

**Anabaptist Association of Australia  
and New Zealand**

**Newsletter**

**Issue 2**

**August 1998**

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## From the Editor's Desk

### Thanks

I want to express my gratitude to those who took the time to respond so positively to appearance of the first edition of this Newsletter. The letters to the editor also give some indication of issues that some readers would like to see addressed in future issues. Those who might be in a position to contribute please take note.

If you wish to contribute articles, reviews or provide information on resources and events that would be appropriate for inclusion in the Newsletter please do not hesitate to contact me.

Reports on projects or initiatives by local Christian communities that embody the Anabaptist vision are also welcome.

This newsletter will only become a lively, helpful resource if its subscribers share out of their knowledge and experience. It cannot exist on editorial energy alone.

### Naming the Newsletter

By the way any suggestions for an appropriate title are also welcome - something which captures the theological spirit of the enterprise and has at the same time an indigenous reference.

### Peacemaking and the violence of language

In the period of time in which I have been putting this edition of the newsletter together the media has been

dominated by the story of the result of the Queensland state election.

Much has emerged out of this event which is of importance for this Association. I want at this stage to take note of only one important issue. The Canadian songwriter/performer Bruce Cockburn in a recent song "Night Train" speaks of '*..the ultimate forgetfulness of violence...*'.

The violence of the language that has characterised public discussion from all points of view and directions of the ideological compass about the outcome of the Queensland election and the implicit demonising of those to whom the speaker is opposed displays this forgetfulness in no small measure.

What does peacemaking mean in such a time? It must begin with the language we use, a language which refuses to accept division, that denies that danger and threat lies in the stranger, whether they be the bank economist, the One Nation politician, the angry small town voter, the expounder of racist views, the aborigine, or the Asian immigrant. The language of peacemaking should be a language which recognises the God given humanity of our neighbour, a language which is as inclusive as the church has been called to be, and demonstrates a willingness to welcome the stranger even if they appear in the guise of those we perceive to be our enemy.

Doug Hynd (Editor)

## President's Page

### **Incorporation achieved**

Thank you to all who have been faithfully and patiently praying and working towards the establishment in Australasia of the Anabaptist Association of Australia and New Zealand. I am really pleased to announce that today, 30 July, I finally received the Certificate of Incorporation for our Association.

### **The Founding Committee**

Our founding committee has been meeting by national telephone conference at first on an ad-hoc and has moved to fortnightly meetings for the past two months. I have taken on the role of President with others sharing on an interim basis the duties of Treasurer (Tim Dyer) and Secretary (Gary Baker) and minute secretary for committee meetings (Bessie Periera) till we identify skilled and willing workers who are called by God to fulfil these roles. Doug Hynd has taken the role of newsletter editor with the assistance of Gary Baker who also maintains our members and newsletter database.

We as a committee have committed ourselves to acting with openness, honesty and integrity in our relationships with one another and with the members and supporters of the Association. We will endeavour to always communicate what is happening in both the good times and the tough times so that we may all be able to uphold each other prayerfully and compassionately as fallen but restored human beings seeking to follow Christ in a fallen but restored world.

### **Pastoral Worker**

We have, while awaiting completion of incorporation, been considering a number of important issues relating to the establishment of the ministry of the Association. The first task we have undertaken is establish the criteria for the appointment of a full time pastoral worker. I thank on behalf of the committee Doug Hynd and Tim Dyer for the very careful thoughtful and prayerful work they did in preparing a draft job description and selection criteria which was then able to be discussed and amended to produce the final criteria.

The criteria agreed upon calls for the appointment of an ordained Pastor from the Anabaptist tradition as a full time pastoral worker. We have agreed that this person should be selected from a Mennonite Conference in the USA. The next steps in this process become the selection of the person and the funding of the position and the ministry. We recognise that this would need to be as a joint venture with a Eastern Mennonite Mission (EMM) Board in the USA as our own membership and resource base are limited at this stage.

### **Discussions with the EMM**

We are at present discussing with the EMM the possibility of a joint agreement for the appointment of a full time pastoral worker for the Association.

Many issues need to be addressed in working out such an arrangement. We need to deal with questions of the geographic base for the Pastoral Worker and ministry of the Association, the financial costs of conducting ministry, salary, housing, furniture, travel, administration costs etc.

