is the bishop’s success and vice versa. Pastoral must take priority even over administration work. Indeed, our experience is that effective pastoral care of clergy often reduces administrative challenges. When clergy are effectively pastored, they will also pastor their flock effectively and are inspired to be more productive in their duties. When clergy see their bishop spending time to pray for and with them at their points of need, sacrificing for their wellbeing, and standing with them in times of joy as well as times of pain, the clergy will seek every opportunity to extend the same care to their bishop as their pastor, friend and leader. Well-pastored clergy are normally inspired to pastor their spouses, family and congregations effectively. On the other hand, stressed clergy normally bring stress to other people.

(ii) The Bishop as a Team Builder

Team building is the process of identifying and motivating individual persons to form a team that stays together, works together, and achieves together. Building a team is for the wholesome health of the bishop and the church. It reduces the bishop’s stress and chances of burnout. It provides good opportunities for training and equipping others within the church, which guarantees that the work will continue well in the bishop’s absence or retirement. Of course, team building requires a bishop to overcome leadership attitudes that become hindrances, such as concerns that others may steal the show, or that others will not achieve the necessary perfection, or that the bishop will lose control!

(iii) The Bishop’s Leadership in Missional Transition and Legacy

The aim is that at the end of a bishop’s tenure, he leaves behind a missional church—in other words, a church which is growing strong as an instrument of God’s mission. It will be growing in “self-governing, self-supporting and self-propagating” (Henry Venn), and as a witness to the gospel near and far. Establishing a missional church or diocese is a joyful legacy for a bishop. It demands prayerful determination to grow a mission-minded church right from the beginning of the bishop’s tenure, a

⁵ The Scots College (Sydney, Australia), “The Five Crucial Functions of Pastoral Care,” <https://www.tsc.nsw.edu.au/tscnews/the-five-crucial-functions-of-pastoral-care>.

church preoccupied with the fulfilment of the Great Commission of Jesus Christ: to “go and make disciples of all nations” (Matt 28:19). It will be a church that takes seriously the fact that “The Church exists by mission, just as fire exists by burning” (Emil Brunner), and takes advantage of likeminded partnership in mission. It will be a church determined to carry out ministries which Jesus Christ commissioned: proclaiming and teaching the word of God, celebrating the sacraments instituted by Christ himself, and providing pastoral care which serves God’s people for their healing. The bishop’s leadership will be faithful to biblical orthodoxy, ready sacrificially to defend the faith received from Jesus Christ himself and his apostles, and believing Scripture as the normative and authoritative witness to God’s mission and its unfolding in human history. As a bishop he will be an exemplary witness to the saving, transforming and renewing power of the risen Jesus Christ. The bishop will also work hard to invest in personnel and income generating structures for the ability of the present and future of this missional church.

The bishop must also prayerfully plan and work for appropriate leadership transition, acknowledging that at some point he will move on to another call or retire. This time comes for every leader, and the Bible has a lot to say about it. The Psalmist prayed, “Lord teach us to number our days” (Psa 90:12). The Book of Ecclesiastes teaches, “There is time for everything and a season for every activity under the heavens” (Eccl 3:1). On many occasions Paul had to say emotional farewells to the churches he had founded (Acts 18:18–23, 20:17–38). So the bishop will deploy important strategies including intentionally working in a team with others, delegating many duties as a way of making disciples (as Jesus did with the Twelve), and growing mission-minded “Timothys” (as Paul did with Timothy), so that the church has a wide choice to elect a successor. However, the bishop must be careful not to assume too much and focus on just one “Timothy” as his “project” for his successor. Studies on leadership transitions are always very useful for developing healthy attitudes among bishops. It requires humility to trust others to do well, and to prepare to hand over the unfinished business. It is not possible for anybody to accomplish all their plans. That is the wrong measure of success. Instead, success has been defined as “the progressive realization of predicted goals.” Unfinished business is no excuse for delay in transition or retirement.

Space here does not allow a fuller survey of the subjects we cover in BTI. Suffice to mention that we also reflect upon the bishop as spiritual leader, strategic planner, leader for proper financial administration, peace maker, and leader in mission and evangelism. We also seek to address common challenges that bishops face in their working lives such as the aloneness of episcopacy (helped by studying mentorship, small groups and networks)

and the pressure of work and dangers of “burn out” (helped by studying stress management). A particular challenge is the tremendous responsibility of balancing the demands of his church work and his family—the bishop is someone’s husband, father and grandfather. It is a great temptation for a bishop unconsciously to sacrifice his marriage and family at the altar of church ministry, but the Scripture demands that he must seek to “manage his own family well.... If anyone does not know how to manage his own family, how can he take care of God’s church?” (1 Tim 3:4–5). BTI also addresses the bishop’s need for spiritual refreshment by underlining the importance of retreats, sabbatical leaves for study and reflection, and scheduled time for daily prayer and study.

Towards the end of our training conferences, we reflect on the need for a bishop to facilitate continued education by building the capacity of his diocese to deliver a theological programme that meets the needs of the church. Participants are then encouraged to develop follow-up strategic plans for the application of their learning to their contexts. The bishops and their wives sit together for most of the conference program, though the wives also have separate sessions on the role of a bishop’s wife, women as teachers, preparing biblical talks for women, communicating the gospel to those who may be illiterate, and women networks. To conclude our ten days of conference, a graduation ceremony and Holy Communion service crowns it all, before departure.

The participants enjoy sending out a communiqué at the end of the conference. One example, from BTI 5, said in part:

Having successfully completed the training programme, we, bishops and wives present, hereby resolve as follows:

- That all faithful bishops in the provinces of the Communion, especially in matters of episcopal succession, are to stand strong and be courageous against the trappings, monetary inducements from the revisionist agenda groups, overwhelmingly local ethnic and cultural sentiments and the international political conspiracies.
- That bishops from developing nations should be wary of receiving aid wrapped in the cloak of incentives, aid, partnership, sponsorship released from people with agendas contrary to the teaching of the Bible.
- That the traditional instruments of the Anglican Communion should exercise appropriate discipline of erring provinces.
- That all primates, archbishops and bishops must consistently stand for the truth and faith once delivered to us and the preaching of the unadulterated gospel through a life of integrity, rather than mere rhetoric, born out of empty secularism.

- That the leaders of the church at all levels are to recognize that the primary purpose of their call into the ministry is mission. That is, they were saved through mission, they are commissioned for mission and they are to prepare the church for mission. This is the heartbeat of God.
- That bishops and leaders at all levels are to prioritize the teaching ministry of the Word of God in the power of the Holy Spirit in order to guard against the heretical teachings of the prosperity and poverty gospels.
- That theological education curricula should be based on the knowledge of God that is centered around the faith once delivered to us, rather than rooted in secular philosophy.
- That all GAFCON leaders, at all levels, are to make concerted efforts to disseminate information and keep the various dioceses and congregations informed of the happenings in the Anglican world.
- That bishops are to replicate the holistic ministry of Christ: preaching, teaching, healing and welfare, reaching the unreached through the body of Christ.
- That bishops are to watch out for the pitfalls in the episcopal ministry by living a life of accountability, through proper financial planning and quality leadership style.
- That leadership of the church at all levels should take heed to themselves by regular re-examination of the stages of their spiritual journey.
- That bishops and other church leaders are to engage in peace and relationship building through skillful and healthy conflict resolution.
- That while we all accept the fact that some measure of stress is needed to accomplish set goals, bishops are to live healthy lives by properly managing stress through proven coping mechanisms.
- That all faithful Christians reflect on and put in practice the message of the Book of Hebrews.⁶

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Further Reading

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The Role of Missionary Bishops in the Growth of the Church of Nigeria

Foreman Nedison

In recent decades the Church of Nigeria (Anglican Communion) has witnessed remarkable growth. As part of the Province of West Africa from 1951, newly independent of the Archbishop of Canterbury's supervision, it comprised just two dioceses (Lagos and the Niger). By 1979 it had grown to 16 dioceses, and became the autonomous Province of Nigeria. By 1999 there were 76 dioceses; by 2009 there were 161. This brief article surveys the role of missionary bishops in helping the church to grow.

Mission is holistic and includes different types of growth: conceptual (growing up from when the idea was birthed), organic (growing together in relationship), incarnational (growing out into society) and numerical (growing in number). Not all growth is good, as seen for example in Jesus's condemnation of the leaven of the Pharisees (Luke 12:1–2). As in the case of the church in Laodicea (Rev 3:15–19), a church may grow in wealth, popularity and many developmental activities but all of that may not be pleasing to God. Nevertheless, positive growth is required in every healthy church.

The Church of Nigeria (Anglican Communion) is a place where church growth can be investigated without the fear of arriving at below zero or negative statistics. The 1988 Lambeth Conference called on “each province and diocese within the Anglican Communion, in co-operation with other Christians, to make the closing years of the millennium a ‘Decade of Evangelism’ with a renewed and united emphasis on making Christ known to the people of his world” (resolution 43). The Church of Nigeria was not left out as it swung into a series of actions that led to the creation of missionary dioceses and missionary bishops.

The Church of Nigeria is synodically governed, but episcopally led. Bishops are church leaders who are expected to move at God's pace, in God's time, to God's place, helping their followers to achieve their calling. This can be likened to a call to special duty. The missionary bishops in Nigeria are expected to have a firm understanding of this vocation. Their desire is to strengthen the body of Christ and bring it to maturity, a place of spotlessness, void of blemish and wrinkles.

(i) Mission

From its very beginning (Acts 2) the primary task of the church has been the propagation of the gospel of Jesus Christ. Mission means proclamation of Christ, witnessing for Christ and service for Christ. Mission is comprehensive and covers everything which God has sent his people, the church, into the world to do, including evangelism, humanitarianism, and social and political action. Therefore, the missionary bishop is sent to evangelise, to do humanitarian work, and also to be involved in social and political action in the name of Christ Jesus.

As good shepherds of the flock committed to their charge, bishops take care of them in all spiritual, physical and material matters. Shepherding calls for a strong pulpit ministry, with regular prayer and charismatic emphasis on the work of the Holy Spirit. However, the bishop is not satisfied with the occasional revival or restoration of lapsed members, but should always launch out beyond those who are already in the fold, to those outside. These qualities are clearly seen in the lives of the many missionary bishops of the Church of Nigeria.

(ii) Integrity

The Hebrew words translated integrity are: *tom* (n), *tummah* (n) and *tam* (adj.). While *tom* means completeness, integrity, fullness, innocence and simplicity, *tummah* and *tam* mean complete, perfect, sound, wholesome and morally innocent. Integrity has been defined as honesty, sincerity, singleness of purpose. Noah (Gen 6:9), Abraham (Gen 17:1), Jacob (Gen 25:27), David (1 Kgs 9:4), and Job (Job 1:1–8; 2:3; 4:6; 27:5, 31:6), have been identified as men of integrity.¹ Upholding the mandate of integrity in the ministry of the church means sustaining, keeping from falling, and maintaining the command or obligations of honesty, morality, wholesomeness, simplicity and moral innocence. It is a fact that people follow you when they trust you. Integrity breeds trust. The apostle Paul, while admonishing Titus, said, “In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness” (Titus 2:7–8). In his farewell to the Ephesian elders, Paul declared, “I have not coveted anyone’s silver or gold or clothing” (Acts 20:33). Missionary bishops must uphold this mandate of integrity, an important factor for church growth in Nigeria.

¹ Ronald Youngblood, ed., *Nelson’s New Illustrated Bible Dictionary* (Nashville: Nelson, 1995), 602.

(iii) Local Decisions

Another factor stimulating growth is the concept of local autonomy, that is, the right to self-government and the use of a certain authority. This is the situation whereby the local leader, in this case the missionary bishop, is capable of making significant decisions for his locality in relation to their own affairs and at their own level. Overseeing autonomous, though not completely independent jurisdictions, missionary bishops are able to look quickly at the needs of their localities and immediately to seek and proffer solutions without absolute dependence on a central or national authority. Thus missionary bishops play a crucial role in taking God's people further into God's plan in things temporal and spiritual in their different locations, in encouraging Christ's flock under their care into a deeper relationship with their Lord and Saviour, and in developing a richer understanding of the expectations of God for their lives.

(iv) Training and Equipping

Training helps to grow Christians who are capable of proclaiming and living the gospel. Missionary bishops are therefore often involved in organising seminars and retreats to enhance the spirituality of both the ordained and non-ordained workers, and other members of the congregation. Equipping also comes via the bishops through confirmation, commissioning of lay ministers, and ordination of deacons and priests. Just as Paul admonished Timothy, they aim to entrust the things they have heard God say, to reliable men and women who will in turn also equip others (2 Tim 2:2). This has helped the church to grow tremendously.

Important resources include the *Daily Fountain*, a daily devotional guide from the Church of Nigeria to encourage Bible reading (now available as a phone app). Another recent initiative is the establishing of a yearly gathering of all Anglican faithful across the country and beyond at the Divine Commonwealth Conference (DIVCCON), aimed at unifying and enhancing the spirituality of the people of God. This first met in Abuja in November 2011, under the leadership of Archbishop Nicholas Okoh, drawing 5000 people.

The need for sound education has also led the Church of Nigeria to establish Ajayi Crowther University, Oyo, in 2005 and Crowther Graduate Theological Seminary, Abeokuta, in 2009, together with numerous other secondary and primary schools across the nation. Degree awarding theological institutions were also set up to train and equip ministers and workers, including Trinity Theological College, Umuahia; St Paul's University, Awka (south-east); Emmanuel College of Theology, Ibadan; Vining College of Theology, Akure (south-west); Ezekiel College of Theology, Ekpoma (south-south); Bishop Crowther Theological

Seminary, Okene; and St Francis of Assisi Theological Seminary, Wusasa Zaria (north central).

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Lingering Shame: An Exploration of Shame, Atonement and the Gospel

Rosalind Clarke

Traditional evangelical understanding of the gospel has, rightly, asserted the effectiveness of Christ's atoning work in dealing with sin, but has not always recognised its effectiveness in dealing with shame. Using menstrual bleeding as a case study, this paper offers a brief introduction to a biblical theology of shame, showing how the work of Christ is effective in dealing with both shame and guilt.

The Nature of Shame

The notion of shame first appears in Gen 2:25, but only so that its absence can be noted. Shame simply does not exist in the paradise enjoyed by Adam and Eve. The man and the woman are described as being naked but feeling no shame: *lō' yitbōšāšū*. The Hebrew verb *bōš* only appears in the hitpolel stem in this verse, and while the hitpolel usually denotes a reflexive meaning, here it seems more likely to have a reciprocal sense: the man and the woman were not ashamed to be naked in front of each other. Elsewhere, the two most commonly used forms of the verb are the qal, "to be ashamed" and the hiphil, "to put to shame."

