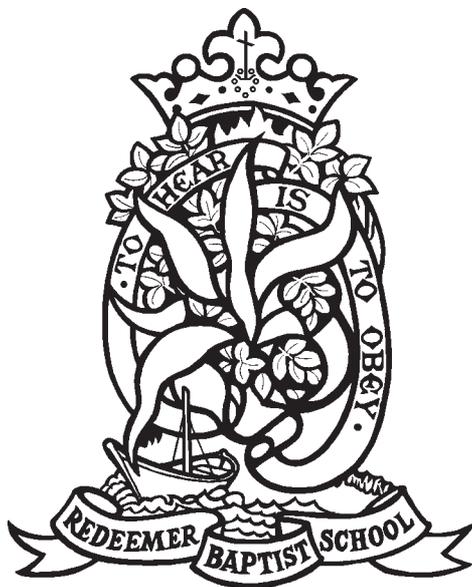


Celebrating Twenty Years

1981 – 2001



THE PRINCIPAL'S ADDRESS

FOR OUR LIFE TOGETHER WE CELEBRATE

Together with

THE HEADMASTER'S REPORT

Presented at

THE ANNUAL SERVICE OF WORSHIP

Our human calling is to be a divine image-bearer in the midst of creation.

Ian Provan
Holistic Ministry

Christians have generally supposed the Bible to be significant precisely because it enables engagement with a truth about God and humanity that can transform human life from the deceptions of self-will and manipulation into what it should be.

R.W.L. Moberly
The Bible, Theology and Faith

Redemption is ... the restoration of the divine image in human beings, and the intrinsically connected reconstitution of the right relationships that we were created to have with God, neighbour and creation.

Ian Provan
Holistic Ministry

THE PRINCIPAL'S ADDRESS

An Anniversary

What do you do with a twentieth anniversary? Do you mark the occasion with a show of erudition regarding the shape and state of education globally, nationally and locally? Or do you allow the past twenty years in Christian schooling to spell out a message of what God has revealed to us during these vital years that allows **the development of Christian schools to be seen in the context of massive cultural changes** that have occurred during this period? I think the latter because it is important to recognise the manner in which our entry to Christian schooling occurred, and to observe the modifications that have been thrust upon Christian schools as a result of those cultural changes whose existence I have mentioned.

An Amoral Era

The Christian School movement came into prominence in the mid 70's. I suspect that one of the issues that brought it into sharp focus was **the amorality** that was introduced in the brief period of **Whitlam's reign** when new "no fault" divorces arose and the family court reigned over the dissolution of our social fabric, à la Lionel Murphy. The life of our children began to be dominated by what was termed **the "progressive" elements of education**, which took care to inculcate into young people **the devaluation of society** as it had long been known, and experienced, and trusted for its worthy foundations. And Christian parents surged in response to the failure of the Public School system to deliver confidence in the system.

A Prophetic Response

The Christian School movement arose because certain prominent people were sufficiently prophetic and, above all, prophetically articulate enough to map the cultural changes and to seek ways in which a halt could be brought to the growing **mass exodus of young people from the ranks of the church** as a result of these changes. Let's face it. Parents lost their children to the world in prodigious numbers. The two prominent elements in the movement were firstly, schools that arose as the result of councils of men and women who sought to establish **the parent-controlled schools**. And secondly, there were churches who believed that they were called to establish, within their church community, a Christian school under the

governance of the church. We knew these as the **Christian Community schools**. Our school was seen to be a vital expression of the mission of Redeemer Baptist Church.

A Modern Downgrade Movement

At the outset, the movement sought to educate the children of Christian believers only. Some still maintain this profile to this day. By and large, however, and gradually, the Christian schools for a range of pragmatic or philosophic reasons, placed no barriers of belief, race or creed upon membership in the schools. The pragmatics were fairly simple. You needed the numbers to survive economically! But there were also some people who believed that the Evangel called for Christian schools to set aside the boundaries of exclusivity in the belief that the **schools could be used for the extension of the Kingdom of God**. We came in that category.

