

A Quiet Revival Reviewed

A response to *A Quiet Revival, Geoffrey Bingham in Life and Ministry* by
Martin Bleby

Conversations along the way

Don Priest

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Contents

<i>Introduction</i>	<i>1</i>
Martin Bleby and New Creation Publications Inc.	4
<i>A Quiet Revival</i> proposed	4
<i>A Quiet Revival</i> profiled	5
A lament	6
A lost opportunity	6
A festschrift	7
Other options	8
Geoffrey Bingham and New Creation Publications Inc.	9
Perspectives	9
Several aspects	9
Contact and Involvement	9
Profile	10
People oriented	10
Affirmation, encouragement and enrichment centred	11
Integrity focused	11
Authenticity generated	11
Service disposed	12
Wisdom and witness motivated	12
Creation centred	13
Order of Australia	13
Ministers, Team members and layperson volunteers	15
Volunteers	15
Priorities	15
Schools, classes, missions and courses	17
Publishing, books, music and information and communication technologies	18
Governance	18
Structure, accreditation and funding	18
Facilities	19
The work of helpers	20
NCPI's Team and teaching ministry	21
Some summary observations	24
My participation in New Creation Publications Inc.	25
Early involvement	25
Meningie and Point Pass connections	26
Information and Communication Technologies ministries	27
Embracing new technologies	27
John Dunn	28

Opportunities taken and missed	30
My participation from 1990 to 2006	31
Music ministries	32
New Creation song and music books	33
New Creation Hymn Book volume 1	35
New Creation Hymn Book volume 2	37
New Creation Hymn Book volume 3	38
Music resources on NCPI's web site	39
Digital recordings of music	39
A Quiet Revival on music ministries	41
Martin Bleby's music	45
Lay teaching and pastoral ministries	45
New Creation Publications Inc.: Closure	47
Prayerful discussions	47
A man, a movement and a monument: <i>A Quiet Revival</i> launched	48
Children and youth ministries at the last Summer Schools	48
Conclusion	50
Overview	50
Governance	50
Economic	51
Educational	51
Ecclesiological	51
Ministry	52
Character	53
My Participation	54
Appendix 1: Geoffrey Bingham's song-poems	55
Categories in the <i>New Creation Hymn Book</i>	55
Knowing God as King, Creator, and Redeemer	55
Living in the Father, the Son, and the Spirit	55
Living in God the Father	55
Living in God the Son	55
Living in God the Spirit	56
Living in the Grace and Mercy of God	56
Knowing God in Prayer	56
Categories in <i>Geoffrey Bingham – Theologian and Troubadour</i>	57
Jesus Christ, atonement and reconciliation	57
God the Father and the Trinity: families and communities	57
Spirit of the living God	57
The reign of God	57
Gender and marriage	57
Creation, re-creation, humanity and covenant	58
Love, holiness, grace, mercy and presence	58
The people of God	58

Ministry and counselling	58
Law, authority and truth	58
Composers and Arrangers (excluding public domain tunes)	59
Appendix 2: A selection of Geoffrey Bingham's books	61
Overviews	61
Jesus Christ, atonement and reconciliation	61
God the Father and the Trinity: families and communities	61
Spirit of the living God	61
The reign of God	61
Gender and marriage	62
Creation, re-creation, humanity and covenant	62
Love, holiness, grace, mercy and presence	62
The people of God	62
Ministry and counselling	62
Law, authority and truth	63
Appendix 3: New Creation Publications Inc. seasonal schools	64
Summer Schools	64
Winter Schools	64
Appendix 4: <i>New Creation Hymn Book</i> Introductions	65
1999 volume 1 music edition	65
2010 volume 3 music edition	66
Appendix 5: Martin Bleby's songs	67
Appendix 6: NCPI newsletters	68
15 November 2007 Circular	68
20 July 2012 Newsletter	71
22 October 2012 Newsletter	72
7 December 2012 Newsletter	72
24 January 2013 Newsletter	73
Appendix 7: A testimony to Geoffrey Bingham's ministry	74
<i>Conversations along the way</i>	76
<i>Acknowledgements</i>	77
<i>References</i>	78

Introduction

A Quiet Revival Reviewed provides some reflections on Martin Bleby's book, *A Quiet Revival*.¹ I outline aspects of my contrasting relationships with Geoffrey Bingham and his New Creation Publications Inc. (NCPI, known as New Creation Teaching Ministry, NCTM) successor, Martin Bleby. I reflect on my long-term, voluntary, after-hours, diverse NCPI involvement and takes several steps to honour some of the laypeople with whom I much appreciated working.

I have delimited most of the first part of *A Quiet Revival* which covers Geoffrey Bingham's life prior to returning to Australia from Pakistan.² The remaining chapters profile Geoffrey Bingham after he moved to Adelaide following what he saw as his 'cold reception' in Sydney.³ Martin Bleby contrasts this response with Geoffrey Bingham's ministry as Adelaide Bible Institute Principal – a ministry with which Ian Pennicook, John Dunn and Kazuo Sekine had early contact.⁴

I have also excluded commentary on Martin Bleby's views of Geoffrey Bingham's theology, having decided it was preferable not to use Martin Bleby's self-imposed Procrustean framework as a hermeneutical lens through which to view Geoffrey Bingham's theology. Although earlier drafts of this book included a brief outline of Geoffrey Bingham's theology as he expressed it in his song-poems, I have now published a longer perspective in *Geoffrey Bingham – Theologian and Troubadour*, with supplement, for this purpose.⁵

I first met Geoffrey Bingham in January 1972 and continued to relate to him for the rest of his life, though at reduced levels after mid-2005. His frequent conversations with me while I managed and upgraded his digital technologies, and assisted him in using them more effectively, included theological and ministry perspectives and occurred in positive contexts that related to his aims to mentor by encouragement and enrichment.

His interest in people and their stories, along with his focus on sharing his biblically derived perspectives, was evident. I appreciated his respect for my vocation in the public education system and his acceptance of the insights that I brought to my teaching and preaching, and my music and information technology ministries, from my different fields of interest. I am grateful for the opportunities he provided me over more than twenty years to present 49 seasonal school sessions

¹ Martin Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry* (Blackwood, SA: New Creation Publications Inc., 2012).

² Ibid., 1–200, 203–207.

³ Ibid., 221ff., 233ff.

⁴ Ibid., 234, 236.

⁵ Don Priest, *Geoffrey Bingham – Theologian and Troubadour* (2025); *Geoffrey Bingham – Theologian and Troubadour Music Supplement* (2025).

and over 150 class sessions and for his consistent affirmation and wise counsel. I have collated the resources I have kept, editing and self-publishing many of them.⁶

I contacted Martin Bleby after moving to Point Pass in January 1981 and met with him until April 2009. I wanted to share greetings and good news from the homegroup in which he had participated prior to our time at Meningie. I presented a Lenten series on the cross in St. Hilda's Anglican church hall, Eudunda, and shared notes and spoke on peace at a Pentecost service at Coober Pedy. I led sessions at a St. Andrews Anglican church camp and devotions at two three-hour Anglican Good Friday services at the same church.⁷

I encouraged him to contact Geoffrey Bingham and to attend Summer Schools. I can find no mention of my efforts in any of his publications. His version of me and my lay teaching ministry in his Kapunda parish, published as my NCPI guest, forms the ongoing basis of his narrative about himself and his ministry.⁸

His 1985 *Vinedresser* booklet uses a generalised adverse claim about me which lacks evidence or explanation, which ignores my positive participation in the Kapunda parish as a licenced lay preacher, and which violates my request that he not publish it – all in the context of his claims about our unbroken friendship.

His false and misleading *Vinedresser* claim is bookended by his 2008 official, condemnatory verdict about me *as a person*, which he sent unannounced without negotiation, evidence or explanation, after I concluded my NCPI involvement.

He profiled his verdict as being approved by NCPI Council, even though they had not read it and may have not known he had written or sent it. Despite my repeated efforts, he has never identified anything I have said or done about which he has had any concerns and has repeatedly refused to review, revise or revoke either his *Vinedresser* booklet or his NCPI verdict.⁹

⁶ Published by NCPI: *Pastor, the Teacher, and the School, The* (Blackwood, SA: New Creation Publications Inc., 1987); *Happening of the Cross, The* (Blackwood, SA: New Creation Publications Inc., 1984); *God Is Not up for Re-Election* (Blackwood, SA: New Creation Publications Inc., 1984).

Self-published: *Living in Love and Freedom* (Printed by Openbook Howden, St Marys, South Australia, 2017); *In Triune Community* (Printed by Openbook Howden, St Marys, South Australia, 2019); *Meditations on Hope and Peace* (Printed by Openbook Howden, St Marys, South Australia, 2022); *Living Love* (Printed by Openbook Howden, St Marys, South Australia, 2022); *Travelling Together* (Printed by Openbook Howden, St Marys, South Australia, 2022); *Towards Eternity* (Printed by Openbook Howden, St Marys, South Australia, 2022); *Meditations on Resilience and Renewal*, vol. 1, (Printed by Openbook Howden, St Marys, South Australia, 2022); *ibid.*, 2..

⁷ Priest, *Living Love*, 87–120; *Towards Eternity*, 31–60. I led devotions at a third Good Friday three-hour service at St. Alban's Anglican Church, Largs Bay at Andrew Klynsmith's invitation, *ibid.*, 61–76.

⁸ Martin Bleby, *Vinedresser, The: An Anglican Meets Wrath and Grace* (Blackwood, SA: New Creation Publications Inc., 1985, 1993); 'Marble Media - About,' <https://martinbleby.com/about/>. Cf. Don Priest, *Vinedresser Revisited, The – a Response to The Vinedresser, an Anglican Meets Wrath and Grace by Martin Bleby* (2019); *On Earth as in Heaven – Lay Ministry with Martin Bleby* (2024).

⁹ *On Earth as in Heaven – Lay Ministry with Martin Bleby*.

A Quiet Revival Reviewed

A Quiet Revival Reviewed reflects on Geoffrey Bingham's ministry in the context of Martin Bleby's *A Quiet Revival*. After reviewing Martin Bleby's outline of his proposal to write and publish his book, I include a lament that he opted for an artificial construct, and that he did not use a framework that gave direct voice to a range of other people associated with NCPI.

A Quiet Revival Reviewed provides perspectives on Geoffrey Bingham's leadership and a sketch of his ministry before commenting on Martin Bleby's description of Geoffrey Bingham's Order of Australia award. It responds to Martin Bleby's depiction of NCPI volunteers before reflecting on NCPI's publishing, music and information and communication technology resources and processes. It then considers his references to NCPI's governance structures and culture.

A Quiet Revival Reviewed finishes by including an outline of and a reflection on aspects of my long-term, wide-ranging NCPI participation in the light of Martin Bleby's views about laypeople and their diverse NCPI ministries, before providing several appendices relating to NCPI and its music, books and seasonal schools.

A Quiet Revival Reviewed is a layperson's journal, written and shared in the hope that it will encourage growth in community and understanding as we care for one another in this beautiful but troubled world. It is published as a thanksgiving for the communities in which we lived and for the opportunities I was given to share in their gatherings for worship. I hope that reading this book helps motivate further exploration of biblical themes and passages in their historical and theological settings, and that, in so doing, readers find peace, joy and hope. I hope that reading it deepens worship, encourages relationships and enriches application to everyday life.

Don Priest

June 2021, June 2025

Martin Bleby and New Creation Publications Inc.

A Quiet Revival proposed

Martin Bleby, in a ‘draft revised proposal’ concerning his then planned book, *A Quiet Revival*, proposed that while he and an ‘editorial committee will have final say as to what is included, others may be involved in the process of research and identification of suitable extracts’. He stated that his book would be

A biographical history of Geoffrey and the [New Creation Teaching] Ministry arranged according to a theological rationale, compiled [by Martin Bleby] from carefully selected extracts of Geoffrey’s writings, and contributions from others, joined by a link text. It would be an overview of the person and his ministry, and would give a taste of his writings, in the hope that some might come to read him more widely. It was to be a testimony to what God had done, and it would glory in God’s great grace, mercy and peace. It was to serve as an example and an indication of how God revives His people.¹⁰

I expected that one supreme *vote* would occur, one dominant *voice* would prevail, and one *version* would be prepared while other people would research and identify suitable material with little or no acknowledgement by him of their efforts. I expected ministry would be mainly seen as teaching sessions (rather than learning activities), with little emphasis on pastoral concerns (which Geoffrey Bingham prioritised). I expected lay leadership (especially in the extensive family ministries at Summer Schools) and lay ministry (including teaching at seasonal schools, growing digital technology environments to facilitate publication of books, and creating, scoring, publishing and recording music) downplayed as business and organisational rather than as part of a diverse and inclusive ministry community.

My experience of Martin Bleby’s authorship of *The Vinedresser* led me to revoke my initial consent to work as one of his assistants. I lacked confidence that his narrative would accurately align with what happened, that he would engage in transparent and detailed collaborative conversations, and that his account would be respectful of or appropriately honour the substantial lay involvement that directly flowed from Geoffrey Bingham’s wide-ranging pastorally oriented teaching and preaching ministries. I was concerned Martin Bleby would reframe Geoffrey Bingham’s ministry in his own image, much as he had done with mine.

Martin Bleby’s request for me to prepare potential material about NCPI music resourcing revealed his lack of interest in any insights I might have had regarding Geoffrey Bingham’s life and ministry – even though I had known and been involved in ministry with Geoffrey Bingham in university and other contexts for nearly a decade prior to meeting Martin Bleby.