An anthropological approach has been commonly used to identify societies as either "shame cultures" or "guilt cultures." However, this distinction is now widely questioned and it is appropriate to acknowledge that "the biased ethnological assumption underlying this distinction, as well as its simplification of matters, make it unfeasible as a point of departure for describing shame in the OT."¹ A psychological approach to shame is more successful in understanding the way in which the Bible describes shame. In its broadest sense, shame describes a feeling of worthlessness or unworthiness, but more specifically it is linked with the failure to meet an ideal standard, whether self-imposed or constructed by society, and the associated emotions: as a self-conscious emotion shame focuses on "the vulnerability and conspicuousness of one's self-image in terms of a perceived ideal."²

The comment in Gen 2 would be very hard to make sense of if the only kind of shame were that which psychologists call "legitimate shame." Legitimate shame flows out of guilt. It is a recognition of a true state of

¹ Philip J. Nel, "בוש", *NIDOTTE* 1:622.

² Johanna Stiebert, *The Construction of Shame in the Hebrew Bible: The Prophetic Contribution*, JSOTSup 346 (Sheffield: Sheffield Academic, 2002), 3.

unworthiness. In the paradise of Gen 2, Adam and Eve had no guilt, and thus could not have felt any legitimate shame. So it is their nakedness, not their innocence, which prompts the author to comment on their lack of shame. But the kind of shame associated with nakedness is illegitimate, as Daniel Allender explains:

Shame can be a result of the exposure of sin, therefore legitimate and desirable.... On the other hand, much of the shame we experience is not due to the exposure of our sin, but the revelation of some deficiency (or better said, perceived deficiency) in our dignity. The difference between illegitimate and legitimate shame is found in the object of the exposure. Legitimate shame exposes depravity, and illegitimate shame shines a light on some element of dignity.³

The connection between illegitimate shame and indignity mean that it is often linked with nakedness, bodily functions, fertility, sex and social status.

Within the Old Testament corpus, illegitimate shame is seen in the story of Dinah in Gen 34 which hinges on the disgrace—that is, the shame—her brothers feel at being associated with an uncircumcised man. The story of Tamar in Gen 38 shows her being shamed by being excluded from the family of her husbands, even though there is no suggestion that she bears any guilt for what they did. 1 Sam 1 demonstrates Hannah's deep shame at her infertility. Stiebert notes that “widowhood or childlessness are repeatedly linked with shame without the implication that the widow or infertile woman ‘deserves’ the disgrace she bears due to any specific transgressive act.”⁴

While a person's shame is not always the direct result of their own sin, nevertheless the arrival of sin in the world brought with it the arrival of shame. The actions of Adam and Eve in covering their bodies and hiding from God in Gen 3:7–8 indicate their sense of shame, which commonly manifests itself in isolation and withdrawal, in hiding and secrecy, as Heather Nelson describes, “We wear shame like a shield, hiding who we know ourselves to be and protecting ourselves from whom we fear others could be.”⁵

³ Dan B. Allender, *The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse* (Farnham: CWR, 1991), 48. Allender links shame with exposure but this need not be public exposure. Deeply internalised feelings of shame can result from things which are known only to the individual. It is enough that their sin or indignity is exposed to themselves or that they fear it being exposed to others.

⁴ Stiebert, *Construction of Shame*, 46–47.

⁵ Heather Davis Nelson, *Unashamed: Healing our Brokenness and Finding Freedom from Shame* (Wheaton, IL: Crossway, 2016), 23.

A further distinction between categories of shame must be made here, between subjective (and internal) shame, and objective (or external) shame. Subjective shame describes the internal emotion of feeling ashamed of oneself, and it may be either legitimate or illegitimate depending on its cause. Objective shame describes a status within a community, which again may be legitimate or illegitimate, and may or may not be accompanied by feelings of internal shame. If subjective shame is the feeling of "being ashamed" of oneself, objective shame is the experience of "being shamed" by others. These do not precisely correspond to the *qal* and *hiphil* stems of *bôš*, but the two categories of shame can certainly be discerned in the biblical texts.

When the Lord shames Israel for her shameless unfaithfulness, this is objective shame. Perhaps the most graphic descriptions of this are found in Ezek 16 and 23, which both describe a woman being stripped naked in front of her former lovers, who are then given leave to attack her. This is explicitly done in order to shame her: "be ashamed and bear your disgrace" (Ezek 16:52); "They will leave you stark naked and the shame of your prostitution will be exposed" (Ezek 23:29). The shame of nakedness is God's punishment for unfaithful Israel. If she does not feel ashamed because of her sin, God will shame her publicly until she does. This objective shame is intended to induce a sense of legitimate shame, deserved by Israel for her unfaithfulness to the Lord.

Anthropological views of shame have focussed mainly, or exclusively, on objective shame. For example, Jerome Neyrey views shame as "a social sanction which ensures a certain level of performance in accord with a group's norms; it serves as an element of social control."⁶ Shame and shamelessness, in this view, are only concerned with the opinions of other people. For Stiebert, this view of shame is too limited: "Reducing shame to a response to purely external sanctions, however, is inadequate because self-judgment, an internalized evaluation, is constitutive of shame. Even if an audience real or imagined should be the primary catalyst of shame, internalized ideals and standards cannot be disregarded."⁷

The actions of Adam and Eve in covering their bodies and hiding from God are not externally imposed by a community. They appear to be unprompted, and therefore they indicate some degree of subjective, internal shame. They are ashamed because of what they have done, but the Lord does not act to shame them further. Indeed, he is tender to them in their shame: "In the act of clothing their nakedness, God initiates healing and restoration, helping them to be who they are despite what they have done. In their experience of shame, which has come out of

⁶ Jerome Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville: Westminster John Knox, 1998), 30.

⁷ Stiebert, *Construction of Shame*, 6–7.

an act of disobedience, God moves to help them feel less ashamed.”⁸ He does not need to shame them externally because they already feel ashamed internally.

This shame is experienced in the presence of God. Previously, they did not hide from God but now they do, because they are ashamed to be in his presence. For Daniel Wu, who also rejects the dichotomy between guilt and shame cultures, at the heart of the biblical concept of shame is the Lord himself: “in biblical conceptuality shame does not stand in binary opposition to either honor or guilt. Rather than being defined primarily with regard to the individual self, as an emotion..., or with regard to the community, as a social state..., shame, like honor, is defined with regard to YHWH.”⁹ Both objective and subjective shame are subordinate to the shame which is experienced in the presence of the Lord.

For Adam and Eve, shame was legitimate, subjective and experienced with respect to God. Shame entered the world as a result of sin and is now experienced as both legitimate and illegitimate, as subjective and objective, and continues to have its effect on our relationship with God. A reversal of the effects of sin and restoration of the Edenic order of relationships must include both the removal of the legitimate shame which entered as a result of sin, and a restoration to the situation where not even illegitimate shame was felt by the man or the woman.

Menstrual Bleeding and Illegitimate Shame

Bodies, sex, and infertility are common causes of shame in the Old Testament, whether legitimate or illegitimate. Menstruation, of course, is linked with all of them: as a bodily function, it is an indication that a woman has reached the age of sexual maturity, and it is an ongoing sign that she has failed to conceive. Menstruation was also a cause of ritual impurity or uncleanness, according to the instructions given in Lev 15:19–24. A woman was counted unclean for seven days because of her period. Her uncleanness contaminated, so that people who touched her would be unclean for the rest of the day, and so that anything she lay or sat on would similarly be unclean, and could contaminate others. If she had sex, her blood would make her partner unclean for the full seven days, and he would also contaminate the bed that he used.

There is no guilt in menstruating any more than there was guilt in getting a skin disease, or touching something which had died, or giving birth or any of the other conditions which made a person ritually unclean

⁸ John Watson, *Shame: Biblical Reflections and Pastoral Advice on Living with Shame*, Grove Pastoral Series P101 (Cambridge: Grove Books, 2005), 18.

⁹ Daniel Wu, *Honor, Shame, and Guilt: Social-Scientific Approaches to the Book of Ezekiel* (Winona Lake, IN: Eisenbrauns, 2016), 172.

according to the regulations of Leviticus.¹⁰ This was made clear by the regulations for purification after menstruation which did not require atonement: “impurity itself is not condemned as sinful, but regarded as a natural state, which, however, has to be corrected by purification before contact with holy areas or foods.”¹¹ There was no more cause for legitimate shame here than there was in Gen 2, but the purity laws of Lev 15 did designate menstruating women as contagiously unclean and therefore separated them from the community to some extent.¹² Self-imposed separation is a common symptom of subjective shame, and exclusion is an effective tool for objective shame.¹³

Thus, menstruation is a prime candidate for illegitimate shame, being a bodily function linked to both sexual maturity and infertility, and one which is exclusively female. Hyam Maccoby explains:

Fear of menstruation is found in all societies, ancient and modern, and such fears (arising from men’s awe of the female processes of reproduction) tended to swamp the Torah’s attempt to reduce the matter to procedure, protocol and purification. The fear of menstruation as harmful and contaminating is one side of the coin: the other is a great awe and reverence for a holy process from which men are excluded.¹⁴

For Jacob Milgrom, this fear of menstruation arose from, “the worldwide fear of menstrual blood as the repository of demonic forces.”¹⁵ Linking menstruation with demonic forces would indeed add to the shame associated with it. Indeed, if it were true, it would indicate that menstruation was a cause of legitimate shame.

Menstruation has been linked with sin and guilt by many commentators, both Jewish and Christian, in an attempt to show that

¹⁰ Gordon Wenham observes the chiasmic structure of Lev 15 and notes that this ties together the male and female experiences of transient and long-term emissions. The instructions in the chapter do not single women out as especially guilty or especially unclean. See Wenham, *Leviticus* (Grand Rapids: Eerdmans, 1979), 216–17.

¹¹ Hyam Maccoby, *Ritual and Morality: The Ritual Purity System and Its Place in Judaism* (Cambridge: Cambridge University Press, 2009), 36.

¹² The level and nature of the exclusion is debated and seems to have been practised in different degrees at different times in Jewish history. Menstruating women were barred from the temple, but not necessarily from synagogues. In a few cases, menstruating women were sent to live in a separate place outside the community, but more commonly they merely had their own bed and chair. See Maccoby, *Ritual and Morality*, 2, for a more detailed summary of the kinds of exclusion which were practised.

¹³ See Watson, *Shame*, 19.

¹⁴ Maccoby, *Ritual and Morality*, 36.

¹⁵ Jacob Milgrom, *Leviticus 1–16* (New Haven: Yale University Press, 2007), 766.

it is a source of legitimate shame. Kathleen O'Grady cites numerous examples of those who view menstruation as "symbolical of sin" or as "a type of sinfulness,"¹⁶ and thereby participate in what Fonrobert calls the "discourse of menstrual repugnance."¹⁷ Among those she mentions are Calvin, who described menstruation as "a shameful thing,"¹⁸ and Aquinas, who considered that it was morally wrong to have sex with a menstruating woman, "because thus is a deformed, blind, lame, leprous offspring conceived."¹⁹ Others have stressed the origin of menstruation in the curse given to Eve, and thus viewed it as a regular prompt to repentance, including one sixteenth-century rabbi who compares women to murderers in their need for this regular reminder.²⁰

Thus, even though the Levitical laws themselves are not designed to shame menstruating women, through their interpretation and application, shame has easily been attached to menstruation. This can be seen by the use of menstruation as a symbol for sin and shame elsewhere in the Old Testament. Isaiah likens even the righteous acts of the Israelites to menstrual cloths (Isa 64:6 [5 MT]) to illustrate how worthless and shameful they are,²¹ while Ezekiel compares the actions of the Israelites

¹⁶ Kathleen O'Grady, "The Semantics of Taboo: Menstrual Prohibitions in the Hebrew Bible," in *Wholly Woman, Holy Blood: A Feminist Critique of Purity and Impurity*, ed. Kristin De Troyer, Judith A. Herbert, Judith Ann Johnson and Anne-Marie Korte (Harrisburg, PA: Trinity Press International, 2003), 6.

¹⁷ Charlotte Fonrobert, "The Woman with a Blood-Flow (Mark 5:24–34) Revisited: Menstrual Laws and Jewish Culture in Christian Feminist Hermeneutics," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148 (Sheffield: Sheffield Academic, 1997), 136.

¹⁸ O'Grady, "The Semantics of Taboo," 12, citing John Calvin, *Commentaries on the Four Last Books of Moses*, trans. Charles W. Bingham, 4 vols. (Grand Rapids: Eerdmans, 1950), 2:33.

¹⁹ O'Grady, "The Semantics of Taboo," 12, citing Thomas Aquinas, *Summa Theologica* Suppl. 64.3.

²⁰ See O'Grady, "Semantics of Taboo," 6.

²¹ Tarja S. Philip notes that the male authorship of this text makes the link with shame more likely here: "Since the writer is probably a man, he seems to have chosen a simile that would reflect not only the immediate connection between menstruation and impurity, but also the great shame that the men felt towards their sins. This shame was best expressed by reminding and revealing something that men found shameful, dirty and secret, the menstrual sanitary napkin, and which was now made public through the confession." Philip, *Menstruation and Childbirth in the Bible: Fertility and Impurity*, StBibLit 88 (New York: Lang, 2006), 30.

which defiled the land to the menstrual flow of a woman (Ezek 36:17).²² This metaphorical connection between menstruation, shame and sin indicates that menstruation was reckoned as legitimately shameful, and can only have helped to increase its capacity to bring illegitimate shame on women while they were bleeding.

Lev 15 deals not only with regular menstruation, but also with those women whose bleeding lasted beyond the normal length of time (15:25–30). All the reasons why normal menstruation might have been associated with shame would also have applied in this situation. A menstruating woman would normally have been restored to purity simply by washing after seven days, with no requirement for any further purifying ritual, but the woman who had suffered an extended period of bleeding had to go to the priest, taking two turtledoves or pigeons to be a sin offering and a burnt offering: “And the priest shall make atonement for her before the Lord for her unclean discharge” (15:30). Atonement was to be made through sacrifice “for her unclean discharge.” It is hard to see how this extended bleeding could have been reckoned as sinful and nothing in the text indicated that it should have been, though it was certainly considered as abnormal. And yet it required atonement made through sacrifice, not merely purification through washing.