Rights Versus Responsibility

Initially the outcome of Christian school education allowed for co-operating churches to see the loss of their own young people moderated within the context of their church life. But steadily there was an erosion of the idealism that marked the commencement of the movement. In those earliest days salaries, hours on the task, conditions and facilities did not deter the growth of a keen band of very **committed Christians seeking to staff the new schools and to win the battle against secularism**. All this was to give way to certain claims and rights been sought by staff on issues like superannuation and leave, and the general conditions of employment, all of which lessened the divide between the Christian professional and the secular professional. Moreover, **the commitment of earnest Christian parents was eroded by their absorption of the secular world view into their own Christian family life**. This rendered them, at times, holding a world view indistinguishable from the secularised students who entered the ranks of Christian schools. It is this which I wish to address tonight, for in fact, at times it could be said that Christian parents are more demanding and less supportive of the general mores of the Christian school than those who possess no spiritual affiliation.

The World Changed On 11th September. Did It Now?!

It was never more apparent to me when the dilution of those distinctives became startlingly obvious on that so-called fateful day of 11th September. In the November issue of the *Quadrant* magazine, Peter Ryan observed that on that day of the calmly planned murder of thousands, there was released into the atmosphere as a poisonous by-product, more sheer silliness by newspapers than any single event able to be recalled. The concentrated expression of this stupidity appeared in the oft-parroted phrase, **“the world changed on 11th September”**. The world, of course, did not change on that dreadful day. On the contrary, the world reverted to type. You see, the world has been around for a long while—far longer than is understood by the present age that has learned no history. Our school’s reasons for maintaining history as a compulsory subject is our recognition of it as an important component in the shaping of future adults. What happened on that fateful day was really **a stunning reality check, a deep correction within the psyche of the world**, particularly the western world. There two generations that had been feather-bedded grew up (you cannot say they matured) in peace and plenty for which they had not been obliged to fight. They had now lost their comfort-blankets and their rose-tinted spectacles all in one day. **Some would say that the much vaunted glories of postmodernism died that day!**

Changeless Old Adam

We were forced to do a back-flip against all our desires. On that day, we were reminded that the original and changeless old Adam is still at the steering wheel. Those of us who read our Bibles had never the slightest doubt that *“the heart of the sons of men is full of evil, and madness is in their heart”* (Ecclesiastes 9:3). Philosophers in the past have long recognised that the world had to do the best carpentering job it could manage with the **crooked timber of humanity**. And that so much of human affairs and feelings arose, as they said, from the **“foul rag-and-bone shop of the heart”**.

A Long Lull Before a Tumultuous Storm

There had, of course, been **a half century of comparative tranquillity** that followed Hiroshima and the end of the Second World War. This Western “tranquillity” became, in some ways, like a splendid tree whose branches

nevertheless, also shaded and sheltered every kind of strange growth— toadstools and mushrooms, creepers, nettles, and weeds.

Jungle Warfare of a Modern Kind

Safe from frost and storm, says Peter Ryan, there flourished the modern jungle of “complaint”; of “rights” (no duties, please!); of “relative” morality and “doing your own thing”; of psychiatry, of “counselling” for even the most trifling of life’s troubles; of so-called “equality”, and the mentality of “all must have prizes”; of “therapeutic” justice and “no fault” everything, with parasitical lawyers multiplying and battenning and fattening on human envy, greed and spite; of flower-power and pacifism and self-indulgence elaborated into a high art form. And above all, he said, **we saw the rise and rise of “political correctness” to blackmail and bludgeon the expression of any commonsense opinions based on an appreciation of what the world is really like.**

The Illusions of Lotus Land

In our country, Australia, it was Gough Whitlam, as I have said, who began the cultivation of this exotic jungle of benevolent unreality. **We would all live for ever in a Woodstockian womb, largely at the taxpayer’s expense.** Remember the great youth hoedown at Woodstock, USA, which produced the largest crop of drop-outs to come together in the mellow glow and haze of drugs and booze, as a mark of the new peace movement. And we had not completed the job of clearing this lush undergrowth when 11th September came along to help us. It was, of course, a cruel awakening, but **the illusions of lotus land never endure.** Some would say we were “lucky” to have enjoyed fifty years of it; perhaps now we would manage to face up bravely to the cost and the sacrifice entailed by the enormous defence requirements upon which our survival as a nation would increasingly depend.