¹⁰ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 4.

A Quiet Revival profiled

Martin Bleby's Introduction to *A Quiet Revival* highlights what he wanted readers to know about his purpose in writing his book. His detailed efforts in explaining that writing his book wasn't his own idea are rather convoluted. He implies that Geoffrey Bingham and God wanted his book written and that any thoughts about his own 'notoriety' were not open for discussion – though he managed to mention Geoffrey Bingham's alleged sinfulness relating to fame while self-mocking his own efforts at fame and glory.¹¹

The rice cakes incident and other prisoner of war experiences had shaped Geoffrey Bingham's priorities and theology. Why not commence where Geoffrey Bingham's post-war ministry began rather than with a negative narrative about fame?¹²

If Geoffrey Bingham's 'life and ministry' brought 'blessing to many' and created 'a story ... that needed telling', then glorifying 'God and His gospel of grace' could best centre on God living in *all* of God's people. Glorifying God means honouring God's creative and redemptive work *in all humanity* without prioritising ordained ministers so strongly, and focusing more on the living reality of being and acting *together* as God's reconciled community.¹³

Martin Bleby explains that quiet revivals are about 'God's deep work of love and grace'. He then contradicts his notion of silence by indicating that this divine action 'had flowed out richly through preaching, teaching, writing and personal ministry into the lives of so many others, impacting churches and communities in Australia and overseas over several decades'.¹⁴ (He was hopefully not thinking laypeople should remain silent about deep, rich actions of God's love and grace.)

He persists with his quietness euphemism only to emphasise that

for the most part it had been a case of 'preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching' ... by 'preaching the Scriptures, and especially the great themes' with a view to an eventual 'great outflowing of grace and the Spirit

¹¹ Ibid., 3. Cf. Bleby, *Vinedresser, The: An Anglican Meets Wrath and Grace*, 12; *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 310–315.

¹² Cf. Geoffrey Bingham, *True God or New Guru?* (Blackwood, SA: New Creation Publications Inc., 1979); *Sons of God Are the Servants of All, The* (Blackwood, SA: New Creation Publications Inc., 1982); *Shepherds of the Flock, Eldership in the Scriptures* (Blackwood, SA: New Creation Publications Inc., 1985).

¹³ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 3. Cf. Lesley Hicks and John Sandeman, 'His Ministry Was Wider Than One Church: Geoffrey Bingham, 1919-2009,' <https://www.smh.com.au/national/his-ministry-was-wider-than-one-church-20090616-cgh3.html>.

Cited on Jason Goroncy, 'Geoffrey Bingham,' <https://jasongoroncy.com/?s=bingham>: 'Geoffrey Bingham: His Ministry Was Wider Than One Church,' <https://jasongoroncy.com/2009/06/19/geoffrey-bingham-his-ministry-was-wider-than-one-church/>

¹⁴ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 3.

in the truth of Christ', brought about by 'the power of the gospel proclaimed in the power of the Spirit'.¹⁵

He then returns to his first theme, so highlighting its importance to him. He wants us to believe that *his* construct and design of *A Quiet Revival* was given by inspiration: 'it had come to me', when in reality *he* decided to use this form, that *he* would compile it 'from carefully selected extracts of Geoffrey's writings', and that *he* would adapt, modify and re-write any 'contributions from others' according to *his curated version and views of Geoffrey Bingham's life and ministry*.¹⁶

Martin Bleby labours on apparently attempting to ensure we do not think that *he* thought writing *his* book was important: 'I presented an outline of this to the meeting, and it was accepted ... all under the approval of Geoffrey Bingham'. He then takes us on a journey of pity-seeking and self-virtue signalling. What were the 'demands of ministry' that hindered his main priority of writing his book? Why did he depict his ministry as *demanding* and not *delightful*? What innuendos was he documenting about his perceptions of *laypeople* and *their ministries* under *his direction* as Director of Ministry? What harvests was he reaping after being on NCPI staff for more than five years and associated with NCPI for about a quarter of a century? Why was NCPI fading and not flourishing under *his ministry*?¹⁷

His failure to meet his self-targeted publication timeline was apparently not his fault. It seemingly had nothing to do with unrealistic expectations: 'It may have been that the time was not yet right' because 'Geoffrey's health [had] deteriorated'. I recall Geoffrey Bingham using the phrase 'a man, a movement and a monument' numerous times. He may have seen Martin Bleby writing *A Quiet Revival* as building a monument while NCPI experienced declining and disintegrating 'movement' under Martin Bleby's *direction* and *ministry*.¹⁸

A lament

A lost opportunity

Whatever benefits come from Martin Bleby's profiling of Geoffrey Bingham, a substantial opportunity to honour Geoffrey Bingham and to work collaboratively (rather than processing other people's research for his own publication) was lost. Martin Bleby could have facilitated a book focusing on Geoffrey Bingham's history (including his NCPI ministries), with a separate publication reflecting on his theology and poetry. These books could have referenced something of his short stories and novels.

¹⁵ Ibid., 4.

¹⁶ Ibid., 4.

¹⁷ Ibid., 5. Cf. Priest, *On Earth as in Heaven – Lay Ministry with Martin Bleby*.

¹⁸ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 4, 5.

These publications would have provided a richer testimony to the breadth and depth of Geoffrey Bingham's life and ministry. They would have given voice to people associated with NCPI from diverse social, theological and ecclesiastical contexts and facilitated NCPI's growth. They would have also aligned with the thoughts of the Heads of Christian Churches in South Australia on his death:

He was deeply loved and highly respected by everyone who got to know him and his fervency of faith, integrity of heart and intolerance of a cross-less Christianity shone out of him through to the end ... Geoff's legacy will not be forgotten and his influence will continue to be felt through many generations.¹⁹

*A festschrift*²⁰

Along with those in the wider Australian Christian community familiar with Geoffrey Bingham's ministry (such as Jason Goroncy),²¹ NCPI speakers included people with significant theological qualifications and pastoral experiences.²²

Martin Bleby could have asked those with post-graduate qualifications (which Martin Bleby lacked having not completed a theology degree) including Ian Pennicook, Noel Due, Robin Mitchell, James Kreig, Siew Kiong Tham, John Calvert and Hank Schoemaker to profile aspects of Geoffrey Bingham's theology and provide a theological, social and pastoral reflection and response.

A range of pastoral perspectives would have added rich insights, especially given Geoffrey Bingham's heart for pastoral ministry and sensitivity to people's stories. These pastoral viewpoints could have also come from Deane Meatheringham, Grant Thorpe, Trevor Faggotter, Andrew Klynsmith, Randall Lawton, Brian Arthur, Jonathan Button, Derek Schiller, Bryce Clark, Ray Bell, Simon Dent, Shane and John Kammermann, Jonathan Mitchell, Rod James, Graham Taylor, Keith Chessell, John Dunkley, Mark Crabb and Kym Smith.

Martin Bleby could have included laypeople such as Wayne Lines, Neil McIntosh and Helen Farmer, who faithfully used Geoffrey Bingham's resources over many years. He could have asked those involved in the extensive NCPI family ministry programs at the Summer Schools to share insights.

¹⁹ Ibid., 6.

²⁰ 'a *Festschrift* ... is a book honouring a respected person ... It generally takes the form of an edited volume, containing contributions from the honouree's colleagues, former pupils, and friends'. <https://en.wikipedia.org/wiki/Festschrift>.

²¹ Cf. Goroncy, 'Geoffrey Bingham'.

²² 'New Creation Teaching Ministry Resource Library,' New Creation Publications Inc., <https://www.newcreationlibrary.org.au>.

John Calvert could have contributed helpful historical perspectives using his long-standing ministry and his academic background as a church history researcher and lecturer and a coordinator of tertiary supervised field education.

Rob Linn's experience and insights in teaching history at tertiary level, in operating a private history consultancy business and in writing and publishing numerous history books could have enriched a history of Geoffrey Bingham's ministries. The stories and testimonies of those who attended annual seasonal schools or who were present at Geoffrey Bingham's funeral service – nearly all of whom were not actively involved in NCPI under Martin Bleby's leadership – were never to be shared in any NCPI publication.

Other options

The structure of *A Quiet Revival* as a 'biographical history of Geoffrey's life and ministry, arranged according to a theological rationale' raises more questions than provides answers:

- Was Geoffrey Bingham's thinking linear and sequential as outlined?
- Did Geoffrey Bingham reflect on themes in the manner described?
- In what ways are the nominated insights inter-related?
- To what extent does Martin Bleby's allocation of narratives to these themes distort his narrative and create false and misleading impressions about Geoffrey Bingham's life-story and theology?

Other options were open to Martin Bleby that would profile and honour Geoffrey Bingham's creative and pastorally oriented thinking and ministry in its historical settings, rather than using an imaginary construct which trimmed and extended the evidence to suit the narrative Martin Bleby had designed.²³

I believe a wide range of themes interested Geoffrey Bingham throughout his life, and that he created a polyphonic, fugal literary song-poem that reflected his creative artistry and life's journey.

²³ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 286. Honouring 'Geoffrey in that ministry God has given him, and [being] with Geoff in whatever God is doing among us in our day' did not entitle Martin Bleby to frame Geoffrey Bingham's character and theology according to Martin Bleby's own ecclesiology and theology.

Geoffrey Bingham and New Creation Publications Inc.

Perspectives

Several aspects

There are several aspects of my long-term contact with Geoffrey Bingham that are significant regarding the ways I knew and understood him. My perceptions of him grew from our many dialogues and his initiatives in establishing, developing and maintaining NCPI/NCTM.

Contact and Involvement

I first heard of his ministry during my late teen years while actively involved with Norwood Baptist Church – a church in rapid decline from its poor responses to local demographic changes.

I was not involved in the Intervarsity Fellowship (IVF) Adelaide University Evangelical Union (AUEU) as an undergraduate because of my concerns about fundamentalism and evangelicalism. A generous invitation for me to be at the 1972 Perth IVF Annual Conference enabled me to also attend a Christian Endeavour (CE) convention just prior to it. My parents had long associations with the CE movement, and I had been in a CE group until early high school. Geoffrey Bingham was guest speaker at the CE convention and was booked to speak at AUEU weekly meetings. I contacted him in Perth and benefitted from his mentoring during the next two years as an AUEU leader, including when he was guest speaker at an AUEU camp.

I was a group leader at his 1975 evening sessions but was not part of the establishment of NCPI. I attended Living Faith Studies²⁴ before we relocated when I accepted a leadership position at Meningie Area School in 1978. We had indirect involvement with NCPI and used some of Kay Carney (nee Robinson)'s songs as leaders of a local homegroup while at Meningie.²⁵

My 1982 studies on the cross for the Kapunda Anglican Parish involved carefully noting and understanding Geoffrey Bingham's recorded studies on *Words from/of the cross* and *Wrath of love*.²⁶ My studies were closely aligned with his themes and insights, and were different to the way Martin Bleby profiled them in connection with his self-declared 'sea-change'.²⁷

²⁴ Geoffrey Bingham, *Living Faith Studies 1–50* (Blackwood, SA: New Creation Publications Inc., 1981).

²⁵ Priest, *Living Love*, 3–62 records notes based on some of the studies I prepared for the homegroup.

²⁶ ITS 14, 20, 21 in an audio catalogue which is not included in 'New Creation Teaching Ministry Resource Library'.

²⁷ Priest, *Vinedresser Revisited, The – a Response to The Vinedresser, an Anglican Meets Wrath and Grace by Martin Bleby*.

During a subsequent ministry trip to the Kapunda Anglican Parish, Geoffrey Bingham and Kay Carney visited our family in our Point Pass home. While with us, he asked me if I would write music for his *Angel Wings* poem. I finalised a tune after a helpful comment from Kay Carney.²⁸ We went to the annual NCPI Summer Schools while we lived at Point Pass. I presented my first seasonal school session at around the time I wrote that tune.

I attended and led a range of weekly and monthly classes and commenced work on designing and producing the *New Creation Hymn Books* after we relocated to Blackwood at the end of 1989. I had already researched sources of various public domain hymns and collected some manuscripts of songs written by people associated with NCPI while living at Point Pass. I wrote tunes to several of his poems while working on the three editions of these hymn books, including a tune for *Ah, strong strong love*.²⁹

I maintained and improved Geoffrey Bingham's information and communications technology (ICT) setup and assisted him in using it. My music and ICT activities with him nearly always included wide-ranging and informal conversations. I also coordinated the maintenance and development of NCPI's ICT resources from pre-internet years and worked on transitions related to the internet as it developed.

I continued to help Geoffrey Bingham regularly with his ICT setup after Geoffrey and Laurel Bingham moved to Mitcham until about 2006. My NCPI involvement became even more complex when Martin Bleby joined the NCPI Team.

Geoffrey Bingham shared something of his concerns about NCPI and Martin Bleby in my final conversation with him shortly before his death. He expressed appreciation for knowing our family over more than three and a half decades, for my ministries and for the assistance he had received.

I was not on NCPI Council and was not involved in any decisions. My views were usually assumed but rarely if ever validated. I found my concerns were often profiled in ways that were considerably different to my own, especially during the later years of my NCPI involvement.

Profile³⁰

People oriented

Geoffrey Bingham was interested in people – in their identities and stories. He initiated contact at seasonal schools and weekly and monthly classes with those he

²⁸ *New Creation Hymn Book*, (Blackwood, SA: New Creation Publications Inc., 2010), 65; Don Priest, *Songs of Joy and Peace* (2025).