Overcoming Shame

In Mark 5:25–34 Jesus encounters a woman who has been bleeding for twelve years.²³ This is far beyond a normal menstrual cycle, of course, and indeed we are told that she had spent all her money seeking treatment for her condition, which had only grown worse. For twelve years, then, this woman had been living under the restrictions laid out in Lev 15:25–30. She was ritually unclean and she could contaminate people and things with her uncleanness. If she had sex, she would make her partner unclean. If someone sat on her chair, they would become unclean. She was not permitted to go to the temple, and there may have been other restrictions imposed on her as a result of her uncleanness. Her bleeding would also have rendered her infertile, and its chronic nature is likely to have weakened her physically in other ways. These external factors are all likely to have contributed to an internal feeling of shame and worthlessness: she was unclean, she was restricted within the community, she was infertile, unproductive and weak. Added to this subjective shame would inevitably

²² “The impurity of menstruation is an image to [sic] the impurity of the sins and ways of the house of Israel,” Philip, *Menstruation and Childbirth*, 64.

²³ See also Luke 8:43–48 and Matt 9:20–22.

have been some degree of objective shame, as a result of the way she was excluded by the community.²⁴

The narrative confirms that she was experiencing subjective shame by describing how she approaches Jesus from behind, hidden within the crowd, so that she will not be seen.²⁵ There is a stark contrast made between this woman and Jairus, whose story is told in the outer part of this Markan sandwich.²⁶ Jairus comes out to see Jesus and confronts him openly; the woman hides behind so that she cannot be seen at all. Jairus is named by Mark, identified openly as a synagogue leader; the woman remains unnamed, and is excluded, at least to some degree, from the religious community because of her illness. Jairus pleads with Jesus on behalf of his daughter; the woman does not even dare to ask for healing. She does not consider herself worthy. She is ashamed, and so she merely touches Jesus's garment and then fades back into the crowd. The bleeding may have stopped, but the shame lingers. Even after she is healed, she is unwilling to step forward and be identified. The impurity lingers even longer, since according to the rules of Lev 15, she must wait another seven days, and on the eighth day go to the priest for the required sacrifice to make atonement.

The rest of the narrative demonstrates that Jesus is concerned about more than the physical healing or even the ritual purification of this woman. Indeed, the ritual purification is not mentioned at all in the text.²⁷ She is not told to go to the priest, as others who receive healing from Christ are instructed.²⁸ Jesus is concerned about her public status within the community, however, so he stops and turns to ask the crowd who has touched him. He pauses, even though he is on his way to a child who is at the point of death. He waits, even though the disciples point out that it is impossible to know who touched him, in such a crowd. Jesus refuses to move on until the woman comes forward to admit what she has done.

The woman who was hiding herself must be brought into the open. The woman who was ashamed of herself and shamed by others must be publicly acknowledged in order to have that shame removed. Her honour must be restored and her place among the people recognised. Jesus commends her faith, tells her to go in peace, and confirms that she is healed. He does not merely restore her to the community, he calls her "daughter," which "signifies

²⁴ See n. 12 above.

²⁵ Compare this with the leper in Mark 1:40, who despite his uncleanness, knelt before Jesus and begged to be healed.

²⁶ See Susan Miller, *Women in Mark's Gospel*, JSNTSup 259 (London: T&T Clark, 2004), 56–57.

²⁷ In fact, as Maccoby observes, "The woman's affliction has ritual purity associations, for this is the condition of the *zabab*. But the Gospel story concerns the healing, not the purification, of a *zabab*, and no impurity or purification aspects are mentioned in the text," Maccoby, *Ritual and Morality*, 162.

²⁸ Mark 1:44.

her entry not into society at large but into the new community related to Jesus.”²⁹ This woman no longer has anything for which to be ashamed.

This narrative is concerned with illegitimate shame, not legitimate shame. There is no mention of the woman’s sin or guilt. Jesus does not declare that she is forgiven, only that she is healed and brought into his community. Her bleeding, which extended far beyond the normal menstrual period, was the kind which required a sacrifice for atonement. Jesus’ acceptance of her and restoration of her honour is an indication that her bleeding has been atoned for, though not by the sacrifice of birds. The associated impurity and shame have been removed. For Miller, “the stigma associated with the illness of the woman, moreover, points forward to the stigma of Jesus’ death on the cross.... The woman’s disease of constant bleeding corresponds to the pouring out of Jesus’ blood as a sign of the new covenant (14:24).”³⁰ In both cases, the blood that was lost rendered the person impure, and brought shame upon them. The pouring out of Christ’s blood in impurity and shame is surely what enabled him to heal the woman from the impurity and shame which had resulted from the loss of her own blood.

Shame and the Cross

“[He] endured the cross, despising its shame” (Heb 12:2).

Christ’s death was an atoning sacrifice which dealt with sin and guilt as he endured God’s wrath and punishment. But it was also an atoning sacrifice which dealt with impurity as he was taken outside the walls and made unclean. And it was an atoning sacrifice which dealt with shame as he was shamed by those who mocked and spat upon him, who stripped his clothes from him, who took him outside the city walls, and executed him in a manner befitting the worst of criminals. And yet, as Isaiah had prophesied, he was not, in the end, put to shame:

I offered my back to those who beat me,
 my cheeks to those who pulled out my beard;
 I did not hide my face
 from mocking and spitting.
 Because the Sovereign LORD helps me,
 I will not be disgraced.
 Therefore have I set my face like flint,
 and I know I will not be put to shame. (Isa 50:6–7)

²⁹ Miller, *Women in Mark’s Gospel*, 60. She also notes the parallel with Mark 2:5, where Jesus calls the paralysed man his son after healing and forgiving him.

³⁰ Miller, *Women in Mark’s Gospel*, 65.

At the cross, Christ endured the worst humiliation imaginable: “It is indubitable that anyone in antiquity who heard of a crucified person would immediately associate that death with ‘shame’.”³¹ He was shamed in every way possible, and yet he was not put to shame. The objective shame he suffered could not make him feel ashamed, because he had no legitimate cause for shame. But as he bore that shameful suffering, he made atonement for sin and for impurity, for guilt and for shame. As he bore that shameful suffering he redeemed his creation from its bondage to sin and the debilitating shame which had entered in as a result.

Too often, recognition of the effects of Christ’s work in dealing with shame has come at the cost of denying his work in dealing with guilt. In a “shame culture” only shame matters, and guilt is irrelevant. But for Daniel Wu, “there are no guilt cultures or shame cultures. Or, perhaps more accurately, all cultures are shame cultures, and all cultures are guilt cultures.”³² Acknowledging our shame in the face of God’s honour does not deny our guilt in the face of his justice. Those who wish to deny penal substitutionary atonement must do more than simply assert Christ’s power to remove shame since Christ has made atonement for both guilt and shame.³³

Much more can and should be said concerning shame, atonement and the gospel. This paper is intended only as an introduction, with the aim of raising this important biblical theological theme and sketching links between some of the key texts. Nonetheless, it should be clear that the gospel of Christ crucified sets God’s people free from the shame they have borne ever since sin first entered the world. Legitimate shame has no place when all sin and guilt is removed. Illegitimate shame has no place in the community of God’s people, who have been publicly acknowledged by Christ and honoured as members of his new family. Illegitimate shame is a lie told by the accuser to make people believe that we can never be worthy of God. The gospel, by contrast, teaches that in place of our shame and dishonour we now share in Christ’s honour and infinite worth. Like Adam and Eve we can once again stand before God and feel no shame, at any time of the month.

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³¹ Neyrey, *Honor and Shame*, 12.

³² Wu, *Honor, Shame, and Guilt*, 178.

³³ See Wu, *Honor, Shame, and Guilt*, 189–91 for an explanation of how the critique of penal substitutionary atonement made by Joel B. Green and Mark D. Baker, *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts* (Downers Grove, IL: InterVarsity Press: 2011), which rests on the notion of “shame culture,” fails. As Wu points out, “agreeing with their affirmations” about the significance of Christ’s work in dealing with shame and honour, “does not require accepting their denials” about the centrality of Christ’s work in dealing with guilt.

Inter-Church Relationships in Paul's Epistles

James T. Hughes

To what extent do local churches have an obligation to relate together? This analysis of Paul's epistles examines the language of church, kinship, holiness, and the body of Christ. It argues that the apostle had a strong view of ecclesial solidarity, in terms of both belief and behaviour, for "inter-church" or "trans-local" relationships (between New Testament churches in different cities and towns which could not assemble together), which ought to shape the way churches relate today.

1) Church

Many have argued that "church" means an actual assembly. Perhaps the clearest statement of this position comes from Peter O'Brien:

Attested from the fifth century B.C. onwards, *ekklēsia* denoted the popular assembly of the full citizens of the Greek city state. This assembly, in which fundamentally political and judicial decisions were taken (cf. Acts 19:39; at vv. 32 and 41 an unconstitutional assembly is also called an *ekklēsia*), was regarded as existing only when it actually assembled.¹

This position would argue against the idea that the word *ekklesia* is used for anything beyond the local (or heavenly) church, but it is a contested claim which deserves careful scrutiny.

In examining over 800 uses of *ekklesia* in Greek literature before the first century, it is clear that *ekklesia* is a temporary gathering of appropriate men called to make a decision on a variety of topics pertaining to the wellbeing of the city state or area.² However, the Greek usage is always for a political body. The *ekklesia* is concerned with decisions about war and taxes. It can be influenced, corrupted, misused and manipulated. This is a common thread throughout the Greek literature, and raises the question of how Paul can appropriate such a clearly political word and apply it to a group of Christians which represents very few of the eligible voters in any city, and which includes women. Furthermore, ancient authors have diverse emphases: Thucydides's assembly is about austere decision

¹ Peter T. O'Brien, "The Church as a Heavenly and Eschatological Entity," in *The Church in the Bible and the World*, ed. D. A. Carson (Grand Rapids: Baker, 1987), 90.

² James T. Hughes, *Ecclesial Solidarity in the Pauline Corpus: Relationship between Churches in Paul's Letters* (Eugene, OR: Pickwick, 2019), 22–48.

making, compared with the frivolous mockery of Aristophanes. There is also some variety in subject matter: Dionysius and Diodorus's inclusion of Roman history changes how they discuss *ekklesia* and the meaning of the term. This leaves scope for Paul, not writing about city politics, and in a different genre, to use the word differently. The Greek background provides only one semantic range for understanding *ekklesia*, which Paul was not obliged to follow.

The question then becomes: is there evidence that *ekklesia* is used trans-locally in Paul's letters? Twice Paul refers to the "churches" (*ekklesiai*) in or of Judea (1 Thess 2:14; Gal 1:22). When compared to the plural in Gal 1:2 ("the churches of Galatia"), a pattern can be seen. The plural is used to designate multiple congregations in a particular region,³ often a Roman province.⁴ Whether or not the usage should be described as provincial, it certainly implies some kind of inter-church relationship. The churches in Galatia are addressed together, with the same designators, most notably "brothers." The churches of Judea are a model to be imitated, having suffered together, and are described as having a common identity "in Christ" or "in Christ Jesus." The singular "church" may also refer to churches in more than one locality, when Paul writes of having persecuted *he ekklesia tou theou* ("the church of God," Gal 1:13). In the narrative of Acts, Saul's persecuting zeal extended beyond Jerusalem to Damascus,⁵ which indicates that *he ekklesia tou theou* here extends beyond one local church. The most natural reading is that Paul has a conception of "the church of God" as an entity; that he sometimes uses *ekklesia* as a collective term for Christians considered as a whole, rather than only for the church in one locality.

In the Corinthian correspondence, we see a number of implications of this usage. First, there is *regional solidarity*. Paul refers to "the Galatian churches" and "the churches in the province of Asia" (1 Cor 16:1, 19) and to "the churches in Macedonia" (2 Cor 8:1). In each case, these churches are identified to teach the Corinthians to follow the examples of the Galatian and Macedonian churches in their giving, or to receive greetings from an area with which Paul wants the Corinthians to engage.

³ Abraham J. Malherbe, *The Letters to the Thessalonians* (New Haven: Doubleday, 2000), 386, notes that five out of the seven occurrences of *ekklesiai* in Paul follow this pattern.

⁴ In 1 Thess 2:14, "Judea" is taken to cover the whole area of Palestine; Malherbe, *Thessalonians*, 168. Significant for the idea that Paul thought in terms of Roman provinces is Ksenija Magda, *Paul's Territoriality and Mission Strategy: Searching for the Geographical Awareness Paradigm Behind Romans* (Tübingen: Mohr Siebeck, 2009), 82–102.

⁵ On the general agreement between Acts and Paul's letters on the early geographical spread of Christianity, see Thomas E. Phillips, *Paul, his Letters, and Acts* (Peabody, MA: Hendrickson, 2010), 72–73.

Here Paul indicates that the church in Corinth should learn from other churches, and should imitate their behaviour. This was a direct challenge to the Corinthian emphasis on their own knowledge and competence, and their concern with their own status. But we see a pattern emerging here: Paul's provincial or regional usage is a way of encouraging local *ekklēsiai* to express solidarity with other believers as widely as possible, by learning from them, by imitating their behaviour, and by supporting them.

Second, there is *normative behaviour*. The Corinthians are encouraged to do that which is done in other churches: Paul speaks of what he teaches "in every church" (1 Cor 4:17); although the singular is used here, it refers to various local churches. He refers to a rule that he lays down "in all the churches" (7:17). Elsewhere he draws attention to the rule about head coverings practised throughout "the churches of God" (11:16), and to rules governing orderly worship practised "in all the churches of the saints" (14:33–34)—meaning all the Christian congregations, not just the Pauline ones.⁶ The implication of Paul's argument here is that what is normative in "the churches" should also be normative in Corinth.

Third, Paul encourages the development of *mutual accountability*. There is an unnamed brother who is praised "by all the churches," and then chosen by them to accompany Paul with their gift for the Christians in Jerusalem (2 Cor 8:18–19). Other brothers are described as representatives or envoys of the churches (*apostoloi ekklesion*),⁷ and Paul is concerned that the Corinthians behave rightly towards them "that the churches can see it" (vv. 23–24).⁸ In the treatment of these envoys, the Corinthian *ekklēsia* has a responsibility to act in a way which other churches will approve. The Corinthians must take account of what happens elsewhere, and what decisions other churches make; the delegates are suitable because they are chosen by the churches. This need to take account of the decisions of others is not without limits, of course, and certainly a commitment to the truth of the gospel and holy behaviour remains paramount. However, there is a pattern here of churches taking decisions which other churches need to respect.