Before the pastor would be able to take on this role we would need to obtain from the Department for Immigration permission for them to enter Australia to work in this role on a temporary or permanent basis. Our preference is to apply for permanent entry visas. The legal costs involved in the application for permanent residence status would be between three and five thousand dollars. We have minimal resources available to meet these costs at present.

### **Financial support**

Our thinking is that we need to identify the level of support available to the Association within Australasia and to identify what support is available in the USA and Canada to establish the Associations ministry. Our view is that overtime we would need to become 100% responsible for the local costs of the ministry and its staff.

We will in a special newsletter give you more details of this plan for the joint support for establishing our ministry.

What we need from you right now is your responses to the direction we are exploring, your prayer and support as we seek to develop a firm plan of action.

### **Treasurer and Secretary needed**

As an incorporated Association we must appoint a secretary and a treasurer. These positions need to be filled now. If you have the necessary skill and

knowledge to fulfil either of these roles and God is calling you to use those skills for the work of the Association please contact me.

Praise God that so many faithful people have been part of the planting of the mustard seed of our Association and working toward the establishment of its ministry.

**Colin Isaac**

### **Note on Communication**

We try to as a committee to use electronic means of communication and the internet as much as possible to kept in touch with each other. I have enclosed our email addresses to enable you to contact any of us by that means.

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## Letters to the Editor

Dear Doug:

Congratulations on the production of the first newsletter for the Anabaptist Network in Australia and New Zealand! I am most impressed with this attractive newsletter and the quality of the presentations.

As a fellow traveller with you in the vision for the development of this Anabaptist network, I simply want to express our joy and gratitude that the Lord has prospered the vision so wondrously.

Your brother,

OVERSEAS MINISTRIES  
David W. Shenk  
Director

From: Louise Warming & Mike Nelson  
Subject: Anabaptist Newsletter  
Date: Tuesday, 31 March 1998 12:16

Garry, thank you very much for the first issue of the Newsletter, which I found very enjoyable and useful, especially the article by Chris Marshall.

I also had an Email copy and I am very happy to receive my copy by that means. Email address above. Thanks very much again, God bless you and the Committee in a fine endeavour.

Mike Nelson

Date: Friday, 27 March 1998 12:07  
Dear Gary

Thank you for sending us the first Newsletter of the Anabaptist Association of Australia and New Zealand.

It was an informative newsletter that we will make available to our student body. Will there be discussions in future editions of the historical beginnings of the Anabaptists. This is a subject that is discussed in the Reformation History class and there is always a call for information on the various events of your roots.

Again thanks and I look forward to future Newsletters.

Yours in Christ  
Ps. Ashley Crane  
Principal, Southern Cross Bible College (Perth)

From: John Olley  
Subject: Anabaptist Newsletter  
Date: Tuesday, 31 March 1998 5:42

Gary,  
Congratulations on the first issue. It is good to hear of the formation of the Association. I certainly wish to continue receiving news. I will put the copy in the College library.

John

Dr John Olley  
Principal, Baptist Theological College of Western Australia  
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Senior Lecturer, Old Testament Studies, Murdoch University, Perth, WA 6150]

## Coming Events

### 1998 Biennial National Zadok conference

*New Alliances for a New  
Millennium: a spirituality of  
citizenship, the church and the  
nation.*

11-13 September 1998 - Greenhills  
Conference Centre, Canberra  
A time to renew vision and build  
community

Speakers include: Tim Costello,  
Veronica Brady, Frank Brennan  
For more information contact:

Liz and Steve Hatfield Dodds ph  
(02) 6258 7680  
e:mail: alanhat@ozemail.com.au

or

The Zadok Institute PO Box 289  
Hawthorn, 3122, Vic  
Ph: (03) 9819 5450  
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## The Politics of God's Commonwealth

**A sermon delivered by Doug Hynd to  
a Canberra House Church in  
October 1997**

The New Testament reading is from the  
Revelation of John chapter 1: 4-8

*From John to the seven churches of Asia:  
grace and peace from him who is, who was  
and who is to come, from the seven spirits  
in his presence before his throne and from  
Jesus Christ the faithful witness, the first  
born from the dead, the ruler of the kings  
of the earth. He loves us and has washed  
away our sins with his blood and made us  
a line of kings and priests to serve his God*