²⁹ *New Creation Hymn Book*, 30; Priest, *Songs of Joy and Peace*.

³⁰ Cf. Stuart Piggin and Robert D. Linder., *Attending to the National Soul: Evangelical Christians in Australian History, 1914–2014*, vol. 2, The Fountain of Public Prosperity (Clayton, Victoria: Monash University Publishing, 2020).

did not know without being on an octopus-like in-drag predatory process (to use one of his metaphors: he obviously hoped people would be interested in what was going on). As with his long-standing concern about ego-centric ministers, he encouraged ministers at seasonal schools to move away from their comfort zones.

He connected with and was concerned for the health of the family ministries at Summer Schools and focused on encouraging and affirming the many leaders and helpers who ran programs for children from early years through to young people.

Affirmation, encouragement and enrichment centred

Geoffrey Bingham built relationships by affirmation and encouragement, hoping people would find his conversations enriching. People as persons created in God's image informed his attitude and engagement rather than people as sinners needing priestly or pastoral recovery ministries.³¹ His identity did not rely on proving people wrong by shaming and blaming them or by waiting for them to approach him and praise him.

Integrity focused

Geoffrey Bingham was not confected or affected. He was genuinely interested in people and loved to converse and interact with them and celebrate creativity and community. His interest in people matched his high view of integrity. My experience was that whatever he said about anyone was well aligned with what he had already said to them. I was confident that he did not gossip or spread false and misleading claims about me in the hope of enhancing his profile.

People shared with me their appreciation of his personal initiatives and advice in many areas of life, though they did not always agree with his hierarchical views on the relationship between trinitarian theology and gender roles.

Geoffrey Bingham sought to minimise ecclesiastical distance and was opposed to any form of sacerdotalism, especially if it involved categorising people as being failures or fragile and needing mediated priestly ministry by prayer counselling, sacramental services or power-based atonement theologies.

Authenticity generated

Geoffrey Bingham's ministry indicated that preparation and planning involved authentically listening to God, Scripture and people without calculating ways to achieve outcomes. He aimed to be a genuine Spirit-led, God-given presence.

He believed pastoring centred on grace, holiness, love, prayer and worship. He was aware of temptations about being a celebrity or seeking power over people. He warned ministers attending seasonal school speakers' meetings of these dangers.

³¹ His view of humanity as created in God's image included his hierarchical gender subordinationism.

He consistently affirmed that true *oversight* is evident in the way ministers *serve* people for whom they have responsibility, that authentic *priestly* ministry is based on genuine *sacrifices* for the benefit of other people, and that *prophetic* ministry comes from a personal *embodiment* of what is being shared.

Service disposed

Geoffrey Bingham acted as a servant while leading, teaching and pastoring. He defined his relationships with laypeople in terms of integrity, trust, loyalty and honesty rather than by obligations or his own enjoyment.

He was concerned to be present with people who experienced difficulties and to avoid simplistic power or guilt-based narratives. He did not like ordained ministers maligning or criticising people – especially those over whom they had pastoral authority and for whom they had responsibility.

He prioritised learning names, understanding networks and avoiding friendship or sibling terminology. He emphasised that people live, learn and grow under God's fatherhood by the work of Christ and the power of the Spirit. He practised generosity from his gardening and publishing enterprises as a means of sharing joy and abundance in the context of God's grace and love.

Wisdom and witness motivated

His ongoing witness to the gospel was an expression of his own sense of being matured by it in the various seasons of his life. He understood it as God's plan for all creation and that it had been initially revealed to Hebrew communities and then to and through Israel as God's people. He believed that the Jesus story in the Gospels and the account of the early churches in the book of Acts and New Testament documents fulfilled these earlier writings and provided the testimony on which his gospel witness was founded.

This process was highlighted in his references to the spirit (Spirit) of prophecy and the testimony of Jesus. He saw prophetic discernment as correlating with faithful, accurate, substantiated and genuine testimonies about God, God's people, oneself and other people.

He avoided self-aggrandisement, especially concerning his war injuries, while acknowledging that his own substantial learning experiences changed his attitudes to God, his ministry and other people. His priorities in ministry reached beyond his personal cultural familiarities and contexts and was evident in his links with indigenous and Asian leaders and their communities.

He sought to provide a wisdom based and wisdom seeking leadership. He adopted a primarily narrative theology rather than a creedal, systematic or critical academic theology and centred it on death and resurrection rather than on power and glory. He saw his own story as having validity only to the extent that it was aligned with that of Jesus Christ and of him crucified as Lord and Saviour.

He believed that the foolishness and frailty of the cross of Christ as Paul outlined in 1 Corinthians 1:1ff and Philippians 2:1ff was central to the reign of God and that the church's witness to this reality in the Spirit's power reshapes human lives, families, communities and nations.

Creation centred

His joy in sharing uplifting stories and positive insights avoided catechetical detachment and ecclesiastical superiority. He shared insights from his wide-ranging reading with me, including regarding his perceptions of authors' personal contexts and priorities.

He believed his war experiences and his time farming, working in journalism, serving as a missionary and leading a Bible College added breadth and depth to his earlier parish ministries and helped prepare him for his NCPI leadership.

Order of Australia

Geoffrey Bingham's Military Medal and Order of Australia award were two very substantial public affirmations of his significant military and community service. In mentioning Geoffrey Bingham's Order of Australia award in his Introduction to *A Quiet Revival*, Martin Bleby wrote that:

In 2005 [Geoffrey Bingham] had been made a Member of the Order of Australia, 'For service to the community through Christian ministry, encouraging cross-cultural theological education and as an author'.³²

Towards the end of a section called *The widening work*, Martin Bleby noted that

These initiatives, together with his cross-cultural work at the Pakistan Bible Training Institute, and his enlisting of overseas students at the Adelaide Bible Institute, led to part of Geoffrey's Order of Australia award being for 'encouraging cross-cultural theological education'.³³

The initiatives referenced related to Geoffrey Bingham's extensive contact and ministry with a range of communities having ethnic identities different to his own. Muriel Olsson is quoted from the 'Nomination for Order of Australia Award, p. 10'. Her testimony was of Geoffrey Bingham as:

A father of faith – one who has encouraged pastors and laymen alike in learning and understanding Kingdom principles.

As an Aboriginal Christian woman of the Yankuntjatjara tribe from the north-west corner of South Australia – Geoffrey Bingham gave me the opportunity to speak of my experiences as one of the 'stolen generation' at a National Pastors' Conference in Adelaide.

³² Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 5.

³³ *Ibid.*, 273.

He believed that I had something of importance to speak into the Christian community. I no longer see myself as part of the 'stolen generation' but by God's grace – a part of the 'chosen generation'.³⁴

Martin Bleby's next section is titled *Far and Wide*. He wrote about Geoffrey Bingham's use of cassette recordings, music and book publishing and includes several opinions cited as personal recollections.³⁵

In contrast to these personal memories, Martin Bleby again mentioned Geoffrey Bingham's award without referencing which part of it he was using or anything about who initiated, convened and facilitated the preparation of the submission for this award or who else was involved and in what ways they contributed.

Whether writing literary, devotional or theological works, Geoffrey was proclaiming the gospel of God. Part of the citation for Geoffrey's appointment as a Member in the General Division of the Order of Australia was 'as an author'.³⁶

While there are no other mentions of Geoffrey Bingham's award in the text, two further explicit mention of it are in footnotes at the end of this chapter.³⁷

- Why did Martin Bleby barely mention this award when *A Quiet Revival* is subtitled *Geoffrey Bingham in Life & Ministry*? Surely the submission for this award is a significant historical document and those who initiated and worked collegiately on it warrant more than a passing mention in a footnote not directly identified with it.
- What can be learnt about Martin Bleby's leadership style from the way he profiles the initiatives, expertise and efforts of laypeople who volunteered to work on acknowledging and affirming Geoffrey Bingham's ministry?
- In what ways, by contrast, did Geoffrey Bingham acknowledge those who initiated, convened and facilitated the submission for this award, including who he asked to accompany him when it was presented?

³⁴ Ibid., 272, 273: see footnote 98. I believe that *and* is better than *but* since those who were part of the stolen generation *were* stolen *and* can identify themselves as part of God's chosen generation.

³⁵ Ibid., 273, his footnotes 99, 101 and 103.

³⁶ Ibid., 277.

³⁷ Ibid., 302. Footnote 86 from page 270 (and 271 where Geoffrey Bingham's relationship with Noel Cannon and Redeemer Baptist Church is mentioned, including a quote from an Impact Statement in the award application for Geoffrey Bingham): Mr Noel Cannon, Principal of Redeemer Baptist School, North Paramatta, in Nomination for Order of Australia Award, Reverend Doctor Geoffrey Cyril Bingham, submitted by Beverley Priest, Martin Bleby and Rob Linn, October 2003, 'Geoffrey Bingham – Roles and Activities', p. 25.

Footnote 88 is an extensive quote from the Order of Australia submission. This footnote mentions 'Impact Statements' without indicating the quote is part of the Order of Australia submission and not linked to footnotes 72–85 and 87.

Ministers, Team members and layperson volunteers

Volunteers

NCPI was structured as a volunteer community in which dependency on God was the motif for economic survival and social and personal wellbeing. Ministers were therefore absolved of any transparency concerning who were their supporters and how much and what kind of support they received. Ministers were not required to support anyone volunteering to be on the Team or to serve in other ways.

Clear expectations existed for lay volunteers. Mentioning concerns about their economic, social or personal circumstances was likely to be profiled as not trusting in God's goodness and lacking resilience and tolerance. Focus could be expected to shift from the community they were serving to a shame and blame narrative about them that avoided accountability by NCPI leaders.³⁸

Priorities

There was hope when NCPI was established that its recording studio would be suitable for music recording as well as for speaker talks. This would have added value and support for the building programs, and would have meant collaborating with other parties. A recording studio developed without these capacities.

The early 1980s presented new challenges, especially concerning the way NCPI related to people in non-theological or non-ministry disciplines. While Geoffrey Bingham avoided literalistic teaching concerning, for example, creation and second coming timelines, opposition emerged to engaging with non-medical disciplines such as psychology, social sciences and education. Rejection of leadership, teaching or ministry by women other than with children or women strengthened these distinctions.

The early 1990s saw further differentiations. Geoffrey Bingham's doctoral award from outside of government approved academic regimes was accompanied by an ongoing emphasis that no alignment or accreditation of NCPI courses would occur.³⁹ This policy was reaffirmed by Martin Bleby over a decade later when I again tried to initiate changes.

³⁸ Cf. *Ibid.*, 312, 313.

³⁹ Geoffrey Bingham's doctoral award was from the Pacific College of Graduate Studies. The college evidently received government accreditation in 1993 but apparently 'had no recognised accreditation' in 1990. It was evidently associated with Kingsley College. Cf. Wikipedia, 'Pacific College of Graduate Studies,' https://en.wikipedia.org/wiki/Pacific_International_University; Don Patton, 'A Brief History of Pacific College of Graduate Studies,' <https://www.bible.ca/tracks/Pacific-College-of-Graduate-Studies-Melbourne-Australia-brief-history.htm>; 'Kingsley College: A Brief History,' Kingsley College, <https://kingsley.edu.au/about-us/>.

Another change concerned Team membership. I heard criticisms of anyone leaving the Team for other forms of service. A range of innuendo and tacit-driven opinions on other issues aligned people with views without consulting those concerned.

There were opportunities before the early 2000s for ministers benefitting from their contact with NCPI to prepare for the transitions ahead.⁴⁰ These changes included but went beyond Geoffrey Bingham's aging and increasing frailty. Team personnel were older and there were no new Team members because of the ministries of second-generation ordained ministers, including Martin Bleby.

Rapid information and communications technology developments altered educational learning environments and challenged Geoffrey Bingham's creative use of cassettes thirty years earlier. Changes from analogue to digital technologies included intranet and internet opportunities needed careful implementation. Improvements in computer hardware and software impacted the way printing and publishing occurred, and reduced the sustainability of NCPI's methods.

Each decade saw a narrowing of focus and an increase in power-based domination, both of which placed extra pressures on volunteers, all of which decreased NCPI's viability. It only needed hostility from leaders towards laypeople that could be seen as blackmailing and blacklisting those who for many years volunteered time, energy, expertise and financial support, for other volunteers to remove themselves quietly for fear of also suffering unspecified and unsubstantiated recriminations for any failures by those in leadership.

NCPI's future depended on reversing the mistakes of these eras. Relating to other theological and ministry communities, gaining certificate accreditation for NCPI's Christian Workers School, using commercial printing and publishing companies to outsource selected tasks beyond writing, editing and preliminary preparation, along with consulting and taking advice from those aligned with NCPI who were delivering digital outcomes in educational and other contexts, and being willing to modify the way volunteers were being supported, were essential transitions if NCPI was to survive and flourish.

