**Week 14: The end of the road? 1960-now(ish)**

**14.1 Introduction**

**14.2 The Global Church**

1910 Edinburgh world missionary conference – 80% of 1200 delegates from GB and N America

1974 Lausanne Conference – 2700 delegates, 151 countries, 50% from majority world

Indiginization e.g. South Korea – 1 church 1884, 30,000 by 1984, 283 theological training institutions

**Pentecostalism and the charismatic movement**

**The Blood of the Martyrs**

More martyrs in C20 than at any other time

1900 – 35000

1970 – 230000

1999 - 164000

*The blood of the martyrs is the seed of the church* (Tertullian)

→ C20 the most glorious of centuries

**14.3 cultural change in the west**

**Modernism** -

***Industrialization*** –

***Urbanization*** –

***Differentiation*** –

***Societalization*** –

***Pluralization*** –

***Privitization*** –

**Postmodernism**

*Knowledge as Power: Michel Foucault (1926-1984)*

*The Deconstruction of Logocentrism: Jacques Derrida (1930-2004)*

**14.4 Theological Developments**

**The Roman Catholic Church**

***Vatican II (1962-5)***

**Liberation Theology**

**Evangelism**

**The Chicago Statement on Biblical inerrancy** (1978)

**A Short Statement**

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God’s witness to Himself.

2. Holy Scripture, being God’s own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God’s instruction, in all that it affirms; obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises.

3. The Holy Spirit, Scripture’s Divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives.

5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible’s own; and such lapses bring serious loss to both the individual and the Church.

**Articles of Affirmation and Denial**

**Article I**

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition or any other human source.

**Article II**

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils or declarations have authority greater than or equal to the authority of the Bible.

**Article III**

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

**Article IV**

We affirm that God who made mankind in His image has used language as a means of revelation. We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God’s Work of Inspiration.

**14.4 Anglicanism since the 1960’s**

**Decline**

In the UK – 1851 40% usual Sunday attenders, 1989 10%

C of E usual Sunday attendance 2011-2016: fall from 689,400 to 638,700

Derby Diocese usual Sunday attendance 2011-2016: fall from 13,100 to 11,400

Church of England approx% of population participating:

1968 – 3.5%

1980 – 2.7%

1998 – 2%

2016 – 1.3%

**Liturgy and Human Sexuality**

1970 General synod → prayer book revision

1980 ASB

1992 Ordination of Women

Lambeth Conference 1998

**Lambeth Conference 1998** **Resolution I.10** - **Human Sexuality**

This Conference:

1. commends to the Church the subsection report on human sexuality [[1]](http://www.lambethconference.org/resolutions/1998/1998-1-10.cfm#s1);
2. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
3. recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;
4. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
5. cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
6. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
7. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process

**The Kuala Lumpur Statement on Human Sexuality (1997)**

God’s glory and loving purposes have been revealed in the creation of   humankind (Rom. 1:18; Gen. 1:36, 27). Among the multiplicty of his gifts we are   blessed with our sexuality.

1. Since the Fall (Gen. 3), life has been impaired and God’s purposes spoilt.  Our fallen state has affected every sphere of our being, which includes our   sexuality. Sexual deviation has existed in every time and in most cultures.  Jesus’ teaching about lust in the Sermon on the Mount (Matt. 5:27-30) makes it   clear that sexual sin is a real danger and temptation to us all.

1. It is, therefore, with an awareness of our own vulnerability to sexual sin   that we express our profound concern about recent developments relating to   Church discipline and moral teaching in some provinces in the North -  specifically, the ordination of practicing homosexuals and the blessing of   same-sex unions.

1. While acknowledging the complexities of our sexual nature and the strong   drives it places within us, we are quite clear about God’s will in this area   which is expressed in the Bible.

1. The Scripture bears witness to God’s will regarding human sexuality which is   to be expressed only within the life long union of a man and a woman in (holy)  matrimony.

1. The Holy Scriptures are clear in teaching that all sexual promiscuity is   sin. We are convinced that this includes homosexual practices between men or   women, as well as heterosexual relationships outside marriage.

1. We believe that the clear and unambiguous teaching of the Holy Scriptures   about human sexuality is of great help to Christians as it provides clear   boundaries.