## FOR YOUR DIARY!

### Anabaptist Association Gathering

When? 4-6 June 1999

Where? Melbourne

**A time for reflection, discernment  
and worship  
A time to build relationships and  
renew vision.**

### Agenda?

**Suggestions welcome. The  
conversation that commenced in  
Tasmania in 1995 on how the  
Anabaptist tradition can engage the  
Christian community and wider  
society In Australia and New  
Zealand, and the role of the  
Association, will undoubtedly  
continue.**

**Put this in your diary now.  
More details as to venue and  
program will follow.**

*and Father; to him then be glory and  
power for ever and ever. Amen. It is he  
who is coming on the clouds; everyone will  
see him, even those who pierced him and  
all the races of the earth will mourn over  
him. this is the truth. Amen, 'I am the  
Alpha and Omega' says the Lord God who  
is, who was and who is to come, the  
Almighty.(Jerusalem Bible)*

I suspect all of us have great difficulty in  
understanding what John is talking about  
here but particularly when he refers to the  
cluster of ideas expressed in the terms  
kings, kingdoms & kingship. We have  
several layers of rubble to dig through in  
coming to an understanding of these terms  
if this passage is not to simply remain an  
ancient curiosity for us but instead is to  
become a radical challenging word which  
speaks powerfully to the time and place in  
which we find ourselves.

What are these layers?

- I am doubtful if we as Australians understand what Kings & Kingship means in political terms, even if we limit our understanding to relatively recent history. Royalty in our own day, the last years of the 1990s, has become, little more than something to fill up the celebrity columns of the papers - one more element among many of the rich and powerful group of people who provide us with models for our consumption patterns.
- Kingship to the extent that we do think about it beyond the coverage in women's magazines and the tabloid press has something, we are not clear what, to do with politics and the constitution - part of the symbolic glue that holds the whole obscure package together.
- Kingship in New Testament times was much broader in its character than it is today. The religious and political dimensions of the power of the ruler were not separated in the way that we have done, they were fused together. Many of the Caesars kept wanting to have divinity ascribed to them. Indeed the political power of rulers was rooted in religious claims and couldn't be separated from them.
- The early church ran headlong into conflict with the Roman empire for precisely this reason. The Christians were tagged as atheists and regarded as dangerous subversives by editorial writers of the age because they claimed to worship another king - Jesus. They proclaimed and lived out their claim, to the point of dying if necessary, that there were limits on the extent to which they would obey the claims of the rulers of the time because they were citizens of another kingdom.
- To confess Jesus as King was therefore clearly an activity loaded with political meaning - not just an individual religious choice in the religious supermarket of the time, an age with some similarities to our own in the diversity of options available. To

be a follower of Jesus was to acknowledge a claim which extended to all areas of life rather than a choice about how one filled in one's leisure time one day a week.

- Is there a word or phrase that expresses in our age some of the breadth and depth of the term king and its correlate kingdom? The only ones I have come up with: The commonwealth of God? The republic of God? Both have some claims on us if only because they are fresh not worn out by over-familiarity and they focus attention on the political dimension of God's activity in a way which sidesteps the unhelpful dimensions of the term kingdom. They offer a rough translation that might help us revision, re-express and more clearly relive our discipleship.

Even if we manage to dig this far another layer of excavation awaits us. What is the nature of Jesus' kingship? How is authority and rule exercised in God's commonwealth?

Here we return to the passage from Revelation. The key phrase around which the rule of Jesus revolves is that which describes him as the faithful witness and from that faithfulness his power and rule flows. He is the first born from the dead, the ruler of the Kings of the earth. Faithful in suffering a highly political death that was a scandal to all the religiously respectable. A death loaded with political and religious meaning. This is the paradox at the heart of our faith which we keep wanting to collapse.

It is out of this faithfulness in dying a death which left Jesus identified with those who rebelled against Rome and identified with all those who were outcasts and marginal, that Jesus is affirmed by God to be ruler of the kings of the earth. Among whom we can now count in our day the economically powerful, the Rupert Murdoch's of the world as well as the political powerful and the military who still exercise so much destructive power across Africa, South America and Russia.

The stunning force of this claim needs to be registered if we are to seriously consider

our own commitment as Christians. There is so much which seems at first to stand against it. To glance at the newspaper headlines or the lead stories on television is to be bombarded with evidence that whoever or whatever is in control it sure isn't God. Perhaps John is suggesting that is not what God is about - God's claims are overarching but perhaps her preferred mode of working is not by control.