Dealing With Disorientation

The events of September 11, 2001, are, of course, without precedent. **The enormity of these attacks is disorienting and the immensity anxiety-provoking.** Many people who are professional specialists in handling such trauma find themselves overwhelmed and clumsy. And we, like all schools heavily engaged in multicultural education, have sought to discern the

most helpful ways of dealing with the spoken and unspoken responses of the students, who are being forced to handle these often media-sustained events. The school often receives favourable mention regarding the manner in which goodwill is maintained between a plethora of different racial and ethnic groups. By and large, we don't have to deal with an incipient, smouldering bitterness and distrust between students. It has been vital that the world events of recent weeks have not diminished this climate of goodwill. I am happy to say that staff have seen this basic goodwill remain unbreached, for which we thank God. But the larger cultural issues I have raised, and the fundamental issues that are brought into our consideration remain as a challenge that demands an answer.

What Is Postmodern Critical Theory?

We said already that critical thinkers have expressed the considered opinion that September 11 saw the death of all of the hopes that we had pinned in a postmodern viewpoint. That statement is interesting in itself, coming within the same month that the Sydney Morning Herald exposed **our important new English syllabus as a syllabus that is dominated by "postmodernist critical theory"**. You may not find a ready understanding of the meaning of the term "postmodernism", but you will know it in its outworking. There is a denial by some authors of the existence of postmodernism, often by those whose writings are now in the hands of our students. With it goes **a denial of any objective truth or of any reality that lies behind language. Readers of texts are invited to create meaning for themselves rather than to discover an author's intentions. "Truth" resides in the reader not in the author, and then, only "truth" for that reader.** One of the self-confessed proponents of postmodernism quoted today is **Michel Foucault**, who is best known for **his theory of discourse, the idea that people are all locked into particular belief systems that are laid down by the dominant cultural groups.** Foucault believed **religious and ethical systems are not grounded in genuine values** but are just part of the structure that allows one group in society to dominate another group.

Literature—A Departure from Objective Truth

Students are studying these texts on the assumption that **they no longer study them for the sake of the depth of their ideas about the human condition or any beauty of language and style, which were the hallmark in**

the past of our study of literature. All of this must inevitably be reflected in the kind of exercises that our students are given in the classroom and, above all, in public examinations. For students are going to be **marked on their ability to explore anything presented to them from the narrow theoretical objectives of postmodern theory.**

Language Refers to Objective Reality Outside Itself

The recent 2001 HSC examination highlighted this issue as the preparatory texts placed before students have been superficial and ignore the deeper layers of meaning. Above all, the student was given no place or opportunity to test or disagree with the validity of what was quoted and upon which they had to comment. Here is one student who is invited to **“Write a persuasive article for publication under the heading, ‘Whoever holds the power tries to own the truth’”**. Or again, **“‘Relationships at all levels involve complex power play’. How is this complexity represented in the text you have studied?”** In both cases, the student is given one option. The acceptance of the quoted statement is a given. Those of us with any heart or soul believe that language may be imprecise, but it refers to an objective reality outside itself.