There is also a tantalising but undeveloped indication here of churches in a region acting together, which gave their collective decisions greater authority. There is no clear explanation of the mechanism for this, or the extent to which it happened, or Paul's precise role. One of the reasons the

⁶ See Christoph W. Stenschke, "The Significance and Function of References to Christians in the Pauline Literature," in *Paul and his Social Relations*, ed. Stanley E. Porter and Christopher D. Land (Leiden: Brill, 2013), 207.

⁷ Murray J. Harris, *The Second Epistle to the Corinthians*, NIGTC (Milton Keynes: Paternoster, 2005), 611, argues that they are probably commissioned by the Macedonian churches in the context of 8:1–5.

⁸ Harris, *Second Epistle*, 614, the Macedonian churches, but also possibly all the Christian congregations of the time, especially Jerusalem.

Corinthians can have confidence in the monetary collection is because of the existence of these envoys chosen by the churches, who show that this is not just an action which Paul is taking alone (2 Cor 8:20–21),⁹ nor the action of a single local *ekklesia*. Chapters 8 and 9 show the development of mutual accountability between churches, where the decisions of others need to be acted on and respected.

Fourth, we have *collective usage*. There are a number of occurrences of the word *ekklesia* in 1 Corinthians which are neither singular references to the local church, nor plural references to multiple local churches. They are all illuminating in what they reveal of Paul's concerns. Paul wants the Corinthians to act in a way which will not cause anyone to stumble, whether Jews, Greeks or "the church of God" (1 Cor 10:32). It is possible in the context of chapters 8 to 10, where Paul is concerned with the impact of one believer's behaviour on another in Corinth, to argue for a reference here to the local church in Corinth.¹⁰ However, Paul talks of three categories of people: Jews, Greeks and the church of God, which suggests that the church of God exists at least in some sense as a parallel entity to the two groups into which humanity has been divided by Paul in this letter.¹¹ In addition, the immediate context of 1 Cor 10:23–30 refers to relations with those outside the church, so it makes most sense to understand Jews and Greeks as a reference to those outside rather than inside the church. The dispute may have arisen within the church in Corinth, but it has implications for the church conceived of in more general terms, in its relation to "the world." The behaviour of the Corinthian church is not only a local matter.¹²

We also read that Paul persecuted "the church of God" (1 Cor 15:9). This is a very similar statement to Gal 1:13, and seems to function in a similar way. Paul further describes how God has appointed people with various gifts "in the church" (1 Cor 12:28), as part of his discussion of the body of Christ. Without going into the detail of these gifts, at least one of them—apostles¹³—represents something that has been given not just to the Corinthian church but to the trans-local church. This means that *ekklesia*

⁹ On this passage see also Stenschke, "References," 210–12.

¹⁰ See O'Brien, "The Church," 91, who argues for a "generic or possibly localized" sense here.

¹¹ Joseph A. Fitzmyer, *First Corinthians* (New Haven: Yale University Press, 2008), 403. Paul uses these two categories elsewhere in 1 Cor 1:22, 24; 12:13. See also Anthony C. Thiselton, *The First Epistle to the Corinthians*, NIGTC (Grand Rapids: Eerdmans, 2000), 795.

¹² See Stenschke, "References," 206–7.

¹³ Taking apostles as a particular group of "church founders": Thiselton, *First Epistle*, 1015.

here is most naturally taken as a wider not just a local reference.¹⁴ There is a link between *ekklesia* as a collective singular in 1 Corinthians, and Paul's concern that the Corinthians should take account of and modify behaviour because of "the church." This is explicit in 10:32, where they are called not to offend or despise "the church of God," and implicit in 12:28 where they are the body of Christ but are reminded that "the church" is wider than Corinth.

In summary, Paul's provincial usage functions to encourage and challenge the local church to express solidarity with other *ekklesiai* by recognising, learning from, imitating and supporting them. Paul's teaching on what is normative in all the churches fosters the idea of a common identity, expressed in common beliefs and practices. Mutual accountability is evidenced as churches communicate and co-operate in joint ventures. The church of God is conceived collectively as something which can be persecuted or offended. Our actions need to take account of the whole church.

2) Family and Kinship

The language of kinship and family relationships is applied beyond the local church. Paul frequently uses "brother" as a designation, indicating that brothers exist beyond the local church; we are brothers (and sisters) in Christ even if we do not assemble (see, for example, 1 Cor 15:6; 16:11–12, 20; 2 Cor 8:18, 22; 12:18; Eph 6:23–24; Col 4:15).¹⁵

There are also two occasions when family relations beyond the local church carry important implications for belief and behaviour. First, in 1 Thess 4:9–12 the language of brotherhood and brotherly love is used in relation to other churches. Paul moves from love for the brothers in Macedonia to living a life that will win respect from the surrounding community. Given the fact that the reputation of the Thessalonians for faith reverberated through Macedonia and Achaia (1 Thess 1:7–10), so too would any reputation they might have for being unwilling to work. Brotherly love then implies an ongoing responsibility at the level of how a church behaves, not just how a church treats other believers when they meet. Notice also that the word "brother" evokes a pattern of strong relationships.¹⁶ This was an encouragement to the Thessalonians

¹⁴ See Jeffrey Kloha, "The Trans-Congregational Church in the New Testament," *Concordia Journal* 34 (2008): 178–79. For an alternative view see Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 2nd ed. (New Haven: Yale University Press, 2003), 108.

¹⁵ In addition, see 1 Cor 1:1 (Sosthenes); 16:12 (Apollus); 2 Cor 1:1 (Timothy); 2:13 (Titus). Paul also refers to the physical brothers of the Lord in 1 Cor 9:5.

¹⁶ See Hughes, *Ecclesial Solidarity*, 61–64.

to recognise their solidarity with and mutual responsibility for their Christian brothers and sisters, whether near or far.¹⁷

Second, in 2 Cor 8:1 Paul addresses the Corinthians as “brothers” in the context of what they need to know about the example of the *ekklesiai* of Macedonia who put brotherly love in practice in their gift for the saints. Thus, as Paul builds his argument in chapters 8 and 9 to encourage the Corinthians to give generously, one of the motivations is that they should be showing brotherly love for the saints elsewhere, just like the churches of Macedonia. Here again we see collective identity and behaviour. The language of brotherhood is applied to inter-church relationships, suggesting that solidarity between churches should be expressed through a shared family identity and behaviour.

3) Holiness and Temple

Paul often uses the language of holiness, and imagery of the temple, in describing trans-local relationships. In 1 Thess 4, we have already seen how the exhortations to brotherly love extend beyond the local church (vv. 9–12). Holiness also extends beyond the local congregation, as behaviour which marks out the Thessalonians as separate is displayed for the sake of the brothers in Macedonia (vv. 1–8). The implication is that the Thessalonians are encouraged to be concerned not just for the protection and solidarity of their own *ekklesia*, but also for other *ekklesiai*. In 2 Thess 1 they are included among God's holy people. Given the context of “righteous judgement,” repaying with affliction, Jesus “inflicting vengeance,” and the punishment of eternal destruction (vv. 5–9), the idea of separation is present here. The Thessalonians are encouraged to be holy, and to see that they will be part of that holy people when Christ comes; they are part of something wider than their immediate context.

The language of “the saints” in Paul's letters to the Corinthians has two further implications for inter-church solidarity. First, the designation “the saints” in 1 Cor 6:1–2 brings together the local and the trans-local in a similar way to use of *ekklesia* already noted. The local saints and the whole group of saints are in view, just as Paul talks of both the local and the whole *ekklesia* in these letters. Second, Paul predicates local behaviour on the identity of the whole. Importantly, this is a present reality, not just a revelation of the saints on the last day. One day they will judge the world (6:2), but the saints now are “all those who in every place call upon the name of Jesus” (1:2). Here is the idea of God's holy people, set

¹⁷ On this see for example Reidar Aasgaard, *My Beloved Brothers and Sisters! Christian Siblingship in Paul*, Early Christianity in Context; JSNTSup 265 (London: T&T Clark, 2004), 160–61.

apart, emphasised by Paul to remind these churches that they are part of something bigger, and are to live accordingly.

Paul's readers are commended for behaviour which demonstrates their holiness in Eph 1:15 and Col 1:4. In both cases, the behaviour is "love for all the saints." As elsewhere in Paul's letters, that love is demonstrated by patience and regard for others (Eph 4:2), and is the supreme virtue which binds everything together (Col 3:12–14). They are also encouraged to pray for "all the saints" (Eph 6:18). In both letters, the recipients are encouraged to express solidarity with other Christians, beyond the local *ekklesia*. They are also to avoid sexual immorality, impurity and covetousness as this is improper behaviour "among saints" (Eph 5:3). "Saints" here is again best understood as a reference to all believers,¹⁸ and indicates that Paul taught about what behaviour is and is not acceptable for "all believers," a shared ethos across "all the churches."¹⁹

A similar pattern is observed in Paul's use of temple imagery. He refers to a group as "the temple of the living God" (2 Cor 6:16), in the context of his injunction not to be yoked with unbelievers. Paul has the Corinthian congregation in view, but there are three signs that the temple imagery here is universal in scope. First, the five antitheses in vv. 14–16 deal with universal opposites, especially the contrast between light and darkness. Second, the quotations from the Old Testament which follow in vv. 17–18 deal in language which first applied to the whole people of God. Third, Paul includes himself here as part of "the temple of the living God," whereas in 1 Cor 3:16 ("you are God's temple") when the Corinthian church was primarily in view, he was not included. The characteristics of this universal temple emphasise enjoying the presence of God by being separate and distinctive to those around.²⁰

Eph 2 also refers to the church as "a holy temple in the Lord" (v. 21). The context is reconciliation of Jew and Gentile in Christ, indicating that the temple in view here includes all believers.²¹ The *oikos* root is used six times in vv. 19–22, linking the temple language to "the household of God" which has been built, and to "a dwelling place for God" which is being built.²² As well as making clear that the Ephesians are part of the holy temple, this building imagery serves to emphasise both the existing reality of that which is built, and the ongoing necessity of continual building. This

¹⁸ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 654.

¹⁹ Similarly Stenschke, "References," 208.

²⁰ Harris, *Second Epistle*, 504–6. See also Rom 8:27; 16:1–2; Eph 1:15; 3:8; Col 1:4.

²¹ On the importance of this context, see R. J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford: Oxford University Press, 1969), 108–11.

²² Peter T. O'Brien, *The Letter to the Ephesians*, PilNTC (Grand Rapids: Eerdmans, 1999), 211n234.

has significant implications for inter-church relationships, indicating that the Ephesians are the recipients of an already existing ecclesial solidarity which extends to all Jewish and Gentile believers, who are "fellow citizens with the saints and members of the household of God." At the same time, further action is required to continue to build this holy temple, and the saints are called to "walk worthily" (4:1).

In summary, holiness and temple language is used by Paul to emphasise separation and right behaviour, belonging to a trans-local community, and enjoying that which has already been achieved in Christ.

4) The Body of Christ

The metaphor of "the body of Christ" to highlight solidarity between churches appears in 1 Cor 10:16–17; 11:29; 12:12–31. In the latter chapter Paul discusses the body in the context of the right use of spiritual gifts: we are many, but through one baptism in the Spirit, we are one. He then explores what that means as a body with different parts having different functions. Paul asserts that the whole body suffers and is honoured together, and applies this model to the church. Not all believers have the same gifts but, by implication, they are all needed for the church. O'Brien agrees there is a dual referent here: that the body of Christ is the Corinthians (the "you" of v. 27), but also "a wider group including Paul and possibly others (the 'we' of v. 13)."²³ However, O'Brien misses an additional dimension of Paul's language: in talking of the Corinthians as the body of Christ, he wants them to keep in mind all believers including Jews and Greeks, slaves and free (v. 13), and the whole church of God (v. 28). This conceptual broadening of the Corinthian horizons appears throughout the letter. There is a "universal" body of Christ, of which Paul talks (vv. 12–26), and a specific body of Christ in Corinth, which Paul addresses (vv. 27–30).²⁴

It appears that "body" was useful imagery for Paul partly because it can stand for different things at the same time. It also helps to unpack the relationship between intra- and inter-church solidarity: behaviour which should be undertaken for the sake of the body of Christ in Corinth should also be undertaken for the sake of the body of Christ, the church of God, more generally. In Colossians and Ephesians, three times a direct link is made between the *ekklesia* and the body (Col 1:18, 24; Eph 1:22–23). Taken in conjunction with the uses of *ekklesia* noted above, these references indicate that the body of Christ can mean the whole church, all believers collectively, a body that is united with and belongs to Christ.

²³ O'Brien, "The Church," 106–7.

²⁴ Michelle V. Lee, *Paul, the Stoics, and the Body of Christ* (Cambridge: Cambridge University Press, 2006), 134–35.

In Eph 4 “one body” is the first of seven “ones” (vv. 4–6). In their context, Paul exhorts the Ephesians to walk worthily, before describing a set of behaviours which are necessary to maintaining the unity of the Holy Spirit (vv. 1–3).²⁵ There is a unity which already exists, but which also needs to be maintained. Importantly, the maintenance of unity takes place in the context of the local *ekklesia* in Ephesus, as “bearing with one another in love” (v. 2) requires close proximity to have practical effect. At the same time, it is related to the unity of the Spirit and the work of Christ, both of which transcend the local, whilst the activity of those in the local congregation has a wider effect, bringing glory to God “throughout all generations” (3:21). So “one body” emphasises the existing unity of the whole body; however, at the same time, that unity is to be maintained by relational activity taking place in the local *ekklesia*.

Paul goes on to explain that the body is to grow into the head, into Christ (Eph 4:15–16). This section flows from the giving of gifted individuals who are to equip the saints for ministry, whose ministry will in turn build up the body of Christ (vv. 11–12). This will continue until three parallel states are reached: unity of the faith and knowledge of the Son of God, mature manhood, and fullness (v. 13). The equipping and ministry also have a purpose, so that the believers will not be vulnerable to human deceit, but instead will grow up into Christ (vv. 14–15). Christ is active in making the body grow (v. 16). Again, a question can be asked as to which body is primarily in view here: the local *ekklesia* or the whole body of Christ? Speaking the truth in love (v. 15), and the exhortations to right conduct in the congregation (vv. 25–32), suggest a local reference. However, there are a number of reasons for also seeing a reference to the whole body here. First, Christ’s role as head of the body (or the *ekklesia*) elsewhere in Ephesians is linked to the whole body. Second, the focus is on Christ’s gifts to all believers (vv. 7–10). Third, this trans-local focus continues with mention of “apostles,” “saints,” and “all” (vv. 11–13). Fourth, Paul uses “we” throughout this section. Fifth, Paul refers to the growth of all, or the whole body (v. 16). The section is framed in language which begins with and presents a goal for the whole body, but the activity of speaking the truth in love and building up in love takes place locally.