Indeed the claim of death as the power which rules our age seems to confront us once we stop and ask the question. The newspaper headlines may be part of our problem because they already assume who the rulers of this world are and are shaped by the visions they claim to merely report on. That what is done by the powerful is all that is important and defines what is important for our life. That it is in the spectacular, the momentary that the measure of success is to be found.

Perhaps we don't see the signs of God's activity and rule because we are looking for the wrong thing, we are looking in the wrong places, we have the wrong assumptions about how God's power and rule are to be identified. To change our sight our vision our expectations about the kind of kingdom or commonwealth Jesus was talking is going to be necessary before the evidence of God's activity will become apparent - in a word we need to see with the eyes of faith

What was the result of Jesus' faithfulness? According to John the visionary it was that we might become kings and priests to serve God - his rule is so that we might become rulers - it is an empowering kingship. Is this empowering activity evident in our life together?

If we go back to the gospels and the gospel reading which we have not got to yet, the power of Jesus, the rule of Jesus is power that disturbs the status quo, offends the respectable, challenges the certainties of those who have God worked out and boxed within their system - preaches good news to the poor, heals the sick, eats with the unclean, touches the lepers, the AIDS victims of his day, announces the year of jubilee - a time of economic redistribution - the renewal; of God's commonwealth

Where do we see these signs? The Gospel passage John 18:33-37 (Jerusalem Bible) focuses our attention on the nature of Jesus kingship

*So Pilate went back into the praetorium and called Jesus to him. 'Are you the king of the Jews?' Jesus replied 'Do you ask this of your own accord or have others spoken to you about me?' Pilate answered 'Am I a Jew? It is your own people and the chief priests who have handed you over to me; what have you done?' Jesus replied "My kingdom is not of this world; if my kingdom were of this world my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind." "So you are a king then?" said Pilate 'It is you who say it' said Jesus "Yes I am a king. I was born for this. I came into the world for this: to bear witness to the truth and all who are on the side of truth listen to my voice.'*

If we come to this passage with the assumption along with those who take a narrow spiritual view that Jesus kingship has nothing to do with politics then we will miss the point of what Jesus has to say. Pilate it seems with his Imperial pragmatic and realistic view of politics missed it too.

Jesus denies that what he is offering is a kingship of the traditional kind. Human beings, and Pilate will serve to stand in for all of us here, find it hard to imagine kingship except in terms of violence and force.

Jesus accepts the title of kingship but it is not of the kind that is established by violence. But it is a kingdom for all that - a kingdom rich in politics, economics, social relationships and strong in its affirmation of the earth and our material existence. It is not ethereal, vague, individual lie mystical and feel good in your own way sort of entity.

It is a kingdom which is exercised in our practice of truth and faithfulness in relations not in force or emotional violence. It is tough and uncompromising - the practice of truth as Gandhi or Martin Luther King, Oscar Romero, Jean Vanier practiced it was tough and morally challenging.



The kingdom or Commonwealth of God cannot be found in the worship of false gods who require violence as a necessity to maintain physical and emotional security. This commonwealth cannot be found for Christians in the anger of nationalism or “one nation” rhetoric which sees the person who is different as the enemy.

No - we are as the church part of a commonwealth which includes all peoples and nations, that great cloud of witnesses of those who have sought to be faithful disciples - John’s vision, and to go back to the Old Testament the prophet Isaiah’s vision of God’s commonwealth is not bound by race or nationality - our community as the church extends beyond such boundaries - nor is it found in a culture of self fulfilment or frantic anything goes economic growth

This is the feast of victory for our God that the Lamb who was slain has begun to reign - not as the despot wielding the power of the tyrant but the empowering of faithful witnessing to the truth even in the face of death. All this is out of tune with the stories which drive our age and dominate our media and political discourse - this explains why I feel out of tune with my time, yet aware of how far I am from the faithfulness described in Revelation.

Yet our calling as disciples is to follow that faithful witness - to be empowered by that compassionate prophetic spirit, to be nurtured by that sustaining comforter as we face the powers of violence and death as they manifest themselves in the organisations and communities in which we are engaged - trusting in the faithfulness of a God who takes upon himself the suffering and pain of the world.