A Rapier Thrust at a Christian World View

We as a school have now laid upon us considerable ramifications. Such direction in course content would force us to categorically reject the central essence of the church’s teaching and accept the new system of education. In this new system of education there are **powerful attempts to undermine our young people’s confidence in the power of language to convey meaning**, but, above all, **for language to contain matters of substance and value, absolute value.** Those of us who have walked and talked the language of education for many years have seen how it has been used in the past as a **powerful tool for the dissemination of ideologies**, but these **most recent phases of critical elements of education push us to deny truth itself.**

Addressing the Challenge

The school will seek appropriate channels of the bureaucracy to challenge these new directions on the basis that they are discriminating against

Christianity. Meanwhile we will seek to expose the lie of this position adopted in our new courses.

God's Revelation of Truth—Jesus Christ

Christian language is fundamentally based on God who revealed Himself in human form as His Son, Jesus Christ, and who unashamedly said two things. One, that He was the Way, the Truth and the Life, and two, that **Satan is a liar and the father of all lies**. This current postmodern mind set being forced upon us is spawned by the father of lies.

An Antidote to an Impregnated Culture

Our staff would know the degree to which you, the parents and guardians of the children of this school, have been **captured by the pervasive nature of the culture** in which **the media has fed you the lie of postmodernism**. You may not understand its outworking or be able to define it, but your life is saturated with it, because **it is the culture**. It's your daily papers, your magazines, your internet uptake, your TV soaps, your films. And your children carry the baggage of all of the elements of this background to their life into the classroom and into the playground. Because of their age, we have never previously mounted a case in the school against the theory and practice of postmodernism. What we have done is saturate the children with the only antidote that can deal with it, and **this antidote is the outworking of the truth of the revelation of Jesus Christ**. In the school, it finds its greatest expression **not simply in doctrinal truth**, vital as that is, **but in the love and care which characterises our school as the active expression of that truth**.

The Role of our Compulsory Camping Programme

In our camping studies programme for 2001, we have been engaged in **the battle of the truth and the lie**, exemplified by stories from the Scripture. In this year's camping programme, we have been impressed with the profound impact of the camp studies on all levels of the student body. And staff who have been the backbone support of the daily teaching received in the camping programme have been amazed at **the manner in which students have grasped the nature of truth at the heart of the studies, and their expression of the degree to which they live in the ease of the lie**.

A Redemptive Mission

All that I have been outlining serves to allow you to see the manner in which the student is taught to address the academics of the school, where the content of our curriculum is not brought forward to be merely informative but **to be redemptive in the whole life of the child**. This you will not receive in a school whose whole existence is solely “results driven”, without any regard to the full-orbed growth of each student.

An Expression of Thanks

All this is expressed in this note of thanks: “Thank you for the much time and effort that you have put into Bible study each Thursday (lunch time)”, writes a departing Year 12 student to Karen Cannon who devotes herself to weekly voluntary meetings with students. “Thank you for your **underlying concern for the spiritual well-being of the students of this school**. Thank you for the help and hope you’ve given to me in this way and may your work continue with God’s blessing”. That’s written by a maturing senior student who has come to understand the expansive role of the school in the whole of his life. There is a student who has touched base with what the school is all about. It must be said that our helpful critics express to us that they (the critics) have failed to grasp what has been so readily absorbed by that student. These positive, constructive critics emerge from the parent body as friends of the school, with a major beef that they long to discover how we can convey faithfully to them, the parents, just what is the length, breadth and height of the school’s ministry, because of our rootage in a long history of Church life out of which the school’s mission arises.

A Fellowship of Renewal

The Redeemer Baptist Church can be seen to have **critical links with significant expressions of the 2000 years’ journey of the Christian Church**, in which there has been an oscillation between structured institutions and renewal movements. They range across all denominations and countries where the Christian Church has flourished. It is not without significance that the full title of the Church is **Redeemer Baptist Church—a fellowship of renewal**.