NCPI faced a crisis of closedness that if not addressed would result in closure. It needed to prioritise more than being about an elite group of ministers talking among themselves and to silent laypeople, some of whom served them without support. It needed to recall the lessons Geoffrey Bingham had learned before coming to South Australia. It needed to rediscover that the story of the rice cakes was about ministers *being and acting as* servants. It needed ministers who could recognise and publicly acknowledge gaps in their own academic qualifications and vocational experiences – especially as they related to theology, ministry, education, social sciences, psychology, counselling, information and communication

⁴⁰ See Appendix 7.

technologies, organisational operations and community involvement. Claims about being ‘full-orbed’ were more than a little presumptive and pretentious.⁴¹

Schools, classes, missions and courses

Geoffrey Bingham’s post-Bible College ministry and NCPI’s early activities included his tertiary ministry, local church teaching missions, weeknight teaching sessions and seasonal schools. These occurred in a loosely coordinated local church culture that mainly comprised one minister churches with substantial building infrastructure and declining congregations. Landline telecommunications involved expensive timed distance calls. School education was predominantly public sector or elite private schools with further education mostly comprised of academic and university degree courses or industry-oriented certificates.

Rapid changes in tertiary education during the 1970s included the establishment of universities (often by amalgamating tertiary Colleges and Institutes that focused on technology, education and health), the strengthening and broadening of tertiary courses and the funding of lower fee non-government schools.

The emergence of personal computers and other digital technologies preceded access to local area and wide area network infrastructure, bringing changes that led to mobile rather than desktop computing and the social networking that is now virtually ubiquitous.

The growth of integrated church school networks and mega-church and networked-church environments were factors reshaping where people spent their time if they were involved in Christian activities. Interdenominational or non-denominational missionary and locally oriented groups found themselves in a very different social, political, educational, technological and theological environment – one which called for agility and innovation. Opportunities also existed for developing retreat environments that included structured and accredited programs alongside informal personalised activities.

As well as isolating themselves from connectivity with other groups and from external theological, ministry or other certifications, NCPI’s approach fostered an in-group mind-set which resisted any informed critique and which believed its own unaccredited courses and programs were adequate alternatives to certified bible college, Christian school, Christian and public university courses and mega-church and networked-church activities.

Martin Bleby’s minimalist profiles of NCPI’s schools includes his silence about the extensive young people’s and children’s programs that were core (not peripheral) parts of the NCPI Summer Schools – and whose leaders included teachers *with significant teaching gifts, and related experience and expertise*.

⁴¹ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 292.

Publishing, books, music and information and communication technologies

NCPI was affected by the development of digital technologies for preparing, publishing and accessing resources. Distance learning was no longer a tedious process involving sending packages by surface mail. Online learning programs from global sources began challenging the academic alignment and accreditation of courses as well as the qualifications of markers and course designers.

Private or public publishing groups were faced with many disruptive but beneficial technology changes including automatic book collation (done manually at NCPI), larger scale digital printing and the innovative features available in the newest software and hardware for preparation, proof reading and editing processes.

Similar improvements related to the use of digital rather than analogue audio and video recording and copying, the use of digital storage media, the development of internet sites to share and promote resources and the level of access to online conference technologies. These choices all emerged prior to the mainstream development of online social media communities.

Cataloguing library resources and providing visitors with adequate computers to work on was also critical for a teaching ministry and publishing group.

NCPI's contacts with a local recording studio and with artists in Sydney provided a resource for recording music written by musicians associated with NCPI. Manuscript preparation and music publishing technologies rapidly changed from the Music Publisher software used during and after 1990.

The way ordained ministers supported volunteers working was critical to NCPI's viability. NCPI needed clear vision statements, risk management processes and personnel growth initiatives that respected the volunteers' competencies.

Governance

Structure, accreditation and funding

NCPI was established after the then Adelaide Bible Institute rejected Geoffrey Bingham's governance model. He had wanted students to be trained biblically in ways that assisted their ministries and saw this as being initially best achieved by non-academic and pre-tertiary initiatives. Students would relate to their teachers in real-life ministry situations in which their teachers were involved.

Martin Bleby set this people-oriented vision in the context of Geoffrey Bingham's communications technology focus that included a cassette ministry as part of an external studies program involving seasonal schools, weekly classes and local area missions. Martin Bleby saw this as 'thinking big'.⁴²

⁴² Ibid., 252.

Contention arose between ABI and Geoffrey Bingham not primarily regarding these priorities but about his restructuring model that delegated administration and curriculum issues and replaced the council with an advisory-only board with him as supreme 'Extension Officer'.⁴³

Martin Bleby provides no information about NCPI Council, including regarding its purpose or its personnel.⁴⁴ It was apparently an advisory board with Geoffrey Bingham and then Martin Bleby free to ignore its concerns. There is no mention of NCPI having policies and processes, or of Council publicly seeking advice leaving its leaders free of scrutiny and accountability and able to operate solely at their own unexplained discretion.

Rather than consider why NCPI failed under a similar model to that rejected by ABI, Martin Bleby quotes Geoffrey Bingham's sense of self-validation and raises the issue of its workability without comment. While ABI students in these programs would commit to poverty, significant financial input was expected of resource people.⁴⁵

Martin Bleby described NCPI as having 'some Bible College-like features', as choosing to be 'outside ... mainstream theological [and ministry] education' and as rejecting any 'temptation ... to acquire government accreditation and funding'. These ongoing options allegedly gave NCPI more freedom to design courses closer to student interests and be 'more directly reliant upon the direction and provision of almighty God'. It also established a context where NCPI could become increasingly dislocated from and irrelevant to the local Christian community and simultaneously self-entitled about its personnel and resources.⁴⁶

Facilities

Martin Bleby comments on the 'remarkable provision' of a property for Geoffrey and Laurel Bingham. He mentions some features, associated developments and aspirations, later mentioning John and Beryl Skewes' purchase of an adjacent property. His silence about NCPI Council not developing and implementing a successful long-term strategy for purchasing Geoffrey and Laurel's property is indicative of his partitioning of leadership between himself and John Skewes.⁴⁷

Martin Bleby made a passing reference to Doug and Mavis Shultz in a quote but saw no need to add detail concerning the substantial contribution Doug made to the Coromandel East buildings and contents and Mavis to proof reading. Martin

⁴³ Ibid., 252, 253.

⁴⁴ Ibid., 258 has two citations where Geoffrey Bingham mentions NCPI Council from its early days.

⁴⁵ Ibid., 255.

⁴⁶ Ibid., 272

⁴⁷ Ibid., 255, 259–261, 271 and 279, 280.

Bleby either did not know of or sadly thought that their significant and sacrificial contribution was of little relevance to Geoffrey Bingham and his ministry.⁴⁸

The work of helpers

In giving a lengthy profile about NCPI's aligned ministers, the initial Team and several supporters, Martin Bleby nominated some difficulties, provisions and opportunities during NCPI's first twenty years.

Geoffrey Bingham's ministry is described as a 'widening work' with him being 'out and about' and travelling 'far and wide'. He is profiled as being active in setting up a recording studio and encouraging the production and use of audio cassettes.⁴⁹ Martin Bleby's narrative underemphasises and spiritualises the initiatives and identities of many *unnamed* voluntary helpers by claiming that Geoffrey Bingham

later encouraged the transferring of these resources to MP3 and DVD technology, and the construction of the website, as these innovations came along, and as helpers readily offered considerable time and skills to do the massive amount of work that this entailed. Electric typewriters were replaced with computers and continually upgraded. Geoffrey personally utilised the latest in computers, printers and photocopiers.⁵⁰

Martin Bleby added a little further on that

Over time practically all of Geoffrey's published writing, along with material written by others, has been made available for free download from the website.⁵¹

This description precedes a profile of the NCPI Team before the work of one helper, Les Smith, who 'stood for years and years, just collating books, booklets and notes', is highlighted from the group of 'quiet givers'.⁵² Martin Bleby's message distorts rather than re-contextualises Geoffrey Bingham's views of NCPI helpers.

Several comments might be appropriate:

- Les Smith's sacrificial and generous work could have been better allocated to other tasks if a collating machine had been purchased.
- Focusing on a repetitive, mainly non-cognitive task as the highest, most significant and substantial form of volunteering, demeans, denigrates, disregards and dismisses the diverse and substantial expertise of numerous other *unidentified* helpers.

⁴⁸ Ibid., 284.

⁴⁹ Ibid., 261–277.

⁵⁰ Ibid., 273, 274.

⁵¹ Ibid., 277.

⁵² Ibid., 288.

- The wisdom, experience, insight, skill and knowledge gained by *unnamed* helpers from their vocational employment is minimised or ignored.
- By implication, Martin Bleby and NCPI Team members are presented as knowing everything that was needed for NCPI to function.
- This profiling might have been seen as a *canary-in-a-coal-mine* warning that NCPI was ossifying, and that resisting superior technologies and dismissing thoughtful feedback from those with whom it claimed to be taking ministry was not ‘thinking big’.⁵³

Martin Bleby applied the same passive voice that he used regarding ICT – and which ignored those involved in the provision and maintenance of ICT hardware, networking and software central to NCPI’s publication activities – to the development of NCPI’s music resources. His account reflects the level and nature of engagement I experienced from him and indicates that he either lacked interest or awareness in what volunteers did or saw these activities as insignificant aspects of Geoffrey Bingham’s NCPI ministries. Either way, I believe Martin Bleby and Geoffrey Bingham had very different views about helper’s efforts in providing, maintaining and developing ICT, music and other resources.⁵⁴

NCPI’s Team and teaching ministry

Profiling accounts of many of those who joined the Team is followed by Martin Bleby mentioning that Geoffrey Bingham had seen attendance at NCPI’s weekly classes declining rather than flourishing. Martin Bleby claimed that Geoffrey Bingham saw this in terms of rejection, ignorance and indifference.

Martin Bleby quotes Geoffrey Bingham as seeing Martin Bleby’s joining the Team as a solution to this problem. Martin Bleby’s self-assessment is that he was equipped for this ministry because of the nature of the parishes in which he served and since he ‘came with a teaching gift’.⁵⁵ In contrast to Geoffrey Bingham’s ministry, readers are not informed of any evidence of growth in the parishes in which Martin Bleby ministered or of the changes that he considered to have occurred regarding his inability to lead religious instruction or Lenten studies.⁵⁶

Martin Bleby’s self-evaluation is that he loved ‘nothing more than to be with a group of people with an open Bible, teaching them from the Scriptures’ and that joining the Team would help him to fulfil his ordination ministries:

⁵³ Ibid., 251, 252.

⁵⁴ Ibid., 272.

⁵⁵ Ibid., 286.

⁵⁶ Cf. Bleby, *Vinedresser, The: An Anglican Meets Wrath and Grace*, 11, 14. He provides no evidence of successful parish-based teaching initiatives or of fruitfully leading any NCPI week-night classes prior to joining the NCPI Team.

Geoffrey had played a key role in Martin coming to a deeper understanding of what happened on the cross, and an important element in Martin's call to New Creation was 'to honour Geoffrey in that ministry God has given him, and to be with Geoff in whatever God is doing among us in our day'.⁵⁷

Martin Bleby mentions his decade long Director of Ministry appointment before making further comments concerning NCPI's decline – a decline that occurred under his leadership. His elliptical comment about Geoffrey Bingham helping him develop a deeper understanding of Jesus' crucifixion is a further indication of the way he chose to profile those with whom he had connection. He was not interested, for example, in indicating that his initial NCPI connection resulted from a careful, considered and compassionate invitation.⁵⁸ He complained about 'the demands of ministry' rather than link teaching the Bible with pastoral responsibilities, chaplaincy or voluntary community service.⁵⁹

NCPI's relationships with local churches are explained by indicating that NCPI was a non-church-movement which aimed to help people participate in local churches by providing biblical teaching that might reverse the harm apparently done by critical theology.⁶⁰

Martin Bleby provides no insight into what might have changed about the nature and structure of local churches during the previous two decades, including

- the rise of mega-churches and networked churches.
- the ongoing growth of low-fee Christian schools.
- changes in teaching and learning approaches from obligation generating orations that excluded and avoided teacher's pastoral responsibilities.
- improved access to better designed secondary and tertiary certificate, and tertiary diploma and degree courses.
- technological changes replacing cassette tapes with internet options.
- cultural changes that ceased using patriarchal language with its silencing and discarding of the voices of women under male-specific terminology.
- critical theological studies that improved understandings of the biblical documents and the societies in which their authors and editors had lived.

⁵⁷ *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 286. Cf. Piggan and Linder., *Attending to the National Soul: Evangelical Christians in Australian History, 1914–2014*, 2, 230ff, 274ff, 298, 380ff

⁵⁸ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry* 286. Martin Bleby wrote about his joining NCPI's Team that 'Geoffrey had played a key role in Martin coming to a deeper understanding of what happened on the cross' with a footnote about the Vinedresser. The relevance and reality of what was described in *The Vinedresser* is not stated, nor is who were involved.

⁵⁹ *Ibid.*, 5.

⁶⁰ *Ibid.*, 290, 293.

While Martin Bleby claimed that NCPI had a better ecclesiology and a more relevant theology, he and other second-generation leaders needed to avoid a blame-shifting arrogance about NCPI. I found NCPI leaders resistant to considering anything I was learning as a leader in the public education system.

Martin Bleby headlines a section ‘Full-orbed theology’ and claims that NCPI’s doctrinal statement was ‘remarkably formal and orthodox, but with a certain freedom and fullness’. He profiled NCPI as believing that ‘a full-orbed theology must be Trinitarian’, with NCPI having a ‘wide-ranging and inexhaustible’ expression of a ‘full-orbed theology’. The fact that a full-orbed theology must be trinitarian does not demonstrate that NCPI’s trinitarian theology was full-orbed.⁶¹

He also claimed that Geoffrey Bingham ‘had little regard for methodologies’.⁶² I remember early conversations with Geoffrey Bingham about sessions for an Adelaide University Evangelical Union Camp during which he encouraged me to learn and teach theology. His concern was that leaders thought theologically as well as organised and facilitated activities. I realised his comments could be understood as technique averse and rejected that option, especially given my tertiary studies and planned educational vocation. It seemed obvious to me that everyone has educational methodologies as well as personal theologies and that it was preferable to be aware and alert to their strengths and weaknesses.