- Let us pray for a vision in which our eyes are opened for signs of that Commonwealth, for that empowering presence of God that empowers us and enables us to empower others to live lives of faithfulness in the nitty gritty of our day to day life.

- Let us pray that we might be a community which is faithful in following - that offers in its life the empowering of others as we have been empowered

## Reviews

### New Testament Ethics

F. J. Matera, *New Testament Ethics: The Legacies of Jesus and Paul* (Louisville KY: Westminster John Knox, 1996), 325pp.

R.B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (Edinburgh: T & T Clark, 1996), 508pp.

1997 was a good year for me to launch a Master’s course on New Testament ethics at Bible College of New Zealand. Two new books on the subject appeared just in time to use as class texts, adding to the range of excellent texts already available. Both are by prominent New Testament scholars, one a Roman Catholic, Frank Matera, the other a Protestant, Richard Hays. The frequent agreement between the authors on matters of interpretation demonstrates once again that confessional differences between Catholic and Protestant traditions intrude less in biblical scholarship as they do in other areas of theological endeavour (including theological ethics).

Both books concentrate chiefly on the ethical teaching of the four Gospels and the Pauline corpus, although Hays’ book also deals with Acts, the letters of John and Revelation. Both adopt a broadly similar approach to the study of NT ethics. Hays and Matera agree that the primary concern of NT ethics is the study of the NT texts in their extant form, not some hypothetical reconstruction of the pre-history of the texts. This differs from of the diachronic or historical approach adopted in many of the existing textbooks. That approach seeks to examine the biblical data in chronological sequence, beginning with the earliest level of the tradition (the words of the historical Jesus), followed by the teaching of the early church, and finally the teaching of the

individual NT writers, including the four Evangelists. While accepting the validity and value of historical investigation, Hays and Matera rightly insist that historical reconstruction is not the true prolegomenon of NT ethics but a distinct focus of research.

Accordingly both authors examine the NT data on a book by book basis - although Hays devotes a single chapter to Paul, whereas Matera has separate chapters on each of Paul's major letters (a particularly useful feature of his book). This method has the virtue of allowing each NT writer (or document) to be heard in its own right. The true diversity of ethical perspective within the canon thus emerges more clearly, which in turn provides a firmer foundation for establishing the degree of unity, if any, between the various NT witnesses. Unlike some scholars, Hays and Matera agree that there *is* significant unity of perspective between the NT writers. In an excellent brief discussion (248-55), Matera highlights seven features shared by Paul and writers in the Jesus tradition, which also constitute their enduring legacy.

Matera specifies that the goal of his study is descriptive rather than prescriptive. That is, he sets out to describe the ethical perspective of the various documents linked with Jesus and Paul rather than to ascertain the normative value of this perspective. In this he succeeds admirably, furnishing all students of the NT with an reliable and accessible summary of the moral outlook of each of the Gospels and the letters of Paul. But Matera's lack of attention to the hermeneutical or application questions leaves readers who share his assumption that "the NT is normative for the community of saints" (9) bereft of any guidance on *how* to actualise its authority in the contemporary world.

It is at this point that Hays makes a contribution of enormous significance. He accepts that the first task of NT ethics is the descriptive one; each text must be subjected to exegetical analysis. But this is only the preliminary stage; three other tasks must follow. The second is the "synthetic task", which places individual texts in their canonical context and seeks to discern whether there is coherence between

them. In the past interpreters have sought to ground such coherence in some great principle that all NT writers affirm, such as love or liberty. But Hays finds this approach inadequate, not least because it fails to do justice to the narrative character of many of the texts. Instead he proposes that the unity of the NT focuses on certain "images" or "root metaphors" that mark out the common ground each writer shares as he tells the Christian story, albeit in different ways. Hays identifies three such focal images - community, cross and new creation.

The third stage is the "hermeneutical task", which seeks to relate the text to our present situation. Here Hays offers around 10 guidelines for appropriating the text as a word addressed to us. These include distinguishing the different modes in which the biblical text speaks (rules, principles, paradigms and symbolic world), recognising the fundamental importance of narrative texts for ethics, and understanding correctly the hermeneutical relation between the NT and other sources of moral guidance (reason, tradition and experience). Over against the common but wrong-headed procedure of attempting to distinguish between timeless, transcultural truths and culturally conditioned elements in the text, Hays proposes that hermeneutical appropriation entails "an integrative act of imagination". By this he means, the attempt to juxtapose in our imaginations our world with the world of the text in order to discern appropriate analogies between the canonical stories and our own lives and community's situation.