Humanitarian Living and a Strong Impulse of Mission

Ronald Knox in his monumental works entitled “Enthusiasm” wrote of expressions of religious renewal throughout the Middle Ages and said that these movements of renewal addressed the institutional church by **the strong characteristics of humanitarian living and a strong impulse of mission**. In the centuries that followed, we can identify the Anabaptists, the Moravians, and the Wesleyan Movement as among the many expressions of it. These were the same strong impulses at work across the world in the Christian Church in the **renewal of the 1960’s and 70’s, and our history** emerges from our association with that movement at that time, a movement evident in Catholic, Episcopal (Anglican) and the mainline Protestant ranks.

Desperate Times Create Desperate Rethinks

In the early 70’s, a number of us who were to be the nucleus of Redeemer Baptist Church found ourselves in a new dilemma. We were essentially orthodox and conservative, yet circumstances forced us to revise our orthodoxy. Up to this point we viewed **the church as missional, but with a sole focus—the saving of souls**. Anything else could be deemed modernism and therefore subject to rejection. But we were placed in the position where desperate youth had sought out our help to address the unorthodoxy of life style engaged in by members of these existing bikie gangs. And they had positioned their lives within the orbit of our orthodox lives. What was to be our response?

An Incarnational Mission

There had been a range of Christian world conferences around this time—the Lausanne Conference of Evangelicals, the World Council of Churches representing liberal thinkers, and the Roman Catholic Church, not the least notionally being Vatican II. Papers emerging from **these conferences highlighted the Trinitarian nature of mission**. That is, it was a work of God as Father and Son and Holy Spirit. It was clear that **mission would be incarnational**—that just as Christ as God came to earth in the flesh of man, **we would be the incarnational arm of the Church to the world**. The reports spoke of a holistic ministry.

An Expanded Mission Embracing Community, Justice and Creation

These young people from the drop-out scene and the drug culture, though they would not have known it, were asking us to flesh out the findings of these conferences. They were no longer to be seen as souls to be saved, but as **persons that God wanted to make whole**. And to do so, **mission would call for the creation of genuine community** and the beginning of a struggle with the world of injustice that had partially given rise to the plight of those people. And lastly, that all of the word-play and horse-play about “greenies” and the “environment” could not be dismissed without recognising that God had ordained that **we had a responsible stewardship to His Creation**.

The Call of the Spirit

God was calling us by His Spirit to move beyond the orthodox, ecclesial structures of the institutional church to a new life and **a new way of living** for the sake of those young people placed in our midst.

The Truth Shall Set You Free

It was at the same time **a freeing and a challenging experience**. We would remain mission by nature, yet it would possess a fresh re-evaluation of what was truly mission in our evolving church structure, as we saw how many areas of the church had been formed into **intentional communities** and **empowered for mission** by no longer seeking a validity in a church programme, but in **a spontaneous leadership of the Holy Spirit**. The people who came with needs took us away from a narcissistic inward search for our own spiritual development, which nevertheless blossomed in the climate of a surviving community.

The Failure of Truth and the Collapse of Certainties

One of the men who addressed a number of churches in Sydney, including our own, during the 1970's was Charles Ringma, who currently is Professor of Mission and Evangelism at Regent College, Vancouver, Canada. At that time of this contact with us, he was the Director of Teen Challenge in Brisbane and a member of a supporting Jubilee community. He still makes the point today that **the church is essentially organic and charismatic; ex-**

isting for the purpose of the Kingdom of God and is **involved in family**, in **neighbourhood** and in **nation building**. In such a community, lay people are free to minister, women are free to participate, the poor are an integral part of it and pastors are free to disciple. The church finds itself today in a scene where the major religions continue to be shifting in what we call a post Christian world. It is a world where the truth no longer reinforces the society and a world where the certainties and ideologies of the past have collapsed.