Martin Bleby again addresses financial issues, claiming that NCPI did not fund Team members or ministers. External employment is condescendingly quoted as tent-making, presumably a reference to the apostle Paul and one (unlike Paul) suggesting a means-to-an-end rather than an intrinsically worthwhile vocation (like working as a journalist, farmer or Bible College lecturer)!⁶³

He adds that those who volunteered were not to ask for help. This apparently was to be a ‘practical testimony’ to God’s faithfulness and a positive example to local churches.⁶⁴ He does not mention whether he, or other team members, were provided financial assistance by NCPI supporters while other less visible Team members received no provision, and whether a Pauline sharing then occurred with suitable transparency (cf. 2 Corinthians 8:1–15; Acts 20:25–35).

He does not identify that a main danger with this paradigm is that those naming genuine needs can be told to trust God more and so end up being spiritually, relationally, socially and economically isolated, deprived and abused. He does not appear to be aware that ultra-hierarchical approaches can entitle leaders to abdicate responsibilities that were important in the early church and vital to NCPI’s future.

⁶¹ Ibid., 292–294.

⁶² Ibid., 295.

⁶³ Ibid., 287.

⁶⁴ Ibid., 288.

Some summary observations

Parts of these latter chapters read as a hagiographical account. There few reflective insights into NCPI's successes and failures and scant analysis of NCPI's approaches to ministry. Some questions arising from this literary design follow:

- What were the implications for Geoffrey Bingham's family that his 'greatest delight' was 'preaching, teaching, writing and grandchildren' – in that order? What impact did this have on the NCPI community, including the Team, helpers and associated ministers and pastors?⁶⁵
- What dangers existed and were exacerbated by NCPI rejecting external accreditation and the external scrutiny that would have accompanied it?
- What dangers existed and were exacerbated by NCPI having few if any internal processes where transparency and accountability regarding Council and Team members and meetings occurred?
- What was done to recognise and avoid cult-like behaviours, group-thinking and narcissistic-type self-virtue signalling developing by and about individual leaders and the NCPI community?
- What *big thinking* did the NCPI Council and Team do from the mid-1990s to enable NCPI to transition to a successful and vibrant second-generation community?
- What was done to address inherent hierarchical power imbalances between ministers, helpers, supporters and attendees, including by establishing and communicating processes and procedures?
- What was done to review and revise discrimination based on gender and to adopt commonly accepted inclusive language?

In short, what went wrong? What research, if any, occurred about why helpers left and why people stopped attending classes? What did second-generation ministers do to provide practical care for Team members, volunteer helpers and attendees such as Geoffrey Bingham did with his vegetable patch?

Who is profiled and who is bypassed in *A Quiet Revival* and how well do these inclusions and omissions reflect Geoffrey Bingham's priorities?

What were the implications of realigning NCPI from Geoffrey Bingham's extensive Sydney Anglican evangelical network to Martin Bleby's smaller, marginal Adelaide Anglo-Catholic context?⁶⁶

⁶⁵ Ibid., 277.

⁶⁶ Cf. Ibid. 276 with Martin Bleby, *God-Engendered Glory! Women as Priests and Bishops?* (Blackwood, SA: New Creation Publications Inc., 1998).

My participation in New Creation Publications Inc.

Martin Bleby consistently uses the *passive* voice in *A Quiet Revival* to describe the areas of NCPI in which I *actively* participated. In addressing my long-term contributions to NCPI, I cover aspects of my early contact with and involvement in NCPI while living in two small rural communities. I then profile the major areas of my voluntary work for NCPI after moving to Blackwood. I include some insights into the extensive group of people I collaborated with and outline some of the ways NCPI prospered and declined as leadership changed and priorities altered. I understate my family's active participation with me, and support for me.

Early involvement

Following my contact with Geoffrey Bingham while serving as vice-president and president of the Adelaide University Evangelical Union, I was one of the group leaders that provided opportunities for discussion and dialogue at the 1975 Friday night sessions led by Geoffrey Bingham.⁶⁷ Martin Bleby quotes Geoffrey Bingham's delight at seeing

over 300 people (75% of them young) gather for these meetings. After some worship and sharing a 50-minute in-depth study would be given by me, and then we would break into groups led by the large team of pastors and teachers. We had teaching materials for them and for the others, and 50 to 60 minutes was spent in trying to apply the study to the local church situation and to our lives. The impact of this series on 'The Unity of All Things', 'The People of God', 'The Kingdom of God', and 'Christian Basics' cannot be assessed, but we have had reverberations from them over the years following. Some of the meeting leaders said it was this course which 'fixed' their ministries, gave them understanding, and set strong direction for the future.

Geoffrey Bingham's 1975 transition from Adelaide Bible Institute (ABI) to New Creation Teaching Ministry (NCPI/NCTM) occurred at a high point of his ministry. This level of connection, especially by 'young' people, was not maintained and attendance at the Living Faith Studies was small and in an environment that was not conducive to shared learning. No course-based accreditation was provided and only brief discussions occurred. Resistance by ministers associated with NCPI to leading groups discussing ways their learning related to themselves and their local churches grew from this time. Ministers evidently saw it as preferable to avoid pastoral responsibility and educational dialogue by focusing people on meeting for prayer and relying on God.

⁶⁷ *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 261, 262.

Meningie and Point Pass connections

A second phase of my NCPI/NCTM involvement occurred while we lived at Meningie for three years and at Point Pass for a further nine years, during which I worked as an educational leader in the local Area schools.

Martin Bleby makes at least two references to his own time at Meningie just prior to ours and to his time as Kapunda Anglican parish priest. He firstly writes of himself as ‘one who was greatly helped in the 1970s’:

I had met Geoffrey Bingham one afternoon at Meningie, when he had come by invitation to teach us about the Holy Spirit. While nothing startling had seemed to happen at the session he gave, I reflected ten years later that virtually all my teaching in that time about the Holy Spirit, and my avoidance of many of the pitfalls of charismatic renewal, had grown from what he imparted on that day.⁶⁸

His citation refers to *The Vinedresser* which states that

Geoff and Don were talking about me and my ministry at Kapunda. ‘Don sensed that, while I may have been on the right track, I was still following a number of blind leads. ‘What can I do to help him in his ministry?’ he asked. The wise ‘old Bible teacher’ replied, ‘Tell him about the Cross’.⁶⁹

One of Martin Bleby’s problematic pathways and ‘blind leads’ related to the way he prioritised prayer counselling and priestly power and roles. I spoke with Geoffrey Bingham because I already knew of Geoffrey Bingham’s negative views on sacerdotal, pneumatological and evangelical power-based ‘ministries’.

Martin Bleby avoids using this context to outline the basis on which he started going to NCPI seasonal schools. His comment might suggest that it was automatic and natural for him to attend and that he went without needing any encouragement. I know of no interest in NCPI prior to my contact with him.

Writing further on in *A Quiet Revival*, Martin Bleby mentioned that

Another younger man in pastoral ministry wrote after Geoffrey had come to his parish for a teaching mission in 1982, ‘I feel like Timothy who has just had a visit from St Paul!’.

⁶⁸ Ibid., 153, 157.

⁶⁹ Bleby, *Vinedresser, The: An Anglican Meets Wrath and Grace*, 14. Geoffrey Bingham did not *tell* me to *tell* Martin Bleby about the cross of Christ. He recognised and affirmed my concerns, and said that only the message of the cross might change him. Geoffrey Bingham hoped that such a message, should I risk sharing it, would not be recalibrated and reconstructed to legitimise the behaviours I mentioned to him. I was uneasy about Martin Bleby’s refusal to talk about any professional standards for ministers, including where I shared evidence that they had been violated. I was disturbed about his determined, silent refusal to express empathy or understanding about the unsubstantiated accusations made by the Uniting Church minister at Meningie the previous year, before we moved to Point Pass.

The footnote indicates he mentioned this at his NCTM Commissioning in December 1997, suggesting he was this minister.⁷⁰ He is again silent about the context in which Geoffrey Bingham visited his parish or what ministries Geoffrey Bingham conducted while there. As already mentioned, I wrote the music for *Angel Wings* at Geoffrey Bingham's request during an afternoon he and Kay Carney spent with our family in our Point Pass home.⁷¹

Information and Communication Technologies ministries

Embracing new technologies

Martin Bleby's attitude to information and communication technologies can be seen in chapter 12 of *A Quiet Revival*. NCPI/NCTM was a cottage industry focusing on *ministry* by *publishing* resources that would enhance *teaching* sessions.

He begins by stating that 'Geoffrey was prepared to be at the forefront of embracing new technologies of communication' as a way of taking ABI 'to the people'. As already noted, Martin Bleby saw this as 'thinking big'⁷² and reports that Geoffrey Bingham saw NCTM as having

a teaching centre equipped to produce teaching materials such as books, study leaflets, and audio and video cassettes. It was to be a centre with a library, a studio and production facilities, and motel-type chalets in which folk who desired to write, study and rest could have a temporary retreat opportunity.⁷³

We read of Geoffrey Bingham's departure from ABI and his dependency on others who used cassette copiers and printing duplicators while he wrote resources, before being told of the donation of the Coromandel East property. A further quote references the establishment of a 'Computer Room' without detail on who and what were involved in transitioning from 'electronic machines' to computers.⁷⁴

Martin Bleby quotes Geoffrey Bingham describing

a Centre of eleven acres with good functional buildings which cater for teaching classes, library work, production of books (with typesetters, computers, scanners, printers and printing press), teaching materials, audio, music and video cassettes, correspondence course (with personal tutors), training courses, counselling – and the like.

⁷⁰ *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 265, 301.

⁷¹ *New Creation Hymn Book*, 65; Priest, *Songs of Joy and Peace*.

⁷² NCPI Circular, 15 November 2007 (Appendix 6); Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 252.

⁷³ *Ibid.*, 251, 252, 256.

⁷⁴ *Ibid.*, 260.

Martin Bleby declared that ‘All of this [remarkable provision] came by the timely provision of God, through the unsolicited gifts of His people’.⁷⁵

After describing what he calls ‘The Widening Work’ with its initial dependency on analogue information and communication resources and its transitions to the emerging digital resources, Martin Bleby profiles Geoffrey Bingham being ‘Out and About’ and gives details of him using his computer to produce resources for ministry in Chatswood, Sydney. He mentions John Dunn and various team members and associates in this context.

John Dunn

I have commented under Governance on opportunities Martin Bleby had to recognise and honour the significant contributions of lay helpers and the way he chose to highlight repetitive tasks ahead of activities involving vocational expertise and experience generously accompanied by time, energy and resources. It might be argued that this latter group avoided being publicly honoured, but Paul’s letter to the Philippians sees Jesus exalted *because* of his humility and humanity while Jesus’ mother, Mary, looked for the fall of self-promoting and proud leaders.⁷⁶

It seems inconceivable to me that John Dunn’s presence at Summer Schools with groups of young people from his Sydney network would not evoke an interest in his long-term and diverse relationship with Geoffrey Bingham and his involvement in the establishment and development of NCPI *and that these might be important in outlining Geoffrey Bingham’s life and ministry.*

John Dunn was one of the most significant early contributors to Geoffrey Bingham’s post-ABI, NCPI ministry. John Dunn’s pastoral concerns, practical generosity, professional expertise, personal presence and patient and sustained input to people’s well-being and spiritual growth *and* to NCPI’s infrastructure were deeply inter-related and very substantial.

While Martin Bleby’s acknowledgements and citations point to something of this reality and he provides some insight into the high regard John Dunn and Geoffrey Bingham had for each other, little, if any, mention is made of John Dunn’s resourcing of Geoffrey Bingham’s ministry and enhancing of NCPI’s viability.⁷⁷

Martin Bleby’s view was that NCPI’s facilities simply ‘came about’ into what he quotes Geoffrey Bingham describing as being

⁷⁵ Ibid., 260, 261.

⁷⁶ Cf. *An Australian Prayer Book*, (Sydney, NSW: Anglican Information Office, 1978) 25, 30 and 31. Morning and Evening Prayer services use the *Songs of Zechariah, Mary and Simeon*. See also Luke 1:46–55, 68–79; 2:29–32.

⁷⁷ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 141, 142, 202, 224, 236, 269 and 278.

good functional buildings which cater for teaching classes, library work, production of books (with typesetters, computers, scanners, printers and printing press), teaching materials, audio, music and video cassettes, correspondence course (with personal tutors), training courses, counselling – and the like.

Martin Bleby's narrative is that 'All of this came by the timely provision of God, through the unsolicited gifts of His people'. It 'came about', it 'came' to pass by divine provision and unsolicited gifts, presumably just delivered, immediately operational and continually functional by the NCPI Team without any additional expertise, support or training.⁷⁸

John Dunn's diverse and substantial involvement is paradigmatic of what enabled NCPI to flourish and similarly indicative of one main reason why NCPI declined. Spiritualising creational activities and seeing them as passive gifts is dismissive and destructive. It highlights a self-absorbed monochrome ecclesiastical insularity, a level of presumption, entitlement and myopia that readily generates a form of zero-based privilege that fails to recognise, honour or engage with those who sought to participate through collaboration in the hope that the infrastructure and systems necessary for a publications and teaching ministry existed and functioned effectively. It is sadly reductionist of technology to techniques, and of techniques to tools and toys managed as a business activity separate to any 'real' ministry. It is disappointingly oblivious to the taxonomic nature of the multifaceted NCPI/NCTM community that included theology, ministry, education (teaching *and* learning), music and technology in an environment designed to mature people for their gifting in a wide range of creative vocations and ministries.