Rather than choosing between trans-local and local here, it seems that Paul has both in view. As the local *ekklesia* works out the process of Eph 4:11–16, they are building up the whole body. By doing so they are participating in the glorification of God, and in making known God’s “manifold wisdom” (3:10), as they contribute to the unity and maturity of the whole body (4:13). Here we see that intra-church solidarity expressed through loving relationships is both a response to the gracious activity of Christ, and also contributes to inter-church solidarity, as the whole

²⁵ See Hoehner, *Ephesians*, 511–12.

body grows into Christ. In Ephesians, behaviour in the local *ekklesia* is predicated on the existence, reality and goal of the whole *ekklesia* and body.

Conclusion and Application

As has been seen, Paul has a well-developed view of how churches are to relate one to another. It can be summarised as follows: in Paul's letters, "church" means more than the local church. It can be used representatively, regionally and for the church as a whole. It also carries with it an expectation of recognising, learning from, imitating and supporting other churches, and of common identity across all churches, expressed in common beliefs and practices. There are indications in 2 Cor 8–9 of churches working together, in the appointment of the envoys and the administration of the collection. The church of God can be persecuted (1 Cor 15:9; cf. Gal 1:13), offended or disregarded (1 Cor 10:32; 11:16). Therefore, local churches need to take account of the whole church when they act. Kinship language is used trans-locally, implying that inter-church solidarity should be expressed through a shared brotherly identity and behaviour. This shared identity is reinforced by holiness language and temple imagery, which also focusses on separation and right behaviour. The body of Christ further illuminates the relationship between the whole and the local.

(i) Church Polity

An exclusively congregational position on church polity, where emphasis falls solely on the needs and concerns of the local congregation, is at the very least discouraged by the Pauline corpus, if not prohibited. To adopt an exclusively congregational position on ecclesiology is not to rediscover the primitive church. More positively, churches which seek to emulate the ecclesiology of the New Testament need to take account of inter-church solidarity, and to ensure that whatever structures exist should foster inter-church cooperation. Whilst all attempts at solidarity need to take account of whether or not "the pure word of God is preached and the sacraments be duly ministered" (Article 19 of the Thirty-Nine Articles), it is important to note that Paul does not view inter-church relations as voluntary. It is particularly clear from the Corinthian correspondence that they are an obligation. This would suggest that one of the key responsibilities of any trans-local structures (such as a diocese or province), is to foster genuine solidarity between churches.

Two realities need to be recognised. First, in line with New Testament usage, solidarity is between churches which are themselves truly "church," not merely a part of the church. To be part of the church in a region, nation, or global communion does not make a local church less truly

“church.” The Pauline pattern of the development and encouragement of links between local churches still recognises the agency and authority of the local church. Second, trans-local structures are not merely administrative, but have spiritual and theological significance. Paul writes about “church” as a trans-local phenomenon.

(ii) Church Unity

Inter-church solidarity in the Pauline corpus is unequivocally ethical, concerned both with right belief and right behaviour, founded on a shared relationship in Christ. Any consideration of “church unity”—whether locally, trans-locally, nationally or internationally—needs to take account of the strongly theological and ethical understanding of unity and solidarity in Paul’s letters. It is often stated that one of the key roles of an Anglican bishop is as a focus for unity. However, that unity must and can only be unity in the truth; there is no real unity without a commitment to the truth of the gospel. Attempts to preserve unity “at all costs” are therefore flawed. Bishops might be a “focus for unity” but are not the “focus of unity.” Unity is found in the gospel, not in the person of the bishop. At the same time, the emphasis which Paul puts on unity and taking account of “all the churches” serves as a warning against precipitative action. Every church is obliged to take account of how their own actions will impact on others. Finally, we should not lose sight of Paul’s glorious vision for what the church can and should be—the body of Christ, growing into full maturity, and the holy temple of God, awaiting the return of Christ and its full realisation at the consummation of all things.

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***Walking Together on the Way* (ARCIC III): A Review Article**

Chase R. Kuhn

**Walking Together on the Way: Learning to Be the Church—
Local, Regional, Universal: An Agreed Statement of the
Anglican-Roman Catholic International Commission
(ARCIC III)**

London: SPCK, 2018 (ISBN: 9780281078943 pb, 128pp)

This year marks the fiftieth anniversary of the Anglican-Roman Catholic International Commission (ARCIC). The aim of this commission has been, and continues to be, “the restoration of complete communion in faith and sacramental life and visible unity and ecclesial communion” (§1). But the pathway to reaching this end is not entirely clear, hence the title *Walking Together on the Way* (WTW); Anglicans and Roman Catholics from both sides of the debate are not so naïve to think that the path ahead is simple or even straightforward (§5). In fact, this instalment of the project is modest in what it seeks to achieve, recognising that the journey toward reconciliation will be slow, and so this is *on the way* to reconciliation; we are not there yet, or even close.

Rooted in the challenge set out by the 2006 common declaration of Pope Benedict and Archbishop Williams, the Commission was asked to look into “the Church as Communion, local and universal, and how in communion the local and universal Church come to discern right ethical teaching” (preface). ARCIC III will be a two-step process, the first being this volume representing the investigation of the Church as Communion, and the second being a later issue on the church’s ethical teaching. WTW employs a deliberate methodology—“receptive learning” (preface) or “receptive ecumenism” (§18)—to enact some of the desired outcomes of union and partnership in process. This methodology is frequently highlighted in the report, as well as in the official companion commentaries authored by Ormond Rush (an Australian Roman Catholic scholar from Brisbane) and James Hawkey (Canon Theologian of Westminster Abbey). In summary, “receptive learning” seeks to listen to the other position and recognise what may be learned from the other, while repenting of one’s own position and seeking transformation. We will return to this methodology later in our evaluative comments.

Synopsis

The material in *WTW* traverses a lot of ground over the course of six sections. The first three sections are foundational, while the final three sections are analytical. In Section I, the project is situated within the historic efforts of ARCIC. Continuity with the previous ARCIC installments is demonstrated, and challenges identified such as antipathy over the ordination of women and decisions about human sexuality (§5). The work is not dismissive of historical differences that have emerged in practice (though little is said about doctrine), attributing most discrepancies to the decisions forced upon each tradition on mission, for instance the development of regional churches with the expansion of the British Empire (§6). Because of many commonalities regarding mission, further collaborative efforts are acknowledged, like the International Anglican-Roman Catholic Commission for Unity and Mission, as well as common efforts towards social justice (§8). The proposal asks for and exhibits a spirit of unity, even as it pursues this unity. Differences and debate “should be welcomed rather than feared” (§12), especially as each tradition seeks to give a self-critique instead of a critique of the other (§17).

Section II examines the biblical foundations for a theology of the Church local and universal. From the outset, there is a declaration that “The Scriptures do not offer a blueprint as to how we should understand the interconnection between the local and the universal dimension of the Church today” (§22), though there are “signposts” to help orient us. The Scriptures are engaged to consider the nature of the church, especially as manifested in biblical witness. The significance of the Jerusalem church is highlighted, as is the apostolic ministry and authority. The Holy Spirit is attributed with ultimate authority in the church (§32), supported by the biblical witness of Jesus’s promise to send his Spirit in John’s Gospel. This underpins the exploration of post-apostolic developments in the church: the very Spirit that led the apostolic ministry to take the gospel to the nations through the narrative of the Acts of the Apostles is seen as the authoritative presence for later conciliar activity. The Jerusalem council (Acts 15) is presented as a paradigm for synodical authority, the role of bishops, and the development of the primacy of the Bishop of Rome (more on this later). The conclusion of this section is the early framing of what was already beginning to be recognised as a local, trans-local (regional), and universal ministry of the Church. There is, however, no explicit recognition of the biblical and creedal position (Nicaeno-Constantinopolitan) that the Holy Spirit spoke by the prophets (1 Pet 1:21), and leads the Church according to the truth kept for us in Scripture.

Section III outlines the “instruments of communion” present in each tradition, namely how the sacraments serve to unify. Again, it reveals

tension between a relative autonomy for the local church (diocese) and the need to maintain a trans-local awareness and participation (§47–50). With regards to baptism, two prominent features of the baptised are noteworthy: the *tria munera Christi*, the three-fold office of Christ as prophet, priest and king that believers are called to share; and the *sensus fidei fidelium*, the sense of the true faith, a spiritual gift of discernment, that is said to belong to all the faithful people of God (§52–54). With regards to the eucharist, the language is chosen very carefully to avoid the matter of transubstantiation, although the supporting references refer readers to the ARCIC I document *Eucharistic Doctrine* (1971), which openly affirms the Roman Catholic doctrine. Participation in the eucharist is seen to be participation in unity, true communion that is in Christ, and so also an anticipation of a fuller and deeper unity (§60). The presence of, or full communion with, the bishop is central to the trueness of this expression of unity (§61). ARCIC works from the assumption that both traditions agree that the episcopate is of the *esse*, not just the *bene esse*, of the Church. As the section concludes, there are introspective analyses of each respective tradition, identifying the mutual desire for and recognition of the primacy of a See, and the tensions of local and trans-local pastoral care. The major challenges that will be expounded in sections IV–VI are: for Anglicans, the disregard for the universal, and even trans-local, in favour of the decision-making powers and identity of the local; for Roman Catholics, the disregard for the local and trans-local in favour of the universal.

Sections IV–VI function as a unit, examining the instruments of communion across three levels of church expression: local, trans-local/regional, and worldwide/universal. The division into three levels allows for focused consideration of the hindrances to unity present at each level across the traditions. As mentioned earlier, the methodology for analysis is “receptive learning,” which is most prevalent in these sections of the document. The traditions are treated in parallel, with the corresponding analyses situated side-by-side in columns, or sequenced one after the other (in the instances of more stark differences of process), allowing the reader a ready comparison of the traditions’ similarities and differences. When the evaluative comments are presented at the end of each section, they are in this spirit of “receptive learning,” giving observations from within each tradition of what may be learned or appropriated from the other, rather than critique of difference in the other. Rather than trace each of the subsections through in their comparisons, we will draw out recurring themes and the challenges they present.

Functionally, the episcopacy is perhaps the most obvious point of connection between the Anglican and Roman Catholic traditions, as Anglicans preserved much of the polity that preceded the Reformation. However, through the Reformation and the subsequent years, the

episcopacy took a different functional authority in the Anglican church. For instance, the appointment of bishops (§91–92) in Anglicanism comes through synodical structures of a parliamentary kind, requiring both clerical and lay approval. The Roman Catholic Church only permits bishops to be appointed by the Supreme Pontiff (§91).¹ Both contend, according to these ARCIC theologians, that the bishop is the visible sign of unity for the church and the “key instrument of communion for the local church” (§82). But for the two traditions, it has been the degree of authority granted to the episcopacy that has led to ongoing fractures. For the Roman Catholic Church, the unity amongst the episcopacy is maintained through the primacy of the Roman See (§129, 133–34, 143), but this has brought into question the efficacy of the local bishop to meet local pastoral demands, often appealing for help to Rome (§111, 121). For Anglicans, the Archbishop of Canterbury has been recognised (by some) as *primus inter pares* (first among equals), thereby holding a notional primacy but no formal authoritative power (§135). As there is no official central See for Anglicans worldwide, there is no one point of communion. There is a long-standing recognition of regional autonomy (at best interdependence), that has afforded greater pastoral attention to local contexts. But this autonomy has also been the source of conflict and further fracturing when regions have faced disagreements (§94, 108). Within *WTW* there is an appeal for some recognition of a central See which could serve as the point of unity for the Anglican Communion (§145). This seems to be an initial step towards the renewed restoration of papal primacy (§133), signalled and affirmed in the earlier ARCIC document, published in 1999, *The Gift of Authority* (§46–47, 52).

The role of laity within the ministry of the church is another significant difference between the traditions. One frequently cited point of learning for the Roman Catholic Church from the Anglican tradition is the high level of involvement of the laity. For Anglicans, lay participation correlates with the parliamentary style synodical decision-making process. This derives from a theology of the priesthood of all believers, affording laity not only consultative, but also deliberative roles in synod. Roman Catholics, on the other hand, have appreciated the laity, but seldom offered them a consultative role, and never allowed them a deliberative role (§94, 139). As *WTW* compares these traditions, it turns again to the *tria munera* (§81, 83–87). Within historic Roman Catholic teaching the priestly work was shared only by ordained clergy, however the Vatican II teaching in *Lumen Gentium* (1964) specified that this should now be applied more liberally to the whole church, including laity (§83). For Anglicans, one challenge of allowing laity to participate in its synods is the potential to

¹ There are some exceptions to this rule which are specified, but ultimate approval must come through the Pope.

obscure the authority of the teaching office held by the episcopate (§116). Furthermore, delegates at synod are not always informed representatives, and therefore decisions risk being misguided (§118).

Another challenge to ministry in the church has been the ordination of women in the Anglican Communion, now in many contexts to the episcopate. The Anglican Communion has celebrated the contribution of these female ordained workers as having a significant role in the pastoral work of the church (§97). The Roman Catholic Church has reserved ordination for men alone, though *WTW* hints at a future consideration of ordination of women to the diaconate (§102). The challenge of this point is that while there are some levels of agreement about the goodness of the ordination of women, at least to the diaconate, within the Anglican Communion, the tradition is hardly univocal. This is one of the major sources of tension among Anglicans (§95), which has caused the breakdown not only of international relationships on the regional level, but also some at local levels. This predicament will only be exacerbated as future talks with the Roman Catholic Church continue in the next phase of ARCIC III.