The final stage is the "pragmatic task", the contemporary embodiment of the text. "The value of our exegesis and hermeneutics will be tested by their capacity to produce persons and communities whose character is commensurate with Jesus Christ and thereby pleasing to God" (7).

This fourfold approach to NT ethics serves as the organising principle of the entire book. In Part One, Hays describes the ethical teaching of each of the major NT writers. In Part Two, he details the focal images of community, cross and new creation. In Part Three he examines

different ways ethicists use scripture, illustrating with a fascinating comparison between the hermeneutical strategies of Niebuhr, Barth, Yoder, Hauerwas and Schüssler Fiorenza. In Part Four, Hays discusses five test cases for his method - violence, divorce and remarriage, homosexuality, anti-Judaism and abortion. In every case he adopts his four-stage analysis, proving beyond question, to my mind, the practical utility and interpretative value of his methodology.

If Matera's book is excellent, the only word for Hay's book is exceptional. I cannot speak too highly of it. Its depth of analysis, clarity of expression, comprehensiveness of coverage, and sheer Christlikeness of concern, set it apart as one of the most important books I have read. In a post-Christian age, it implicitly summons both church and academy to address ethical questions in a renewed spirit of biblical fidelity, freed equally from the suffocating legalism of so much conservative Christianity and the profound accommodation to secularism typical of much liberal Christianity. In the process of doing so, Hays significantly advances the methodological and hermeneutical debate surrounding biblical ethics, setting an agenda which all other interpreters will be forced to reckon with. This is a book well worth buying; you won't regret it.

Chris Marshall  
Head of NT  
Bible College of New Zealand

## Resources

### Missions in a Postmodern Context

*An Intrusive Gospel? Christian Mission in the Postmodern World* by Norman Kraus InterVarsity Press, Downer's Grove Illinois 1998.

Theologian Norman Kraus, professor emeritus at Goshen College Indiana, suggests how Christians might "intervene" in other cultures with a gospel which embraces "humanitarian" service and "spiritual" salvation. The book is an assessment of missiology in a postmodern context, with insights for cross-cultural communication and ministry.

## The Future of Christianity?

*The End of Christendom and the Future of Christianity*  
by John Douglas Hall  
Trinity Press International

This is one of a series of publications in a series entitled Christian Mission and Modern culture, resulting from a project by the Institute of Mennonite Studies, the research agency of the Associated Mennonite Biblical Seminary. The focus of the project is on the church in modern culture.

The series:

- Examines modern/postmodern culture from the perspective of mission.
- Develops the theological agenda that the church must address to recover its own integrity.
- Tests fresh conceptualisations of the nature and mission of the church as it engages modern culture.

This volume in the series is from the pen of the noted Canadian systematic theologian John Douglas Hall who sets out in his Foreword the case that he wants to make:

*Briefly put it is my belief that the Christian movement can have a very significant future - a responsible future that will be both faithful to the original vision of this movement and of immense service in our beleaguered world. But to have that future, we Christians must stop trying to have the kind of future that nearly sixteen centuries of official Christianity in the Western world have conditioned us to covet. That coveted future is what I mean when I use the term "Christendom" - which means literally the dominion or sovereignty of the Christian religion. Today Christendom, so understood is in its death throes, and the question we all have to ask ourselves is whether we can get over regarding this as a catastrophe and begin to experience it as a doorway - albeit a narrow one - into a future that is more in keeping with what our Lord first had in mind when he called disciples to accompany him on his mission to redeem the world through love not power*

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### **A world wide perspective**

*courier* A Quarterly Publication of Mennonite World Conference seeks to nurture community, communication and cooperation in the worldwide Mennonite family. For subscriptions contact Mennonite Press PO Box 307 North Newton Kansas, 67117, USA.

The First quarter 1998 issue contains along with news about Mennonites across the globe, articles on growth of the Mennonite churches across the world, a tribute to John Howard Yoder and a discussion of the historical core of Mennonite identity. It also contains an order form for Mennonite World Conference publications - contact Mennonite World conference 50 Kent Avenue, Kitchener, ON N2G 3R!, Canada.