John Dunn saw the early Apple Macintosh computers and laser printers as being able to provide an ecosystem that Geoffrey Bingham and NCPI could use when upgrading from analogue to digital publishing processes. I understand John Dunn substantially resourced and enabled that initial input and transition. He had a level of insight and foresight much greater than can be described using passive voice. Using word processors and other software on computers with graphical user interfaces connected to laser printers prior to much local area networking and before public access to the internet meant 'embracing new technologies' beyond cassette and document duplicators. It created an environment that needed regular maintenance and strategic upgrading as computer performance and software sophistication quickly improved.

It was that flourishing environment under Kay Carney's oversight and Kelvin Nicolle's technical expertise which I saw when we moved to Blackwood in 1990 after twelve years of leadership in two country Area schools.⁷⁹ I had worked with

⁷⁸ Ibid., 260, 261.

⁷⁹ Ibid., 274. For Kay Carney's testimony about John Dunn's ministry see 278.

Apple // and Macintosh computers in a school setting during the 1980s and had explored something of their innovative use in administration and teaching and learning. I had completed a Graduate Diploma in Educational Computing during which I researched information and learning system theories and processes.⁸⁰

Martin Bleby's dismissive narrative was that Geoffrey Bingham

encouraged the transferring of [analogue video] resources to MP3 and DVD technology, and the construction of the website, as these innovations came along, and as helpers readily offered considerable time and skills to do the massive amount of work that this entailed. Electric typewriters were replaced with computers and continually upgraded. Geoffrey personally utilised the latest in computers, printers and photocopiers.⁸¹

While Geoffrey Bingham encouraged this process, he did not initiate it. Its progress grew from suggestions by a group of helpers not on the Team and proceeded despite some resistance from several Team members.

Like Aaron's golden calf and unlike the Exodus tabernacle, Martin Bleby indicated that it just happened! He earlier quoted Geoffrey Bingham observing that 'Few, however, have complained about the shortage of material' suggesting that progress not only simply occurred but that it was highly effective!⁸² Martin Bleby saw nothing personally relevant to Geoffrey Bingham or relationally significant for NCPI's various publications and teaching ministries concerning the substantial and diverse voluntary group involved as worth mentioning.

Opportunities taken and missed

Martin Bleby noted that 'Around six hundred people attended the 2012 Summer School, with over two hundred in the youth and children's program' and that 'New Creation closed on 15th February 2013'. A very substantial operational hiatus clearly existed between speakers presenting sessions and people attending on the one hand and the event being viable because of available personnel committed to its operations on the other hand.⁸³

There must have been a problem with the Team's and helper's capacities and the requirements necessary for running NCPI's seasonal schools. Structuring NCPI on the basis that Team members commit themselves to a life of poverty for the proportion of the time they allocated to NCPI was obviously not working.⁸⁴

⁸⁰ Don Priest, *Assignments: Graduate Diploma in Educational Computing* (2013).

⁸¹ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 274.

⁸² *Ibid.*, 262.

⁸³ *Ibid.*, 264. Cf. 24 January 2013 Newsletter (See Appendix 6).

⁸⁴ In 2005, after I indicated I was ending my NCPI involvement as issues relating to my 2005 Winter School session under Martin Bleby's authority as Director of Ministry were unresolved, he asked for the acceptance of a Job Description which described work at NCPI as covering 'At least three days a week,

Where were the helpers committed to supporting NCPI because of the ministries they had received from second-generation leaders? Were other participants' concerns dismissed as organisational, disregarded as being personal, described as inadequacies (and redefined as virtues) or delegated to other groups?

My participation from 1990 to 2006

As mentioned, Martin Bleby dismissively claimed that 'Geoffrey personally utilised the latest in computers, printers and photocopiers'. The selection, funding, purchase, delivery, installation, maintenance and support of the most appropriate 'latest' technology somehow just happened because of 'the timely provision of God, through the unsolicited gifts of His people'.⁸⁵

Martin Bleby saw no need for any explanation and proceeded on the basis that there was nothing relevant for his story. Love might have been the spur. God might have 'used Geoffrey's life and ministry to bring blessing to many' and there may have been 'a story here that needed telling', but Martin Bleby's account does not include Geoffrey's relationships with those helpers who nurtured the information and communications technologies he and NCPI used without which very little would have otherwise been published.⁸⁶

Martin Bleby's hagiographic focus distorted Geoffrey Bingham's early working relationships with John Dunn, Kay Carney, Kelvin Nicolle and other people. It also trivialised those who assisted me as a team in initiating innovations and ensured sustainability as I worked as an after-hours volunteer for fifteen years to develop and maintain NCPI's digital technologies. The wisdom, insights, experience and effort of the team that grew greatly assisted this process.

Max Randall, Rodger Bownds, Ian Sullivan and Phil Schneider, along with David Maeraith and the external personnel with whom I had independent contact, made substantial improvements to NCPI's digital resources. Max Randall's and Rodger Bownds' work in digitising audio cassette recordings and in preparing resources for the NCPI web site occurred over many years and involved an immeasurable amount of time, skill, persistence and patience. Their concerns for data integrity, consistency of format and accessibility of presentation were diligently implemented. The substantial and sacrificial work of Ian Sullivan and Phil Schneider in maintaining and developing the computers, printers, scanners and network in NCPI's information systems at the Coromandel East site was highly skilful, sensitively implemented and carefully negotiated.

based at the New Creation centre', as having 'Four weeks annual leave, with other leave by negotiation' and as being 'Non-remunerated, looking to God for full provision'. Accepting this Job Description absolved him or anyone at NCPI of any financial responsibilities (cf. 1 Timothy 5:18; Luke 10:7; etc.).

⁸⁵ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 260, 261, 274.

⁸⁶ Ibid., 3.

I appreciated Ian Sullivan's assistance in working with me to support Geoffrey Bingham using his computing set up after Geoffrey and Laurel Bingham moved to Mitcham. The calls we received came at unexpected times when we were engaged in family and recreational activities and were invariably met promptly and sensitively, after discerning the nature of the issues about which attention was requested. I had many positive theological and ministry conversations with Geoffrey Bingham during these and earlier visits, especially in the 1990s.

This community of helpers devoted vast amounts of time, energy and expertise worth considerable monetary equivalence working through options in the context of rapid technological changes. Martin Bleby however again uses passive voice and saw no story to tell, including in the testimonies this team shared regarding the impact of Geoffrey Bingham's ministry on their lives:

Over time practically all of Geoffrey's published writing, along with material written by others, has been made available for free download from the website.⁸⁷

Martin Bleby's passive silence implied that if there was anything to share, it did not relate to the essence of Geoffrey Bingham's ministry or to the nature of the relationships he established with those with whom he ministered, or to NCPI's disintegration. Little could be further from the truth.

Music ministries

My NCPI music ministries involved coordinating the playing, publishing and recording of songs and hymns for over fifteen years. Rosslyn Meatheringham led earlier NCPI music ministries. Martin Bleby summarises these as follows:

Worshipful singing was always a part of the teaching occasions. Kay Robinson (later Carney), who joined the team in 1976, began writing and recording songs that arose from and gave succinct expression to the teaching she was hearing from Geoffrey. Others wrote as well. In 1991, after some earlier collections, the first volume of the New Creation Hymn Book was launched: 'a collection mainly distilled from the great heritage of older public domain hymns and from hymns composed by people associated with the New Creation Teaching Ministry'. Over the years this collection has been extended to include four hundred and thirty-six songs and hymns, of which seventy-three are by Geoffrey.⁸⁸

Once again, Martin Bleby uses the passive voice, suggesting that composing, manuscript preparation, publishing, playing and recording of these songs

⁸⁷ Ibid., 277.

⁸⁸ Ibid., 272.

somehow just happened and was of no particular significance to Geoffrey Bingham and his theology and ministry.

New Creation song and music books

Along with several music booklets with songs by people with NCPI links, Rosslyn Meatheringham, Kay Carney and other people developed a series of word booklets for use at NCPI schools and classes during the 1980s. In 1985, Greg John and I explored a music publishing option which used a printed tape-roll device attached to a digital keyboard.

With demands for printed music scores increasing, a donor funded a professionally printed single score line booklet of nearly all locally written music in 1986. This expensive activity was prior to any suitable desktop computer music publishing software. *New Creation Music Book, volume 1* resulted with thirty hand-scored, mainly locally written songs. Geoffrey Bingham's introduction says it is

for those who simply wish to use the songs included. It also acts as a music book for some wishing to use the original songs included in the New Creation Song Book. ...

The ... songs ... written and composed by members of New Creation Ministry or those closely associated with the work ... have all issued from a personal experience of the theme they convey.

It is therefore with both joy and gratitude that we publish this book, and trust it will add something worthwhile and useful to the worship of Christ's people.⁸⁹

Two years later about 80 traditional hymns and new songs were published in a second volume, hand-scored by Rosslyn Meatheringham. Geoffrey Bingham wrote in introducing this volume that

It is wonderful to see [new songs composed by members or friends of NCTM] rise spontaneously with hearing the truth of Scripture. ...

Recently, when having a time of personal prayer and worship, I *read* song after song, and together they formed an inspirational time of learning truth. I recommend this practice to others using this little book.

It is interesting that many centuries' old songs and those composed in the latter half of the twentieth century have deep affinity. We have found the use of both together assists in making rich worship. We trust, then, that this volume may be of use in many places. ...

⁸⁹ *New Creation Music Book*, 2 vols., vol. 1, (Blackwood, SA: New Creation Publications Inc., 1986).

With joy, then, we bring this volume to you, realizing the labour of love which has gone into its production.⁹⁰

These two introductions highlight Geoffrey Bingham's focus on worship and the resulting significance he placed on the ministries of Aileen Graham as pianist, Rosslyn Meatheringham as pianist, composer and coordinator and Kay Carney as a composer, vocalist and guitarist. The extent of these ministries emphasised the impact of Geoffrey Bingham's pastoral counselling and public ministry.

Kay Carney composed eleven of the twenty-nine locally written songs in the first volume and regularly sang one of her songs at Geoffrey Bingham's meetings. Kay Carney's first song, *Blessed Jesus, you ransomed me*, was written in 1974 at a mission. Geoffrey Bingham's lyrics were used for another eight songs of which Roslyn Meatheringham composed or co-composed three tunes.

Volume 2 of the *New Creation Music Book* included 24 locally written songs. Eight songs with words written by Geoffrey Bingham included *Abba! Abba! Father God, By the breath of His mouth, One day we'll see Him face to face* and *You are our Father loving God*. Kay Carney's songs were *Blessing and honour, Great and wonderful are Thy deeds* and *This is the song of a new creation*. Colin Jones' *You have blessed me with so much* and *You've forgiven me*, and Greg McDonald's *Sing unto the Lord a new song* were frequently selected for New Creation sessions. Several Martin Bleby songs were among other locally written songs in this collection.

Kay Carney recorded a series of albums: *Herein is Love, Songs of a New Creation, Son Rise, Tell out His wonderful works, Count it all Joy* and *You do all things well*. A music edition of *Herein is Love* was published with scores prepared by Grant Eaton using a music typewriter. Rob Smith also recorded *Our God reigns, Behold your King* and *Christ for us* and published music books for them while Joe Romeo released *Grace is the ocean*.⁹¹

Rosslyn Meatheringham prepared a hand-scored *New Creation Teaching Ministry Supplementary Song Book* with 22 songs in 1989. This collection included nine extra locally written songs and three more of her tunes.⁹²

In 1990, Kelvin Nicolle prepared a template for scoring music in the locally written Music Publisher software. His excellent and carefully designed template with this software was used to score music for a significant number of years, well beyond the commercial viability of the scoring software.⁹³

⁹⁰ *New Creation Music Book*, 2 vols., vol. 2, (Blackwood, SA: New Creation Publications Inc., 1988).

⁹¹ 'New Creation Teaching Ministry Resource Library'.

⁹² *New Creation Teaching Ministry Supplementary Song Book*, (Blackwood, SA: New Creation Publications Inc., 1989).

⁹³ 'Music Publisher Software,' <https://wiki.c2.com/?MusicPublisher>.

***New Creation Hymn Book volume 1*⁹⁴**

I had been encouraged to play Christian music from my early childhood and had been involved in local church and other Christian musical ventures. I had explored various local denominational hymn books during our years in rural settings, well before the internet provided easy access to helpful information. I was interested in more complete versions of older hymns that were closer to the original versions. We used several New Creation songs and other contemporary music in the regular homegroups we hosted for nearly all our years in rural communities.

The availability of quality scoring software for a graphical user interface operating system, the unpublished music written by Kay Carney, the *New Creation Song Books* and the recordings of Kay Carney's and Geoffrey Bingham's music in conjunction with Rob Smith, formed an environment where upgraded printed music resources were frequently requested.

I initiated a working group which included Rosslyn Meatheringham, Kelvin Nicolle and Kay Carney and we selected 238 hymns and songs for a *New Creation Hymn Book*. Our aim was to include public domain hymns with many of their usually deleted verses and closer to their original versions. The new book was intended to be used alongside other copyright collections.