The challenge of the universal proves amongst the most problematic for both traditions. For Roman Catholics, this *universality* is their greatest strength, but also turns out to be an increasing challenge. Pope John Paul II in *Ut Unim Sint* (1995) and Pope Francis in *Evangelii Gaudium* (2013) have called for a renewed vision of what papal primacy might look like in changing circumstances, especially in how provision is to be made for greater local pastoral oversight from bishops.² A number of issues are raised throughout *WTW* concerning the restrictions that papal primacy creates for the functionality of other ecclesial officers. One such problem is the increasing number of Roman Catholic bishops—now over 5,100—and the inability for many of them to contribute in a meaningful way at the universal level, when synod meetings do not afford time for debate (§138–39). Anglicans, however, have the opposite problem. While there is a stated desire for fellowship amongst the Anglican Communion, there are growing theological and ethical tensions with no real central authority to regulate the challenges. In fact, in *WTW* one of the most celebrated practices of the Anglican Communion is *indaba*, which effectively means open discussion with no conclusions. This practice was promoted by the 2008 Lambeth Conference, though there was a mass boycott of that event by GAFCON bishops. Appealing to the “moral authority” of the Lambeth Conference, *WTW* asserts that communion is harmed when bishops refuse to attend (§140).

² For discussion see Ormond Rush, “A Roman Catholic Commentary,” in *Walking Together on the Way: Anglican and Catholic Official Commentaries on the ARCIC Agreed Statement* (London: SPCK, 2018), 20–21.

WTW concludes with a summary of the reflections each tradition has to offer *on their own* potential for change in light of what they have identified as learning points from the other. It is clear that if we are to continue “walking together,” each tradition must take responsibility for its own share in the journey. However, in WTW there is less a sense of convergence but rather a call to reform one’s own tradition—this reform being a key stage on the road to visible and ecclesial unity.

Evaluation

The merit of this report is the persistence of open dialogue across historic lines of tension between the Anglican and Roman Catholic traditions. This is made possible through the great shifts that resulted from Vatican II, and the ongoing commitment of the Roman Church to engage with other traditions. Efforts of leaders seeking to honour the Lord Jesus in caring for the churches they represent holds great potential for reflection on theological truth, prayerfulness, and repentance. The methodology of “receptive learning” is marked by a disposition of humility, allowing a move away from historic animosity towards genuinely “hearing” the other. In focusing attention on what can be “learned” from the other, there is a fundamental shift away from critique of the other, to critique of the self. This could prove fruitful for necessary internal growth and change.

But there are a number of problems for Anglicans with the position outlined by WTW. First, the whole movement of ARCIC is built on a premise which is ill-defined theologically: ecumenism. The ideal of “full-visible unity,” is something that is assumed but never justified persuasively in a sustained biblical or theological treatment. Second, because this is set as the ideal and the aim of the movement, the arguments mounted for unity appear in places to be of the consequentialist kind, as if to say, “we must have unity no matter what it takes.” What must not be allowed are moves that simply seek to assuage tensions and reach the end of unity without careful theological reasoning through the steps to get there. Third, most of the dialogue focuses on existential positions, rather than historic or theological ones. So, the very issues that led to fracturing relationships in the first place have not yet been settled in a manner that gives due attention to their original concern. Fourth, because certain movements within Anglicanism have tended toward a Catholic trajectory in the past two centuries, there is a way paved for some Anglicans to reach reconciliation more readily than others. That is to say, there is a significant degree of discord amongst our own tradition that must be addressed before any real progress might be achieved with Roman Catholics. WTW highlights how some Anglicans have sought trans-jurisdictional accountability because of a conscientious objection to the theological or ethical positions of their

local bishop (§95). James Hawkey identifies this as one of the “knottiest” of issues facing Anglicanism.³

A further matter deserving attention is the claimed consensus of both traditions holding to the *sensus fidei fidelium*. This authority is described by Hawkey as

a mystical reality, implanted within the human heart and nurtured by the Holy Spirit. It is testified to by the charismatic teacher, the contemplative, and even the Holy Fool. The faith is not a static set of precepts, but alive and active (Heb 4.12), proclaimed afresh in every generation through the inspiration of the Holy Spirit. Thus, discernment of the mind of Christ often takes time and must be rooted in prayerful reflection.⁴

The troubling matter concerning this *sensus fidei fidelium* is the move away from the ultimate authority of the text of Scripture—here even replacing “the Word of God” with “the faith” in Heb 4—to the personal judgment of truth. The *sensus fidei fidelium* is undoubtedly a well-intentioned doctrine, which may be seen to build upon the teaching of Paul in 1 Cor 2 where he declares that because believers have been given the Spirit of God (v. 12), they therefore have the mind of Christ (v. 14). However, WTW is far too vague about where and how this truth is to be discerned.⁵ And, Anglican orthodoxy has set the limits of ecclesial and conciliar authority at the boundaries of Scripture, always subservient to that “voice” irrespective of consensus or *sensus fidei fidelium* (Articles 20 and 21). Furthermore, can we actually claim that all the “faithful” will never swerve from salvation? Yes, if we trust the doctrine of the perseverance of the saints. But WTW does not discriminate between “the faithful” and the professing members of the visible church. The implication of the doctrine in WTW is that those that truly belong to the visible church will not turn from the truth, but here again we see the problem identified earlier: forgetfulness of why the Reformation was required. Article 19 of the Thirty-Nine Articles declares, “As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.”

We should be grateful to God for the provision of a means for peaceful dialogue over these last fifty years between Anglicans and Roman

³ James Hawkey, “An Anglican Commentary,” in *Walking Together on the Way: Anglican and Catholic Official Commentaries on the ARCIC Agreed Statement*, 17.

⁴ Hawkey, “Anglican Commentary,” 11.

⁵ Preference is given to the tradition of the church, building on the conclusions of *The Gift of Authority*, in which ARCIC affirmed the interdependence of Scripture and the apostolic tradition (§19–23). Furthermore, the same document affirmed ecclesial infallibility of teaching in certain circumstances (§41–44).

Catholics. The aim of the methodology is right, calling for true repentance of both traditions. But repentance won't necessarily be in accordance with the truth, if each tradition simply tries to accommodate and or emulate the other. What is required is thinking again from first principles, in particular pushing beyond the institutional structures—important as they may be—and addressing once more the nature of the gospel kept for us in the Scriptures. It will be in our pursuit of the gospel that we will discover the true unity that we have in the Spirit, even as we confess “one Lord, one faith, one baptism” (Eph 4:3–6).

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BOOK REVIEWS

The Gospel of God and the Church of God: Global Anglican Essays

Stephen Noll

California: Anglican House, 2020 (ISBN: 9781733472760 pb, 162pp)

Stephen Noll, Professor Emeritus at the Trinity School for Ministry in Ambridge, Pennsylvania, served on the Statement Group of The Global Anglican Conference (GAFCON) in 2008, 2013, and 2018. We are in his debt for this bold book which Noll intends as a companion to his *The Global Anglican Communion: Contending for Anglicanism 1993–2018*. To give a clear idea of the target audience for this book, one does not need to look much farther than the list of endorsers: Peter Jensen, former Archbishop of Sydney, and former General Secretary of GAFCON, Michael Nazir-Ali, former Bishop of Rochester and Director of the Oxford Centre for Training, Research, Advocacy and Dialogue (OXTRAD), and Stephen Kaziimba, Archbishop of the Church of Uganda. And Bishop John H. Rodgers, Jr. enters the equation to write the foreword. If you still are not sure, perhaps this quotation will bring added clarity: “Every Anglican should have clear and firm informed convictions on these matters as we move ahead. To neglect these issues is to court disaster” (p. xi).

This book is obviously intended for Anglicans: it is a wake-up call. Noll tells us early on that he will argue that “in the current crisis of Christian and Anglican history, the Gafcon movement is seeking to retrieve a biblical, catholic and ‘mere Protestant’ doctrine and discipline of the church” (p. 12). The book is divided into three roughly equal essays. The first, “Is Gafcon a Church?” challenges Anglican Christians to know, understand, and commit to the doctrinal basis of GAFCON. In the second, “Letter to the Churches,” Noll’s emphasis is upon the global mission of the Church to bring the gospel to every land and nation. The final essay is “Women Bishops and Reception.” The book is written in a clear tone and is simple both to read and understand.

There is a small theological issue I found with the book, but I can see that this arose because of my East African Revival understanding of an aspect of the doctrine of the church (church government—should women serve as bishops?). Noll writes, “Even if, as some argue, Paul recognized Junia as a female apostle (Romans 16:7)—and that is by no means certain—the early church chose not to continue to recognize women as official successors of the apostles, even on an occasional basis” (p. 114). But beyond such minor concern, I found the book quite scriptural. Not everyone will agree with every word in this book. However, it is sincerely hoped that this book will enjoy a wide readership and that it will help us

to appreciate the extent of our inheritance in faith and the threats which plague it.

Alfred Olwa, Bishop of Lango, Uganda

The First Letter of Peter: A Global Commentary

Jennifer Strawbridge, ed.

London: SCM Press, 2020 (ISBN: 9780334058878 pb, 192pp)

This commentary on 1 Peter is designed to form the basis for the Bible studies at the forthcoming Lambeth conference (now postponed until 2022). It is written exclusively in English, though the authors are an international team including New Testament scholars from Botswana, Brazil, Colombia, Egypt, India, Kenya, Nigeria, the Philippines, Singapore, and South Africa, as well as Australia, Canada, the United States and the United Kingdom. They represent a variety of Christian traditions and experiences, not all of them Anglican. The tone is deliberately conversational and even homiletic in parts, covering the themes of hope, holiness, suffering, joy, testimony, hospitality, exile, resurrection, and leadership. It also sets out to tackle difficult questions raised by Peter's letter including slavery, exile and refugees, patriarchy, hierarchy, oppression, and gender equality, not only in the commentary but also through extended excursions to immerse the reader more deeply in these issues.

The introduction provides a quick orientation in its agendas. Some aspects stand out immediately for a Latin American reader. Although the commentary claims to reflect the variety of global Christian experience, it is still heavily weighted towards the Anglo-Saxon world. This is reflected, for example, in an apparently insignificant detail: the introduction announces that the commentary "draws on the stories, struggles and prayers of scholars from six continents." But this is an English way of viewing the globe. In Latin America we speak of only five inhabited continents, because we consider North, Central, and South America to be a single continent. These seemingly trivial details signal an English bias. What then of the theological orientation of the commentary? Can it be relied upon to reflect global Anglicanism faithfully or, using this name, does it present only one position? Can you read it without being on guard all the time? If I wanted to be particularly blunt, I might say here we have an example of cultural imperialism: claiming to represent a global community in the end can be just another example of one group imposing their vision on others. Unfortunately, this commentary does not help those of us wanting to improve our Bible teaching on Peter's epistle.

The questions that accompany each chapter do not focus on the reality of Christ. Yes, some of them challenged me to understand who I am and what my responsibility is as a child of God in a world that is not mine, but others are based on a line of theological thought that in Chile we would not call biblical. And having to be on guard against this as a reader, makes the whole volume lose its value. To be honest, Archbishop Justin Welby's preface is the only segment I could read without having to be on guard, but that does not justify the price of the book when other better commentaries on 1 Peter are available.

Samuel Morrison, Bishop of Valparaíso, Chile

Ecclesiastical Law, Clergy and Laity: A History of Legal Discipline and the Anglican Church

Neil Patterson

London: Routledge, 2019 (ISBN: 9780815352648 hb, 174pp)

It is notoriously difficult to exercise moral or doctrinal discipline over the clergy in the Church of England. They are a remarkably independent breed, in the habit of "doing what is right in their own eyes," irrespective of the laws and canons which theoretically govern their conduct. This monograph could have been titled *The Undisciplined Church*. It is a tale of clerical misdemeanors over the last two centuries and the inability of the Anglican authorities to do much about it. Here we meet many of the famous heresy trials of the Victorian period which were generally settled without clear victory to either side. Evangelical prosecutions usually failed to remove miscreants from their parishes, sometimes because of legal technicalities, and thus simply led to a steady broadening of the Church of England's doctrinal position. Occasionally conservatives were themselves on trial, and Neil Patterson has unearthed several lesser-known, but instructive, examples—like the prosecution of a Norwich clergyman in 1907 for refusing to offer holy communion to a newly-married couple. The bride was sister of the groom's first (deceased) wife, a marriage permitted by Parliament but forbidden by the *Book of Common Prayer's* table of affinity. The clergyman argued that there were now two divergent forms of marriage in England—marriage according to the law of the land, and marriage according to the Church. He fought it all the way to the House of Lords but ultimately resigned his living rather than give the couple the holy sacrament. Patterson carries his analysis all the way up to recent *causes célèbres* for which he has been granted privileged access to the private papers of Anthony Freeman and Andrew Foreshew-Cain. Freeman, part of Don Cupitt's *Sea of Faith Network*, was removed

from his post by the Bishop of Chichester in 1994 for publishing *God With Us: The Case for Christian Humanism*, a denial of Christian theism. ForesheW-Cain was blacklisted by the Diocese of London for marrying his same-sex partner in 2014. By Patterson's calculation, only about a dozen Church of England clergy have entered same-sex marriages, though several hundred are in same-sex relationships. He describes the Church's attitude to the question as "a textbook case of conflict avoidance" (p. 138), neither rescinding nor publicly reaffirming its formal teaching.

Patterson is himself a libertarian on the subject of discipline. His historical study is explicitly motivated by a desire to resist those in the modern church he labels as the neo-puritan lobby, or the "the heterosexist patriarchy," in their thirst for "judicial vengeance" and a narrowing of Anglican boundaries (pp. xvii, 127). He celebrates the current ineffectiveness of discipline as "a happy accident" (p. xiii) and one of the blessings of the Church of England's connection to the secular establishment. The enforcement of discipline, Patterson argues, is not only impractical but "unchristian," since "the true calling of the Christian Church is to include all who will come, and as far as possible leave the judgment to God" (p. 160). Evangelicals who repudiate a liberalising agenda will nonetheless benefit from careful study of this history. At the very least, it is a wake-up call to those who believe that the prosecution of errant clergy is the answer to the Church's ills. When evangelicals have attempted to improve clerical standards by recourse to the law courts it has seldom ended well.

Andrew Atherstone, Wycliffe Hall, Oxford, UK

When Darkness Seems My Closest Friend: Reflections on Life and Ministry with Depression

Mark Meynell

London: IVP, 2018 (ISBN: 9781783596508 pb, 209pp)

Anyone who has suffered with mental ill-health will know that a not-insignificant part of the problem is the inability to explain it. The words don't work to convey the reality of the experience to those who have never been in that particular pit. For Mark Meynell, the struggle to express his PTSD, and the depression it left him with, has resulted in a book which is truly a gift to the church.