Cultural and Ecclesiastical Orphans

Ordinary, everyday community should be the expression of our urban life and neighbourhoods, yet they are suffering the daily loss of the primary community that should be at the heart of their existence. This means that **most of us in our western society have little memory of Christianity**. **Rationalism**, affairs of the mind, have undermined our faith; **relativism** has undermined our proclamation—**without absolutes we have no certainties**; **individualism** has undermined community, and **consumerism** has affected religious affiliation—**the church is seen to be marketing a product as a commercial enterprise**. And, I am sorry to say, Christian schools are marketing education on the same terms. Today, there are **many who would even name themselves as Christians, yet who wander as cultural and ecclesiastical orphans**. That is why we can today offer those who come into our midst the rich ingredients of the truly Christian life that have remained as what some people term, 'the dangerous memories of early Christianity'. They are dangerous to the degree to which they challenge us to forego our selfishly forged and privatised life in favour of unlimited surrender of our lives to Christian service.

The Dangerous Memories of Early Christianity

And what are the memories? **The church as a community of place where people come together** to worship and learn and serve, to play and to just be. **A community of relationship where one builds bridges of trust** and openness and accountability and caring and sharing. **A community of mutuality where all receive a range of gifts** by the Holy Spirit, where all contribute and participate. **A community of forgiveness where all of our social masks fall away** and we live our true selves in front of our brothers and sisters, with all of the pain and struggle that ensues. A place where we will fail one another again and again, and will need to be reconciled again

and again. **A community that seeks to wash the feet of the world**, that intentionally structures itself to serve the non-Christian members of families, neighbours and neighbourhood. This is the community that undergirds our school, and it is this that draws people to us wherever the school goes. Because something within the very psyche of people is stirred by the life that your children present to the world whenever we go abroad—whether it is on the sands at Mollymook, or the Great Hall at the Opera House, or eating together as a class in a restaurant, or on public conveyances, in caravan parks or in shopping centres. People come out of the woodwork to talk. It is as though **the demonstrated life of the school strikes a chord of remembrance of better days and better ways from the past.**

Change Measured in Concrete Terms of Changed Lives

Were you to come to understand this fully, and I say at this stage that we have failed you in being unable to communicate the richness of what we are offering, according to advice we receive from our critics. But were you to capture fully what your children are immersed in, you would not bring to us the broken flotsam and jetsam, and mental disasters who have been determined elsewhere as hopeless academic non-performers, and watch us within a very short time re-fashion such students into balanced, intelligent, competent students, only to have you thoughtlessly whisk them away to a selective school **as though you owe God nothing for what He has graced you with in the transformation of your child.** Dozens of you have commented on the manner in which year by year you watch your children come home from our camping programme, not just happy with what they have done and achieved, but also happy in **the perceivable, measurable and long-standing changes in their lives** that you readily talk of to us. Herein lies the wonderful underlying mystery of the church whose mission is the school. And God has deigned us worthy of being sustained for nigh on thirty years of this mission without falling into institutionalism.

Future Expressions of Change

In the last two days, **we have completed the documentation for the exchange of contracts for the sale of our properties in Castle Hill.** Last Thursday, we met the officers of Parramatta City Council and Baulkham

Hills Shire Council who have established a single co-ordinating committee to handle the difficulties of developing a master plan acceptable to both Councils. The school property straddles both local government areas. The plan embraces the future development of the fabric of our school's building expansion programme, as well as the plan of medium development of forty dwellings to handle the shift of all of our ministering people into dwellings to be constructed on the current school property. The total settlement of this sale is scheduled one year on from yesterday, December 2, 2002.

The Cultivation of a New Faith Generation

And we will face afresh a **call to maintain the mission of our community life to the world** and in particular, in its mission to the families of the school. Nothing in our domestic living arrangements new settlement can afford to become a private holy huddle. Many of us have grown up with a large proportion of our lives being **excited by the continuing revelation of God's plans and His intentions for His ministry among us**, and outwardly to you. Never more than now will we need to be positioning our life in Christ to see that we are cultivating a new generation to receive the baton of our past ministry and carry it into the future.