1. We find no conflict between cleaer biblical teaching and sensitive pastoral   care. Repentance precedes forgiveness and is part of the healing process. To   heal spiritual wounds in God’s name we need his wisdom and truth. We see this in   the ministry of Jesus, for example his response to the adulterous women,  "...neither do I condemn you. Go and sin no more." (John 8:11)

1. We encourage the Church to care for all those who are trapped in their   sexual brokenness and to become the channel of Christ’s compassion and love   towards them. We wish to stand alongside and welcome them into a process of   being whole and restored within our communities of faith. We would also affirm   and resource those who exercise a pastoral ministry in this area.

1. We are deeply concerned that the setting aside of biblical teaching in such   actions as the ordination of practicing homosexuals and the blessing of same-sex   unions calls into question the authority of the Holy Scriptures. This is totally   unaccceptable to us.

1. This leads us to express concern about mutual accountability and   interdependence within our Anglican Communion. As provinces and dioceses, we   need to learn how to seek each other’s counsel and wisdom in a spirit of true   unity, and to reach a common mind before embarking on radical changes to Church   discipline and moral teaching.

1. We live in a global village and must be more aware that the way we act in   one part of the world can radically affect the mission and witness of the Church   in another.

2000 Common Worship

2014 Consecration of Women Bishop

**Jim Packer, Why I walked (2002)**

In June 2002, the synod of the Anglican Diocese of New Westminster authorized its bishop to produce a service for blessing same-sex unions, to be used in any parish of the diocese that requests it. A number of synod members walked out to protest the decision. They declared themselves out of communion with the bishop and the synod, and they appealed to the Archbishop of Canterbury and other Anglican primates and bishops for help. J.I. Packer was one such member who walked out. He shares his story here.

Why did I walk out with the others? Because this decision, taken in its context, falsifies the gospel of Christ, abandons the authority of Scripture, jeopardizes the salvation of fellow human beings, and betrays the church in its God-appointed role as the bastion and bulwark of divine truth.

My primary authority is a Bible writer named Paul. For many decades now, I have asked myself at every turn of my theological road: Would Paul be with me in this? What would he say if he were in my shoes? I have never dared to offer a view on anything that I did not have good reason to think he would endorse. In 1 Corinthians we find the following, addressed it seems to exponents of some kind of antinomian spirituality: *Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus and by the Spirit of our God* (6:9-11, ESV). To make sure we grasp what Paul is saying here, I pose some questions.

First: What is Paul talking about in this vice list?

Answer: Lifestyles, regular behavior patterns, habits of mind and action. He has in view not single lapses followed by repentance, forgiveness, and greater watchfulness (with God's help) against recurrence, but ways of life in which some of his readers were set, believing that for Christians there was no harm in them.

Second: What is Paul saying about these habits?

Answer: They are ways of sin that, if not repented of and forsaken, will keep people out of God's kingdom of salvation. Clearly, self-indulgence and self-service, free from self-discipline and self-denial, is the attitude they express, and a lack of moral discernment lies at their heart.

Third: What is Paul saying about homosexuality? Answer: Those who claim to be Christ's should avoid the practice of same-sex physical connection for orgasm, on the model of heterosexual intercourse. Paul's phrase, "men who practice homosexuality," covers two Greek words for the parties involved in these acts…

Fourth: What is Paul saying about the gospel?

Answer: Those who, as lost sinners, cast themselves in genuine faith on Christ and so receive the Holy Spirit, as all Christians do (see Gal. 3:2), find transformation through the transaction. They gain cleansing of conscience (the washing of forgiveness), acceptance with God (justification), and strength to resist and not act out the particular temptations they experience (sanctification). As a preacher friend declared to his congregation, "I want you to know that I am a non-practicing adulterer." Thus he testified to receiving strength from God.

As one who assumes the full seriousness and sincerity of all who take part in today's debates among Christians regarding homosexuality, both in New Westminster and elsewhere, I now must ask: how can anyone miss the force of what Paul says here?

There are, I think, two ways in which this happens. One way, the easier one to deal with, is the way of special exegesis: I mean interpretations that, however possible, are artificial and not natural, but that allow one to say, "What Paul is condemning is not my sort of same-sex union."…

The second way, which is harder to engage, is to let experience judge the Bible….