I used Kelvin Nicolle's template and available arrangements to prepare melody line scores of locally composed tunes and fuller scores without chords for traditional hymns. Working on then quality hardware and laser printing at four pages per minute (often with our daughters' help on Saturday mornings), we cycled through the necessary draft versions to produce the first version in 1991. A good quality words edition was also published.

This first edition of Volume 1 was published in 1991 and included 84 songs with words written by people who were linked with NCPI. Of these songs, 79 used tunes composed by people connected with NCPI, with a further twelve tunes for traditional hymns composed by people who had NCPI connections.

Geoffrey Bingham wrote words for 28 songs, Kay Carney for 29 and Martin Bleby for eleven, with sixteen by other authors with NCPI links.

Rosslyn Meatheringham composed or arranged at least eleven songs, Kay Carney 36, Rob Smith four (plus arranging Greg McDonald's song), Martin Bleby twelve, Christine Dieckmann seven (plus three of Colin Jones' songs) and Jenny Winter five songs.

Music for Geoffrey Bingham's songs came from many composers including five by Christine Dieckmann, six by Rosslyn Meatheringham and four by Rob Smith. I had written a tune for *Angel Wings*, but two of Geoffrey Bingham's songs lacked

⁹⁴ *New Creation Hymn Book*, volume 1.

tunes as work on this volume neared completion. The phrasing of *Ah, strong strong love* did not suit hymn tunes with the same metrical structure and *The glory of Christ* was a lyrical poem which also called of its own melody.

The collection was completed after I wrote music for both these songs. I also helped Rosslyn Meatheringham rework *Most holy Father* while Martin Bleby included me as a co-composer of his peace song, *Christ our Living Head*, which he wrote while we visited Coober Pedy and I shared some insights on peace. The final edition of this first volume also includes my music for *Oh Christ our Conquering King* and *The Lord's my Shepherd*.⁹⁵

Keith Chessell, pastor of Mitcham Baptist Church, let me know that Evniki Hudson had been hand-writing piano scores for the melody line versions in volume 1 to assist the church's musicians. I negotiated for her to have access to a computer running the Music Publisher software and she very generously entered her scores. Reading indexes of composers and authors masks her substantial contribution. Checking arrangement details reveals her work on 65 songs for volume 1 of the *New Creation Hymn Book* and a further fourteen for volume 2. That tally does not include other hymns and songs that she entered from pre-existing scores or the many for which she added chords.

Her work meant the 1994 music edition of volume 1 of the *New Creation Hymn Book* was published with full scoring and chords. My Introduction profiles God's people as singing new and earlier songs in harsh and prosperous times and that these books were to reflect these two timeframes.⁹⁶ This Introduction indicates that this book includes more complete versions of older hymns and excludes contemporary copyright songs from other sources. I emphasised her substantial contribution in addition to acknowledging the working group already mentioned and the authors and composers included, identifying copyright concerns and indicating where we thought the book might be used:

All music in this new edition contains full piano scores and guitar chords.
...

Evniki Hudson has arranged nearly all of the new complete piano scores and has added guitar chords to the hymns. The other new piano scores have been arranged by Christine Dieckmann.

This second edition was reprinted with corrections in 1999. A third edition, published in 2009 resulted from Kerry Schneider's initiatives. It includes an additional verse for one of the songs and assists musicians by placing several verses of each song between the staves.

⁹⁵ Ibid., 28, 30, 52, 65, 94, 119, 194; Priest, *Songs of Joy and Peace*. An edited version of my Peace study is in *Living Love* while the meditations on which it was based are in *Meditations on Hope and Peace*.

⁹⁶ My Introduction to the 1994 second edition of volume 1 is in Appendix 4.

Volume 1 for B flat instruments was first published in 1992, with a second edition in 1995. Versions for E flat instruments were also prepared by Kerry Schneider and made available with other music resources and all final editions of the *New Creation Hymn Book* on the NCPI web site.⁹⁷

***New Creation Hymn Book volume 2*⁹⁸**

By late 1992, I had worked with Kay Carney to compile melody line scores of 58 of her songs not already in volume 1 or *Herein is Love*. These songs were published as *You Do All Things Well*. I wrote an Introduction which said that ‘These resources are valuable for personal and corporate worship’:

Draft manuscripts from a variety of sources, the cassette recordings, and Kay’s phrasing with her own guitar accompaniment, have been used to ensure an accurate and accessible presentation of her songs. Kay has given many hours to assist in this process.⁹⁹

Ralph Gilbert initiated and helped facilitate the 1994 recording of Martin Bleby’s *Songs of New Birth – The Day I Died* album. Gill Webb, Sharyn Sullivan and Greg John worked together for this album and provided vocals for New Creation Teaching Ministry schools.

While Evniki Hudson was providing her substantial input and participating at Mitcham Baptist Church during 1992 to 1994, Christine Dieckmann, at Cheltenham Church of Christ, was involved in that church’s music ministry and composing many more songs than those of hers already published in volume 1. I negotiated for her to have a computer to score her songs and assisted her in using the computer and software.

Preparations for publishing volume 2 of the *New Creation Hymn Book* were complicated by problems with the slow response time and compatibility of the Music Publisher keypad with newer computers. These were resolved with help from a technician who happened to know the solution whom I found through my other connections. Music Publisher was no longer being updated.

Kerry Schneider and Christine Dieckmann assisted in publishing a volume 1 supplement. This book later contained fifty songs and became volume 2.

After travelling to Sydney to meet with Christine Dieckmann about publishing more of her songs in an enlarged volume 2, and because of Kerry Schneider’s increasing involvement in preparing computer generated manuscripts, that collection steadily increased in size to 109.

⁹⁷ ‘New Creation Teaching Ministry Resource Library’.

⁹⁸ *New Creation Hymn Book*, volume 2.

⁹⁹ Kay Carney (nee Robinson), *You Do All Things Well* (Blackwood, SA: New Creation Publications Inc., 1992).

This second volume of the *New Creation Hymn Book* was first printed in 1996 and reprinted with corrections as a second edition in 1998. A renumbered third edition was printed in 2002 using numbering from 241 rather than 1. Two longer versions of hymns already included were added to volume 1 facilitated this process. We also prepared overheads for use in public meetings.

The final renumbered version of 109 songs included 92 with words written by people with NCPI links, all of which have music composed by people involved with NCPI. Ten of these songs have additional tunes written by people who had NCPI connections, with a further seven tunes for traditional hymns composed by people connected with NCPI.

Geoffrey Bingham wrote words for 37 songs in this second volume, with Christine Dieckmann composing music for thirty of them and Geoffrey Bingham creating tunes for five more. Martin Bleby wrote words and music for sixteen songs, Christine Dieckmann for twelve songs and Rob Smith for eight songs for this second volume.

Christine Dieckmann contributed 56 tunes to volume 2, including fourteen for other authors as well as scoring and arranging 24 more tunes. Martin Bleby also wrote tunes for three of Geoffrey Bingham songs. Evniki Hudson scored ten of Martin Bleby's songs, plus two alternative arrangements, Christine Dieckmann scored and arranged five of his songs and Greg John three more. Ten of Rob Smith's songs are included, one of which was co-written with Nicky Chiswell.

Five of my tunes are included in volume 2: Noel Due wrote the words for *All creation waits with longing* while *We greet You, sure Redeemer from all strife* is sometimes attributed to John Calvin. Geoffrey Bingham wrote the words for *Amazing Grace is God Himself* and *Tell them about the banquet*, while I wrote the words and music for *Spirit of Christ the Lord*.¹⁰⁰

***New Creation Hymn Book volume 3*¹⁰¹**

Volume 3 was first published in 2001 and extended and updated in 2010. Kerry Schneider did most of the editing and scoring for this collection while Christine Dieckmann provided valuable assistance. The 2001 edition of 31 songs included 25 with words written by people with NCPI links, all of which have music composed by people associated with NCPI. One song has an alternative tune while six tunes were written for traditional hymns by people with NCPI connections.

Christine Dieckmann wrote words and music for seven songs and Martin Bleby for six songs. Geoffrey Bingham wrote words for four songs of which Christine

¹⁰⁰ *New Creation Hymn Book*, 256, 286, 287, 333, 343; Priest, *Songs of Joy and Peace*.

¹⁰¹ *New Creation Hymn Book*, volume 3. These comments focus on the Volume 3 songs published while I was involved with NCPI (350–380).

Dieckmann and Kerry Schneider each wrote two tunes. Christine Dieckmann also composed tunes for another six songs.

Two more of my tunes are in this third volume: *Our Father, Thou in heaven above* by Martin Luther and *Thou who givest of Thy gladness* by Gerhard Tersteegen. Geoffrey Bingham gave me Tersteegen's poem and suggested I wrote a tune.¹⁰²

I developed databases for hyphenation protocols (which were manually created in the Music Publisher software) and the various indexes, arranged backups and coordinated song selections, all of which added value to the large pool of music being published by NCPI with Kerry Schneider's involvement.

Vasantha Crabb provided invaluable software assistance enabling several more years of access to hundreds of files and brought ongoing fruitfulness to the considerable work involved in publishing NCPI music resources. I built and implemented a process for transferring Postscript files from Music Publisher files and converting them to usable Adobe Acrobat files. This task was not trivial since software compatibility issues existed for using Music Publisher with Adobe Acrobat and the Macintosh operating systems. Music Publisher's Repertoire font used a version of Postscript which was no longer supported.

*Music resources on NCPI's web site*¹⁰³

Nathan Jones and I had independently started work on a web site for NCPI before David Maeagraith developed the first substantial version. A web site was built into its present form by Rodger Bownds' and Max Randall's careful and precise work. Their initiatives and output created opportunities for print music to be available online using Adobe Acrobat format.

Kerry Schneider continued to work on scores for B flat and E flat instruments for all three volumes, as well as on including additional new tunes to hymns and songs already published, and other more recently written songs.

Digital recordings of music

I produced three *Songs of Worship* compact disks between 1998 and 2001. Christine Dieckmann recorded sixty of her tunes for these disks with the assistance of Ray Bell, Natasha Borgas, Stephen Walther and Greg John. Greg John and several singers, including Gill Webb and Sharyn Sullivan, added vocals to these recordings between 2003 and 2005.

I organised the transfer of the six albums of Kay Carney's songs from the original cassette tapes to digital disks. Twenty of these songs were published as *Songs of Worship 4*.

¹⁰² Ibid., 368, 371; Priest, *Songs of Joy and Peace*.

¹⁰³ 'New Creation Teaching Ministry Resource Library'.

A Quiet Revival Reviewed

Kerry Schneider initiated being NCPI's representative for CCLI licensing of music resources. Her diligent work enabled easier in-house access to contemporary songs.

I produced *New Creation Song Books* for use at NCPI events that included unpublished songs written with the NCPI community and selections from CCLI resources. The music version of this resource included the following 'Notes on New Creation Music':

New Creation Hymn Book

Words Book

The combined words book contains:

- Volume 1 of the 'Red' New Creation Hymn Book (1 to 238).
- longer versions of 177 (My God, I am Thine) and 206 (What though th' accuser roar) from Volume 1 (as 239 and 240).
- Volume 2 of the 'Green' New Creation Hymn Book (241 to 349). To get the new numbers add 240 to the old numbers.
- Volume 3 of the new 'Purple' New Creation Hymn Book (350 to 380). There is no separate words book for Volume 3.

Music Books

In addition to the three published music volumes, extra music for some hymns is available under the New Creation copyright arrangements, which are in the Introduction of the New Creation Hymn Book. These are available at no purchase price from the New Creation Web Site. ... The published music volumes are available for C and B flat instruments.

New Creation Song Book: These books are not for sale

Words Book

The words edition of the New Creation Song Book contains

- copyright hymns licensed through CCLI. These licences only apply to New Creation meetings. Other groups can arrange their own licensing agreements.
- extra hymns available under the New Creation copyright arrangements. These hymns are available from the New Creation Web Site.

Music Book

In addition to the music for the words edition of the New Creation Song Book, [the music book] contains extra music for some hymns published in

A Quiet Revival Reviewed

the New Creation Hymn Book. This book is available only for use by musicians at New Creation meetings.

New Creation Web Site

The web site has all the music, B flat music, overheads and words book files for the New Creation Hymn Book (except where prevented by copyright agreements) for download at no purchase price. It provides information about CDs and cassettes of music in the Hymn Book, along with details for purchasing books, CDs and cassettes. MP3 files of the original Songs of Worship CDs and the Songs of New Birth CD are also available from the web site.

Copies of the web site and/or the music section of the web site are available for purchase.

Don Priest
January 2003

By 2006, Kerry Schneider was actively working on the large task of transitioning from Music Publisher software to Sibelius. This process occurred while we were still using non-trivial processes to prepare Adobe Acrobat files of scores created in Music Publisher.

I played at and organised music for NCPI seasonal schools from 1992 to 2005.

A Quiet Revival on music ministries

In turning from the outline of my NCPI involvements in coordinating, sourcing and purchasing, installing and updating hardware and software, providing network, hardware and software technical support for NCPI's information and communications technologies and in coordinating, playing, publishing and producing recordings of NCPI music, it is important to note the centrality of poetry and music in Geoffrey Bingham's ministry.