Castro's "Most Powerful Dream"

Fidel Castro recently celebrated his seventy-fifth birthday and on the eve of his birthday, Castro made a powerful gesture. He publicly handed the Cuban flag to the head of the Cuban communist youth organisation. The flag, he said, represented a shining torch to light the way of communism into the future. At that moment, Castro was metaphorically enacting what he called **his "most powerful dream"**, that **Cuba's younger generation take over from him once he is gone** to keep the revolution alive. He knows that if he fails to teach Cuba the communist world view, the revolution will eventually die out.

Torch Passing

We might wince at the thought of a strong new generation of young people working to keep communism in Cuba after Castro's gone, having seen the sad results of communism. Yet there is something for us to learn in Castro's symbolic gesture. **The torch passing is essential for us as Chris-**

tians if we are to keep Christianity and a Christian world view alive for future generations.

Learning to Think About the Questions of Life and the Future

However fickle the flame of Christianity might shine in the world today, it shines because of our dedicated elders—parents, grandparents, pastors, theologians, teachers, youth leaders, schools who have taught Christian doctrine and Christian practice to those generations. It is for us to be careful to do some of the same to continue the work. **Faith is the foundation of that legacy.** It enables us to give one of the most significant gifts of all to our children. It goes beyond teaching our children Bible studies and right doctrine. **We are teaching them to think.** The world is an increasingly complex place where we face questions on bioethics and now terrorism, entertainment, careers, and sexuality, to name but a few; questions that we could not have imagined a generation ago. It causes us to ask **what will today's infants and teenagers face when they are our age?** If we merely teach them to think about today's issues, we will not effectively prepare them to creatively think about tomorrow's. **They need to learn firstly how to think—specifically, how to think biblically** about all the questions of life. When we teach children the word of God and its ramifications for life, we leave them a great inheritance. It is those **children nurtured in the faith who grow up to be the adults who keep the faith.** What a challenge! It is not only a challenge for you who are the Christian parents of this school, but for all of us who are prepared to take advantage of every opportunity to carry God's Word and a biblical world view into the future.

God's Consistent Leading

If Fidel Castro is working to make sure communism is passed on to a new generation of Cubans, how much more should we make sure that Christ and a biblical world view are passed on to a generation here. I may not be around to hear of our fortieth anniversary, but I trust that what has been spoken here tonight will be heeded in such a manner that **we will remain unswervingly faithful in the years that lie ahead** in a fashion that is commensurate with the way that we have functioned the last twenty years, and that we will see the consistent hand of God leading us and directing us in ways that we could never have conceived.

The “Critical Mass” Of Our Future Development

May the Lord enable there to be a growing number of you who become the “critical mass” of our future development; **where the vision has been caught and the will is bent on doing God’s will** in the field that remains white unto harvest, the field of Redeemer Baptist School.

N.F. Cannon

Principal

If our central commitment is to Jesus, who is the Word of God incarnate in our history, we shall know that in following him we have the clue to the true understanding of all that is, seen and unseen, known and yet to be discovered. We shall therefore be confident explorers.

Lesslie Newbigin
Proper Confidence

The West is at a crossroads. In a world of lies, hype and spin, there is an urgent need for people of truth at all levels of society. There is quite simply no other way to live free. The choice is ours. So also will be the consequences.

Os Guinness
Time for Truth

When a man really tells the truth, the first truth he will tell is that he himself is a liar.

G.K. Chesterton
What's Wrong with the World?

The confidence proper to a Christian is not the confidence of one who claims possession of demonstrable and indubitable knowledge. It is the confidence of one who had heard and answered the call that comes from the God through whom and for whom all things were made: 'Follow me'.

Lesslie Newbigin
Proper Confidence

Only the obedient believe, and those who believe are obedient.

Dietrich Bonhoeffer
The Cost of Discipleship

If we allow the Bible to be that which we attend to above all else, we will be saved from the danger of the mind open at both ends, the mind which is prepared to entertain anything but has a firm hold of nothing.

Lesslie Newbigin
Proper Confidence