Rather than attempt to find words to describe mental ill-health directly, Meynell exploits the power of metaphor to enable us to enter in more deeply to things beyond our direct experience. He begins with the metaphor of a mask, hiding parts of ourselves from others. Mental ill-

health can reinforce the perceived need for a mask, but it can also shatter the mask: for Meynell, the moments where the mask broke down were characterised by deep fear, shame and confusion.

The metaphors he uses to describe the pit itself each help to illuminate different aspects of the experience: the volcano, the cave, the weight, the invisibility cloak, and the closing. I found myself nodding in agreement as I recognised my own experience of depression in his descriptions. But the book is more than merely descriptive. There is biblical analysis here too, and theological reflection. The sections dealing with guilt and shame are particularly helpful on this, showing the distinction between true guilt and the false perception of guilt, and how the gospel deals with both. He likens the false perception of guilt often felt by a person struggling with mental ill-health to the phenomenon of the phantom limb experience by an amputee. Knowing that the limb has gone does not stop it itching; knowing that our guilt has been dealt with by Christ does not stop us feeling the weight of it.

The final chapter in this first half of the book, "The Closing," deals with the darkest subject of all, suicide. It is difficult to read and I can only imagine how difficult it must have been to write. Yet I think this is perhaps the most important chapter in an important book, helping the reader to understand something of what it is that drives people to such utter despair. I pray I never know this reality from the inside, but I am grateful to have been shown something of it, to have greater understanding and compassion for those who do.

In the second part of the book, titled "Venturing towards the light," there are no glib answers, no easy way out of the darkness. Indeed, one of the great strengths of the book is that it is written from within. This is no story of miraculous healing, nor of triumphant recovery. Mental ill-health is frequently a life-sentence and thankfully, Meynell does not shy away from that reality.

However, he does offer three further metaphors: the way, the fellow-travellers, and the gift. It is a great comfort to know that mental ill-health is far from unusual for Christians, and that many of the experiences described in this book are not that different from those of our Christian heroes, both from the Bible and from church history. There is a section full of great wisdom in how to walk alongside those suffering with mental ill-health. And in the final chapter, there is a brave discussion of God's possible purposes for such suffering. Meynell asks the deliberately provocative question of whether mental ill-health should even be considered a pre-requisite for ministry. Certainly it is something which can be used by God to make us more able to minister to others.

Mental ill-health is never a good thing. It is never something we would wish to experience, or something we can be glad to see others experience. It is not a gift. And yet we have a God who specialises in using bad things

to bring about good. I can never be glad that Mark Meynell has suffered and continues to suffer in the way he does. But I am incredibly grateful that one of God's purposes for that suffering was to enable him to write this book. I have no doubt that it will help many people to make more sense of their own struggles, and that it will enable many others to be better ministers to those living in the cave of mental ill-health.

Rosalind Clarke, Stafford, UK

Parish: An Anglican Theology of Place

Andrew Rumsey

London: SCM, 2017 (ISBN: 9780334054849 pb, 203pp)

"You know how shameless I am in the presence of anything that calls itself an idea," admits Samantha Morton's character in David Cronenberg's *Cosmopolis*. Andrew Rumsey, recently appointed Bishop of Ramsbury (partly, one suspects, for the enjoyable Trollopian composite "Rumsey of Ramsbury"), is equally besotted. The diversity of literature which he channels on every page of *Parish* is unusual, ranging over Yves Congar on ecclesiastical tradition, Denis Cosgrove on geography, P. T. Forsyth on Christology, Rex Walford on inter-war history, T. F. Torrance on reformed theology, Michel de Certeau on spatial practice, Patrick Cavanagh on artistic expression, Toulmin Smith on common law, and Sam Turner on archaeology, to name just a fraction of those he engages in more than a passing manner. For this medium-sized volume, it is too diverse and undisciplined. Reading *Parish* is the literary equivalent of charging the Russian artillery at Balaclava; Rumsey volleys and thunders.

Rumsey has clearly missed a vocation as a poet, never content to use a word in its usual way, he reconstitutes nouns as adjectives or verbs and vice versa with carefree abandon. Thus we read of "the practice of neighbourhood" or of time being "welled" into space. Indifference to the norms of grammar may afford the mystique of a philosopher-parson, but unfortunately they render the text nearly unreadable, each sentence demanding several reconsiderations to elicit the author's most likely intent (as for the actual intent, who knows; perhaps not even the author himself). The light brigade didn't have to contend with passage through treacle as they urged their chargers on; but readers of *Parish* will discover the experience.

Evangelicals may be accused of a sometimes reductionist view of the parish—a convenient mission area in which to do man-fishing with little interference from others (or bishops!). Rumsey takes the opposite extreme, offering a vision of the parish which is not just administrative,

but is historical, sociological, communal, governmental, formational, psychological, even ecological. There is thus some thoughtful challenge here and aficionados of inter-disciplinary studies will have a field day with this book. Both of them. Rumsey's intellectual ambition is however over-stretched. Having survived the mad assault up the North Valley, this reviewer searched in vain amidst the fog of war left over in the conclusion for something concrete. But the gunners had slipped away off the field. Six chapters of words evaporated into an unsatisfying insubstantiality and a practical application to be found, there was none.

There are nuggets of interest: the distinction of "manorial" and "freeholding" parishes, the asymmetrical relationship of church and state, and Rumsey is at his best when simply relating social history. The problem is the quasi-theological synthesis enjoined on the subject matter. The closest thing to a "big idea" offered is the "threefold vocation" of the parish, to be national, local and natural. At this most fundamental level, there is a disagreeable confusion of terminologies. Why infuse an administrative unit with language which the modern church normally reserves to ministry? Why invest the parish with such unwarranted theological significance? Why sacralise something so mundane? For Rumsey, antiquity and popular usage confer spirituality, a deeply naturalistic vision. The book's subtitle is "An Anglican Theology of Place," but to describe this product as "theology" is, at best, to dilute the quest for "knowledge of God" into an esoteric backwater of theoretical geography.

Edward Keene, Little Shelford, Cambridgeshire, UK

Acts 1–12 for You

R. Albert Mohler, Jr.

New Malden: The Good Book Company, 2018

(ISBN: 9781909919914 pb, 192pp)

This book is part of a series published by the Good Book Company called "God's word for you." The series editor is Carl Laferton, who outlines its purpose: to be Bible centred, Christ glorifying, relevantly applied and easily readable. The series is aimed at supporting either personal or group study of a section of the Bible, and this volume covers the first twelve chapters of Acts.

Al Mohler, the author, is the President of The Southern Baptist Theological Seminary, and a council member of The Gospel Coalition. He walks the reader through each chapter of Acts, explaining in simple, yet illuminating, ways why we should love this book and commit its message to heart. The introduction is clear that this is not a technical commentary,

but is rather aimed at those who wish to have a friendly theologian to accompany them as they study God's word. Any difficult terminology is explained either in the text or the glossary.

Many of us worry about how to grow the church, how to reach those who haven't heard about the love and sacrifice of our Lord Jesus Christ, and how to be relevant in today's culture. Mohler suggests that the answer to these concerns is provided for us in the book of Acts, demonstrated by the explosive growth of the early Christian church. The church did not depend on marketing gimmicks or crafty tricks to attract Jews and Gentiles into the community of believers. Rather, the apostles simply held fast to the gospel message, and lived out their lives completely dedicated to sharing their faith by the power of the Holy Spirit.

As we seek to make our churches accessible to all, this book encourages us to study, proclaim and follow God's word faithfully, so that we can imitate the earliest believers in growing Christ-centred communities.

Fiona Robertson, Downham, Essex, UK

The Rise and Fall of the Incomparable Liturgy: The Book of Common Prayer, 1559–1906 (Alcuin Club Collections)

Bryan D. Spinks

London: SPCK, 2017 (ISBN: 9780281076055 pb, 176pp)

Bryan Spinks is a Church of England minister now serving as a professor at Yale Divinity School in the US. As a former member of the Church of England Liturgical Commission and a leading liturgist with a plethora of publications to his name, he is in an excellent position to write a general history of the *Book of Common Prayer*. However, *The Rise and Fall of the Incomparable Liturgy* is not that book. Instead, this is a series of re-worked articles and essays thrust together "to form a single narrative." The reader looking for a more fully-rounded account of the origins and development of the Prayer Book could look at other volumes by Alan Jacobs or edited by Prudence Dailey.

This is not to say that Spinks has not provided us with a lively and highly readable series of portraits of the Prayer Book at different stages of its development. The first chapter, skipping Cranmer's seminal works of 1549 and 1552, focuses on the Elizabethan Prayer Book of 1559 and the different theological forces at work at that time. Spinks emphasises the impulse, previously noted by Diarmaid MacCulloch, that "cathedrals were forces of conservatism and a cuckoo in the nest." The Reformation in England left cathedral institutions virtually intact and together with the chapels royal they ensured a counter-balance to more Protestant and even

Puritan leanings in the English Church. This feature becomes a fascinating and instructive motif throughout the book.

Chapter Two looks at the 1604 BCP and the Jacobean religious settlement. Puritan demands for further reforms through the “Millenary Petition” and the Hampton Court Conference were generally frustrated and there were few significant changes to the Prayer Book. During this period a more conservative grouping of clergy associated with the Chapels Royal emerged (Andrewes, Overall, Buckeridge, etc.) and they were happy to incorporate more ceremonial and to look to patristic sources for inspiration. As Spinks notes, this period was the calm before the storm.

Chapter 3 examines Charles I, the growth of ceremonial in the Church of England, revisions in Scotland and parliamentary proscription. Again, “the Chapel Royal became the blueprint for cathedrals and, in turn, cathedrals became the paradigm for parish churches.” There was no new Prayer Book, but the attention was now turned to how the services were physically celebrated and the associated arrangement and architectural setting. The “beauty of holiness” thus came to the fore, but one man’s beauty was another man’s popery and tensions between factions in the Church began to increase. The rise of Laud’s influence poured fuel on the flames of discontent. Tensions between king and Parliament deteriorated yet further and there were rumours that the proposed 1637 Prayer Book for Scotland would be introduced in England.

Chapter 4 is a somewhat bloated account of the period between the familiar 1662 BCP and the 1789 American Prayer Book. This is less familiar territory for many readers, but it does contain many fascinating insights, e.g., Wesleyan adaptations of the Prayer Book, or the crisis of conscience for bishops who could not swear an oath of loyalty to William and Mary in 1689 and the subsequent Nonjuring liturgies proposed. Chapter 5 looks at the nineteenth century and the remarkable resilience of the Prayer Book to further reforms. Spinks is sure-footed as he explores the extraordinarily pervasive influence of Tractarianism and the growth of Catholic ceremonialism in many English parish churches. A short postscript shows how pressure for change paved the way to the *Alternative Service Book* of 1980 and *Common Worship* from 2000 onwards. A full bibliography and index are great helps to the interested reader.

Given the rather arbitrarily imposed time limitations of 1559–1906, Spinks has produced a thoughtful and truly insightful book on the evolution and usage of the *Book of Common Prayer*. It shows how liturgy is never just a written artefact, but part of the living, breathing life of worshipping communities of real people, in real settings.

Andrew Cinnamond, Lechlade, Gloucestershire, UK

C. S. Lewis and Christian Postmodernism: Word, Image, and Beyond

Kyoko Yuasa

Cambridge: Lutterworth, 2017 (ISBN: 9780718895099 pb, 197pp)

The reader's response to this book will largely depend on their conception of postmodernism and its compatibility with a Christian worldview. The author has the commendable aim of bringing the works of Lewis, particularly his fiction, to the critical consciousness of a postmodern audience. It is always encouraging to see Christian scholarship seeking to have an impact on the academic mainstream. Nonetheless, readers may have reservations about the intellectual and theological persuasiveness of the book's project to "baptise" postmodernism and re-position Lewis as a scholar of "Christian postmodernism." Drawing on the work of other scholars sympathetic to the compatibility of postmodernism and Christianity, Yuasa argues that Lewis's fiction has a "postmodern sensibility" on the basis of various features: an acceptance of multiple perspectives; promotion of peripheral cultures (e.g., pagan mythology and science fiction); use of meta-fiction and the "story-within-a-story"; unreliable narrators; open endings which are left to the reader's own interpretation; and, drawing on Stanley Grenz, a communicative style distinguished by its focus on "image" (i.e., imaginative expression) as opposed to the focus on "word" (i.e., rational explanation) found in modernism. Lewis, it is argued, aimed to reconcile these divergent literary approaches and point beyond both, to a transcendent "supernatural understanding beyond human interpretation."

The author examines some of Lewis's key fictional works, from his first post-conversion novel, *The Pilgrim's Regress* (1933), to his final and most ambitious work of fiction, *Till We Have Faces* (1956), taking in the finale of his space trilogy, *That Hideous Strength* (1945), and the Narnia story *The Voyage of the Dawn Treader* (1952) along the way. This includes some fascinating analysis of the influences on Lewis's writing, notably that of old Irish *imram* tales such as "The Voyage of St Brendan" on VDT and Norse mythology on TWHF. Yuasa also makes some interesting (if tantalisingly under-developed) points about Lewis's evolving view of gender, emphasising the influence that his real-life friendships with women had on the increased complexity of female characters in his later fiction. However, much of what Yuasa identifies as "postmodern" about Lewis's fiction could simply be seen as a reflection of his anti-modernism. As his non-fiction writings demonstrate, Lewis was keenly critical of the dualist epistemology of mid-twentieth-century modernism, with its drive to separate the "real" from the supernatural. Whether his attempts to reconcile these two different ways of looking at reality (as seen, for

example, in his 1945 essay, “Meditation in a Toolshed”) could be classed as “postmodern” is somewhat more debatable.

Yuasa acknowledges that some Lewis scholars regard postmodernism as antithetical to Christianity, particularly in view of its scepticism towards metanarratives and tendency towards the abolition of meaning in language. In response, Yuasa cites Crystal Downing’s argument that postmodernism need not lead to theological relativism, because it recognises that it is human language that is “situated,” not God. However, it needs to be acknowledged that this is rarely the outcome of postmodern philosophy in practice. Christian scholars can take useful insights from postmodernist approaches—a desire to recover the voices of marginalised groups, for example, and an awareness that texts contain multiple voices—even if some of these insights are rather less innovative than postmodernist scholars might claim (as Lewis’s own work demonstrates). Nonetheless, the Derridean deconstructivism behind much postmodernism is fundamentally anti-Christian in the radical relativism—moral, intellectual, and philosophical—that it produces when taken to its logical conclusion. Commendable as it may be to seek a platform for Christian scholarship by appealing to the elements of postmodernist thought which overlap with Christianity, it is dangerously naïve to ignore the wider intellectual and cultural consequences of postmodernism for both scholarship and society.

Andrea Ruddick, Emmanuel Church, Morden, London, UK

The Jesus Way: Learning to Live the Christian Life **Peter Walker**

Oxford: Monarch, 2020 (ISBN: 9780857219602 pb, 256pp)

It is a pleasure to have this opportunity to commend *The Jesus Way*, a revised edition of The Revd Dr Peter Walker’s book to help new Christians follow Jesus, originally published in 2009. It aims to provide a basic starter kit of catechetical instruction which would benefit someone who doesn’t even own a Bible.

Readers may wish to know that Peter serves on *The Global Anglican* editorial board! It is appropriate that we review *The Jesus Way* in this edition since, amongst others, it is dedicated to pastors and teachers throughout Africa, to whom Peter says, “the ball is at your feet!” He describes the book as born in the villages of Uganda and inspired by the Christians he met in Africa. For the past decade, Peter has been teaching this material in Uganda, Kenya, the United States, the Far East and the UK. It is his particular hope that this revised edition will not only be

read in the “First World” but will also be used that many Christians in Africa will grow in the confidence of knowing with certainty the things they have been taught (Luke 1:4). Royalties from the book are assigned to The Evangelical Fellowship in the Anglican Communion Global. Jim Packer, in the original foreword, says that a “world-Christian quality” marks out the book. To serve this international aim, Peter has tended to avoid culture specific illustrations, concentrating on the teaching of the New Testament.

The book has two main parts: learning from Jesus (based on Luke 24) and learning from the Apostles (based on Acts 2), and contains the NIV text of those Bible chapters. Twelve chapters exhort us in turn to enjoy Jesus’ resurrection, accept his forgiveness, welcome his Spirit, feed on the Scriptures, participate in his meal, bear witness to his reign, share with his people, worship his majesty, follow his teaching, live his life, resist his enemy and trust him for the future. For a book grounded in just two Bible passages, *The Jesus Way* thus provides a remarkably comprehensive guide to some of the key building blocks for the Christian life. Many other passages are referenced or quoted.

The text is helpfully laid out in bite-sized sections with regular text boxes and the occasional diagram.

Appendices treat the uniqueness of Christ, the evidence for the resurrection and the importance of Baptism. A glossary gives paragraph length explanations of various terms which might be unfamiliar.

Although the book stands alone, extensive resources for *The Jesus Way* course will be made available at drpeterwalker.com/thejesusway.

The book could also be valuable for those who are not yet believers, and chapter one includes a prayer of commitment. It has been used extensively, for example, in West Kenya as part of Confirmation preparation. Preachers and teachers will find this a reliable resource for addressing these topics and a new believer who absorbed it would have a solid foundation in the teaching of Jesus and his Apostles.

Marc Lloyd, Warbleton, East Sussex, UK

Religion Vs. Science: What Religious People Really Think

Elaine Howard Ecklund and Christopher P. Scheitle

Oxford: Oxford University Press, 2018

(ISBN: 9780190650629 hb, 224pp)

This book is the result of a research project to find out what Americans think about science and religion. That sounds very dull and irrelevant, but as I read this book, I realised that it is important to know how people

relate to science and to “religion.” The book starts with quotations from Ken Ham and Richard Dawkins and states that neither view is typical.

There are two questions the book is trying to answer. First, what does science mean for the existence and activity of God? Secondly, what does science mean for the sacredness of humanity? The motivation for the research was an impression that religious American society views science and scientists with distrust. The survey attempted to clarify just that, as well as views on evolution versus creationism, climate change and scientific technology. For the statistically-competent reader, there is an appendix which describes the methodology.

The authors discovered that there is indeed a gulf between scientists and the religious, and that people are generally surprised to learn that Christians can be scientists. They conclude that evangelical Christians were less interested in the environment than anyone else and also less convinced that human activity is affecting climate change. They conclude that evangelical Christians have strongly-held views on the morality of stem cell research. In short, their overall conclusion is that there is a need for dialogue between scientists and religious believers.

It is clear from the start that this is an academic book addressing issues which are of great significance in our society and probably even more so in the US. And there lies the real problem for me with this book. The data are taken from American society and thus not straightforwardly transferable to the UK or elsewhere.

Helen Simmons, Morecambe, Lancashire, UK

An Unearthly Beauty: Through Advent with the Saints Magdalen Smith

London: SPCK, 2017 (ISBN: 9780281077182 pb, 110pp)

“Advent is opportunity for us to prepare for the momentous events of the Incarnation, the extraordinary happening of God becoming man, the fact not of the abandonment of the earth but the adventure of a God who lives and loves among his people always.”

In the busyness leading up to Christmas, I encourage you to journey through advent with the saints. Smith’s work is, in the words of Jill Duff, Bishop of Lancaster, “a treasure of gems.”

What this book provides is a daily meditation on a particular Christian of the past and what spiritual qualities they are noteworthy for. There are then prayer ideas to go with them. These saints include biblical characters, and some known and other lesser known figures from church history.

While this book may fall outside some of our normal literary circles, I found it a really helpful read for the following reasons.

It took me out of myself. In the busyness of Christmas, this forces me to slow down, think outside the box, and engage meditatively.

It informed me. Some of the figures in this book I knew very little about, and so I am thankful for their inclusion.

It helped me look forward to Christmas. That should be the number one aim of any advent devotional, and this certainly ticked the box.

So for advent, if you are looking for a devotional, make it this one!

Aled Seago, St George's Poynton, Cheshire, UK

The Book of Common Prayer: The Texts of 1549, 1559, and 1662

Brian Cummings, ed.

Oxford: Oxford University Press, 2011

(ISBN: 9780199645206 pb, 820pp)

It's now nearly 20 years since the Church of England replaced the Alternative Service Book with the bewildering variety of *Common Worship* and in the meantime I have gradually realised how much we have lost in moving away from *The Book of Common Prayer*. It was in an attempt to reacquaint myself with its riches that I purchased the edition under review. It has subsequently been reprinted in the Oxford World's Classic series and, as the introduction makes clear, the *BCP* fully deserves to stand alongside all the great books in human history.

The language and liturgy of the *BCP* has not only stamped its character on the story of my own nation, but it has been used and translated all over the world. It must surely rank as one of the most widespread and influential religious texts ever to have been compiled and Brian Cummings does full justice to its turbulent history and dynamic influence. His introduction to this edition is a brilliant and comprehensive survey of the development and use of this great book.

He does, however, represent a particular view of that development and use, in a tradition which used to be called "High Church." This is revealed right from the start in his editorial decision over which texts to include: Cranmer's first conservative revision of the Roman liturgy in 1549; the Elizabethan version of 1559; and the final form taken by the *BCP* in 1662, following the restoration of the monarchy. He thus omits the much more thoroughly reformed 1552 text. Cummings justifies this decision in the following way: "The 1559 text is preferred to 1552, since the latter was withdrawn almost as soon as it was issued." Historically

this is true, and it is also true that much of Cranmer's work for 1552 found its way into the 1559 text. But there were significant modifications, and 1552 famously shows how Cranmer would have led the reform of the English church, had he lived. Without the text of 1552, it is much harder to understand why certain controversies developed, and their dramatic consequences.

Cummings vividly reveals his allegiance from time to time. He uses the language of ritual and performance in relation to the use of the *BCP*; and he compares the defeat of the High Church and high-handed Archbishop Laud to the loss of a liturgical Eden. Informed readers will not be unduly put off by this open declaration of interest by the editor but one hopes that it will be pointed out when this book is used in the training of ordinands, as it inevitably will be.

This volume sets out the treasures of *The Prayer Book* in very accessible form, and the notes at the back really help us to understand how the prayers are to be understood and prayed. Cummings has very little to say about the 39 Articles, but they are there, the deep doctrinal roots of this rich and enduring treasure of the Church. There are evangelical scholars who will take up the challenge and show us more of those roots, nourished as they were by the Scriptures themselves; and perhaps our tradition may then recapture its own first love of *The Book of Common of Prayer*.

Dan Young, Knutsford, Cheshire, UK

The Pastor's Soul: The Call and Care of an Undershepherd **Brian Croft and Jim Savastio**

Welwyn Garden City: Evangelical Press, 2018
(ISBN: 9781783972388 pb, 154pp)

"In an incredible irony, many pastors spend their life pouring themselves out for the care of others with little or no regard for the need to care for themselves." *The Pastor's Soul* is written to replace this situation with a conviction that attending to the strength, vitality and health of their own soul is the central calling of a pastor. There is little in these pages that is novel—I hope it is uncontentious that loving the congregation, receiving the means of grace and resting well, for example, are important. (If not, please let Croft and Savastio put you straight!) But if these authors are right that paying attention to our own souls is both commanded (Acts 20:28; 1 Tim 4:16) and easy to neglect, then this book may be the wakeup call that we need.

The book falls into four sections. The first details the biblical call to take heed of our devotional lives, relationships and moral character, and especially that we do not drift doctrinally or become weary in doing good. The second focuses on three specific pastoral virtues: “awakening” (regeneration and the pastoral call), strength (which comes from vulnerability) and love. The third commends the public and private means of grace, with particular reflection on how a pastor might benefit from the ministry of others. The fourth turns to physical self-care, with chapters on food, sleep, exercise, friendship, rest and silence. I imagine that the last of these would be most stimulating for readers of *The Global Anglican*; it is certainly the one I have heard least discussed. Two brief appendices on planning sabbaticals finish out the book.

I had three reflections on the reading experience. First, this is a short book with the fifteen chapters each taking just a few minutes to read. This is undoubtedly appropriate given that the authors’ premise is that this sort of self-care can easily be squeezed out by other pressures, but there were times when I wanted more detail or practical help.

Secondly, this is a targeted book. Obviously, it is written for pastors, which means that Croft and Savastio can speak to some of the pressures and joys unique to that calling. More narrowly, ministers who are not male, husbands or fathers will occasionally find that the book assumes they are. Because it speaks primarily to the soul, however, most of its exhortation will be equally applicable to all.

Thirdly, my sense is that this is a book to read with someone else. The high vision of pastoral ministry will surely admonish the idle and encourage the disheartened but, by itself, might crush rather than help the weak who feel too keenly their ministerial shortcomings (cf. 1 Thess 5:14). The authors tell us more about the state our heart should be in than where we find hope for transformation when it isn’t. But read with a fellow-worker I can see it being the starting point of confession, counsel and prayer which might just bring new life to the pastor’s soul.

Richard Criddle, Holy Trinity Platt, Manchester, UK

So Great a Salvation: Soteriology in the Majority World

Gene L. Green, Stephen T. Pardue, K. K. Yeo, eds.

Grand Rapids: Eerdmans, 2017 (ISBN: 9780802872746 pb, 199pp)

Given the theological and numerical strength of the church outside of Europe, North America, Australia and New Zealand, this series, entitled *Majority World Theology*, seeks to offer readers the chance to “listen in on insightful, productive and unprecedented in-person conversations”

with scholars from parts of the world that your average reader of *The Global Anglican* may not encounter.

This compendium concerning salvation achieves this in a stimulating and broad-ranging way.

Written by sisters and brothers from Africa, Asia and Latin America, we hear of the impact of and potential for gospel transformation in such contexts as the role of women in Pentecostal churches in Botswana, liberation theology in Latin America, indigenous believers and their relationship with the land in Canada, and the church in the Korean peninsula.

There are several strengths from the eight different chapters of this book. Gaining a knowledge of the impact of the gospel—for good and ill—across the world is healthy. Whether in a disabled child in Africa or an indigenous North American in Canada, we see the dignity that comes from salvation in Christ, through the personal understanding of what it is to be a human being who is brought back into relationship with our Creator God through faith in Christ Jesus. The implication of being valued for who they are—how they were born—is as powerful and as different as their contexts are distant.

As a reader from the south east of England, I found myself being frequently led to ponder how such a book would read were it written from across the UK. The “fruit” of missionary activity in Canada was not only personal conversions, but also the ripping of indigenous tribes from their lands, with many unforeseen and deleterious effects on their personal welfare. They lived off the land but were now being “civilized” to live a different way. The impact of capitalism in the UK is similar. Likewise, the reflections on the divisions within the Korean people, across two countries, prompt questions as to how class, religious and economic divisions might be addressed in the UK.

One nagging issue was in the background for each chapter, namely quite what is meant by salvation. The cross achieves salvation in terms of certain and assured reconciliation with God—a “vertical” relationship, so to speak. The question throughout the book is what salvation looks like in the “horizontal” and, crucially, how much we should expect and how much we should hope for.

Ecclesiology and union with Christ show that repentant sinners are reconciled in him, yet we know this is imperfect this side of heaven. It is much less certain that we will definitely see reconciliation in other “horizontal” relationships—with the wider world and with our creation. Each chapter would perhaps have benefitted from reflection on the eschatological tension of “now/not yet,” applied to the blessings of salvation in these wider “horizontal” relationships.

Carl Chambers, St Michaels and All Angels, Wilmington, Kent, UK

Mission statement

The Global Anglican is a journal for the Church of England and global Anglicanism. Each issue aims to promote the faith of the Holy Scriptures and such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, *The Book of Common Prayer*, and the Ordinal, in line with the doctrinal position of Church Society.

The Global Anglican is a journal committed to excellence in upholding high academic standards in its articles, book reviews and editorial.

The Global Anglican is an ecclesiastical journal that aims to speak to the pastoral needs of the contemporary church.

The Global Anglican aims to equip ministers, students and lay people to persuade others of the eternal truths of our faith in Jesus Christ and the need for them to be applied today for the renewal of the church and the conversion of the world.



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WALK *this* WAY

Guided reflections on Christian faith, life, and prayer
for individuals and groups

Ash Carter • Ros Clarke • Lee Gatiss

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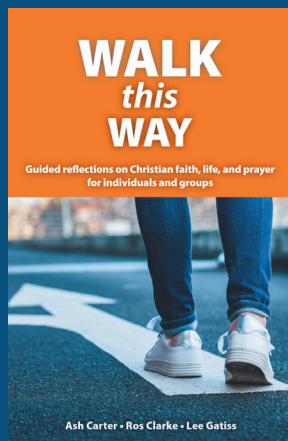
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Published by Lost Coin Books for Church Society

Paperback 215 pages ISBN: 9781999327057



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ISSN 2634-7318

Volume 134 (2020), Issue 3

£7.00