One aspect of its significance to him can be seen in the number of short story, novel and fictional books that he wrote, all of which carry evocative narratives. Among this strand of publishing are four poetry books. *Harps, Viols and Goodly Guitars* was the first collection of poems published (1981) and used a title referencing music.¹⁰⁴ This book of poems was followed by *The Spirit of All Things* in 1991 and a companion collection of poems, *All Things of the Spirit*, in 1997.¹⁰⁵ *Songs of War and Peace* was published in 1995 and again uses a musical motif.¹⁰⁶

¹⁰⁴ Geoffrey Bingham, *Harps, Viols & Goodly Guitars* (Blackwood, SA: New Creation Publications Inc., 1981).

¹⁰⁵ *Spirit of All Things, The* (Blackwood, SA: Troubadour, 1991); *All Things of the Spirit* (Blackwood, SA: New Creation Publications Inc., 1997).

¹⁰⁶ *Songs of War and Peace (Poetry)* (Blackwood, SA: New Creation Publications Inc., 1995).

Other books such as *Twice Conquering Love* and *Dear Death or Dark Devourer?* included poems as well as essays and short stories.¹⁰⁷

Martin Bleby mentions Geoffrey Bingham's 'keen appreciation of God's creation'. He quotes Geoffrey Bingham recalling that

Some nights, after locking the milking cows into the night paddock, I would stand looking at the sun setting in the west. Rarely have I been in a place in this world where sunsets flamed so much, and died whispering such intense beauty, so to speak. They often triggered poems, and if not poems, then tears.¹⁰⁸

Geoffrey Bingham's poems are included in several places, each time highlighting something of significance about who Geoffrey Bingham was and what he wrote.¹⁰⁹

In mentioning and quoting Geoffrey Bingham's *Angel Wings* poem, Martin Bleby assigns *all* details of something Geoffrey Bingham saw as central to his life and ministry to a footnote which ignores Geoffrey Bingham's ministry context in the parish of which Martin Bleby was minister when it was written:

Frontispiece in *Angel Wings*: 'G. Bingham, Changi P. O. W. Camp, 1943'; see also *Always the Presence*, part 2, chapter 18. The third and fourth couplets were added 'decades later' when the poem was recalled in 1981 – see *My Beloved Family*, 131–132; *Love Is the Spur*, 48. Set to music by Don Priest, *New Creation Hymn Book*, 65; sung at Geoffrey's funeral.¹¹⁰

Martin Bleby mentions Geoffrey Bingham's poetry several more times; one in the context of 'the citation for Geoffrey's appointment as a Member in the General Division of the Order of Australia' where he was acknowledged 'as an author'. Martin Bleby quoted Geoffrey Bingham believing that

Preaching, teaching, writing and books, hymns and poetry have all been the means of my communicating, so that thinking and wisdom have not been limited to a theological circle of readers but have been used to communicate 'the whole counsel of God' insofar as this person has been able to so do.¹¹¹

Martin Bleby identifies Geoffrey Bingham's *Ah, strong strong love* song with Geoffrey Bingham's theology about different 'kinds of love'. He comments in an

¹⁰⁷ *Twice Conquering Love (P/B)* (Blackwood, SA: New Creation Publications Inc., 1992); *Dear Death or Dark Devourer?* (Blackwood, SA: New Creation Publications Inc., 1989). Cf. Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 109, 276, 330, 331, 345.

¹⁰⁸ *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 14, 21, 31; footnote 6 references Geoffrey Bingham, *My Beloved Family* (Blackwood, SA: New Creation Publications Inc., 1999), 86.

¹⁰⁹ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 120, 126, 128, 330–331.

¹¹⁰ *Ibid.*, 56, 67; footnote 25.

¹¹¹ *Ibid.*, 277; see also back cover. Cf. 273, where testimony to singing of one of Geoffrey Bingham's poems from the *New Creation Hymn Book* is included.

extensive *footnote* that ‘Love is a major theme of Geoffrey’s published works’ before listing numerous books on this theme. One of these books is *Ah, Strong, Strong Love!* which Martin Bleby describes as ‘a detailed and unashamedly theological treatment’ of love. He concludes his footnote by mentioning several of Geoffrey Bingham’s songs on this theme, including *Ah, Strong, Strong Love*, *Ah, Tide of Love* and *God Is All-loving, He Is Our Father* all of which are acknowledged as being in the *New Creation Hymn Book*.¹¹²

Martin Bleby only refers to *Ah, Strong, Strong Love* in a footnote, omits any mention of it being sung at Geoffrey Bingham’s funeral and is silent about who composed tunes for it and the other songs in this footnote. He would have been aware of Greg John’s reference to the composition of its music.¹¹³

This silence about composers includes his lack of information about recordings of songs from *The New Creation Hymn Book*, both of which reinforce his omission of information about the extensive work done in preparing this considerable collection of locally written words and music, including for lyrics and tunes written by Geoffrey Bingham.¹¹⁴

The fourth song of Geoffrey Bingham’s used at his funeral was *One day we’ll see Him face to face*. Martin Bleby’s footnote provides the context in which this song was written but again fails to mention who wrote the music. This tune was Geoffrey Bingham’s own composition and was scored by Evniki Hudson.¹¹⁵

Martin Bleby’s penultimate mention of a song by Geoffrey Bingham refers to *Tell them about the banquet* where he shares a story about the context in which that poem was written. If, as Martin Bleby, claims ‘It is perhaps in his songs that Geoffrey’s hope comes through most vividly’ then perhaps there may be some relevance in indicating the way Geoffrey related to musicians and song writers and to the journeys that occurred from writing poems to composing and scoring music to publishing manuscripts to making recordings – and to individuals and groups of people playing various instruments and/or singing at NCPI meetings.¹¹⁶

Geoffrey Bingham was aware of these journeys, took an active interest in them and was especially concerned for the welfare of those involved. I have no memory of him presuming upon all these processes or of him regarding them as busy work

¹¹² Geoffrey Bingham, *Ah, Strong, Strong Love* (Blackwood, SA: New Creation Publications Inc., 1993); Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 99, 108, 109.

¹¹³ *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 302, footnote 92.

¹¹⁴ *Ibid.*, 272, footnotes 92–94. See earlier mentions of this reference.

¹¹⁵ *Ibid.*, 336, 346, *New Creation Hymn Book*, 183. Other songs from the *New Creation Hymn Book* are mentioned earlier in his book on pages 65 (footnote on 69), 85 (89), 154 (157), 274 (302) and 314 (321). Martin Bleby provides composer and recording information only for the first of these songs.

¹¹⁶ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 334.

done by stagehands while he enjoyed the status provided by the theatre and platform to which he had privileged access as lead speaker and presenter.

Martin Bleby's reference for this song, like most of the earlier songs from the *New Creation Hymn Book*, is silent about who wrote the music.¹¹⁷

While ignoring these details might or might not be seen as bypassing something significant about Geoffrey Bingham and his ministry, the level of mention by Martin Bleby given to Geoffrey Bingham as a song author and to Rosslyn Meatheringham, Kay Carney, and Christine Dieckmann as composers and arrangers, to Evniki Hudson for arranging and scoring so many songs and to those of us who worked to publish their vast efforts highlights the very different approaches these two leaders had towards helpers volunteering time, energy and expertise for core NCPI activities.

Of the 380 songs and hymns in the pre-2010 editions of the *New Creation Hymn Book*, 201 were written by people associated with NCPI. Of these songs, 69 were by Geoffrey Bingham, showing his interest in music, poetry and song – as a troubadour, to use his term for one of his publishing profiles. A further 29 were by Kay Carney and twenty by Christine Dieckmann. In other words, one third of the locally written lyrics were by Geoffrey Bingham and a further quarter by Kay Carney and Christine Dieckmann.

Aside from her extensive work arranging and scoring songs, Christine Dieckmann contributed 79 of the 231 tunes written by composers with NCPI links. Rosslyn Meatheringham's contribution to music includes eight songs which she is cited as composing or co-composing.

While these *ministries* were not only close to Geoffrey Bingham's heart and often on his mind, the work of Evniki Hudson, Christine Dieckmann, Kay Carney and Rosslyn Meatheringham was not remote from Martin Bleby's concerns about his own music. Neither were the extensive contributions of Kerry Schneider in scoring and playing and Greg John in scoring and in coordinating and leading the group of vocalists at Summer Schools and for recording sessions.

I remain grateful for the insights, wisdom, knowledge and skills of these musicians, and for their extensive contributions to Geoffrey Bingham's and my ministries.

Evniki Hudson prepared arrangements for several of my tunes: *Ah strong strong love*, *Angel wings*, *The glory of Christ*, *Tell them about the banquet* and *Spirit of Christ the Lord*. Christine Dieckmann arranged my tune for *All creation waits with longing* and worked with Greg John on my tune for *Our Father, Thou in heaven above*. Greg John also arranged or scored my other tunes in the *New Creation Hymn Book*:

¹¹⁷ Ibid., 334, 335, 346. My tune was used at NCPI events.

The Lord's my Shepherd, Oh Christ our Conquering King, We greet You, sure Redeemer from all strife, Amazing Grace is God Himself and Thou who givest of Thy gladness.

Martin Bleby's music¹¹⁸

The community of musicians included singers, instrument players, composers and those who arranged and published music. Evniki Hudson arranged 22 of Martin Bleby's 35 tunes and Christine Dieckmann arranged a further twelve tunes. Two arrangements of two of his 33 songs are included in the *New Creation Hymn Book*. Martin Bleby's other tune was arranged by Greg John, whom Martin Bleby worked with as a vocalist on *Songs of New Birth – The Day I Died*, as well as at numerous seasonal schools. Some details of Martin Bleby's music is in Appendix 5.

I have already outlined aspects of the way I enabled and supported these processes, including by working with Kerry Schneider on finalising scores and preparing the various volumes and editions of the *New Creation Hymn Book* for publication.

Lay teaching and pastoral ministries

Martin Bleby linked joining the NCPI Team with his parish ministry and ordination. He wrote that 'Geoffrey had played a key role in [him] coming to a deeper understanding of what happened on the cross', citing his *Vinedresser* booklet in a footnote. His declaration about Geoffrey Bingham's role in his ministry does not mention what happened or who was involved.¹¹⁹

My lay teaching, preaching and pastoral ministries involved NCPI classes and seasonal schools, Sunday preaching and seminars, conferences and camps. I led 49 NCPI seasonal school sessions from 1984 to 2005 inclusive. Edited background notes for forty of these are in *In Triune Community*. My other sessions were my first, a character study on Asahel Nettleton (1984), two on gender and marriage (1989 and 2000, which I reviewed in *Redefining – Meaning and Scripture, Inclusion and Hierarchies, Community and Ministry*), and six seminars and workshops on church, gospel, culture and education.¹²⁰

I led more than 150 sessions at NCPI Saturday morning and weeknight evening classes from 1986 to 2006 inclusive. The usual format for these classes was for two

¹¹⁸ These comments focus on the 380 songs published while I was involved with NCPI.

¹¹⁹ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 286, 304. *Vinedresser, The: An Anglican Meets Wrath and Grace*; Priest, *Vinedresser Revisited, The – a Response to The Vinedresser, an Anglican Meets Wrath and Grace by Martin Bleby*; *On Earth as in Heaven – Lay Ministry with Martin Bleby*.

¹²⁰ *Redefining – Meaning and Scripture, Inclusion and Hierarchies, Community and Ministry* (2023); *In Triune Community*; *Pastor, the Teacher, and the School, The*. My other Summer School seminars were on *The Cross and the Local Church* (1985), *The Kingdom of God and Social Justice* (1986), and *Proclamation in the School* (1987). My other Pastors' School workshops were on *The Pastor, the Teacher and the School* (1987), *The Alternative Gospel* (1990) and *The Apostolic Faith in Today's World* (1998).

sessions, not always presented by the same person. About two-thirds of my 28 Saturday sessions were because of Geoffrey Bingham's unavailability.¹²¹

I led nearly 70 NCPI evening class sessions between 1990 and 1996 inclusive and more than 60 NCPI evening class sessions 2000 and 2006 inclusive. My first season included two short series on the book of Revelation, a term on my booklet, *God is not up for re-election*, and a reworked two term series called *The living God*.¹²² I also used Ian Pennicook's *The Story of the Acts of God* and Geoffrey Bingham's *The Meaning and Making of Man*, which I reworked using a gender inclusive title: *Being human*, for two term series.¹²³

My second season included three one term series over consecutive years on *Pentateuch: Covenant and Nations*, other sessions on some psalms using the theme *The Rhythms of Life*, a one term series on the *Word and Words of the Cross*, and three one term series over consecutive years on *From grave to glory* which looked at the post-resurrection narratives by reading the Gospels backwards.¹²⁴

Nearly all the sermons I preached while we lived in country towns were in our local Uniting Church and Anglican parishes. Most of the sermons I preached after returning to Adelaide were for the local Baptist church we attended or for two other Baptist churches and two Churches of Christ congregations. I was given a further season of regular lay preaching at a different Baptist church we attended after our NCPI involvement ended.¹²⁵

Alongside my NCPI seasonal school and class sessions, I also shared sermons, led homegroup sessions and presented at seminars, conferences and camps.¹²⁶

¹²¹ These sessions were on Deuteronomy, Romans, *His Living Church and The Praxis of the Local Church* and *The Giving of God: the Giving of Life*. My other sessions were on *Peace, Revival, Thirsting for the Living God*, Colossians (*Conformed to Christ* and *The Hope of Glory*) and *The battle for the throne*. Edited notes of my Peace study are in *Living Love*. Edited notes for the next two are in *Travelling Together*.

¹²² For my later studies on Revelation, see *Living in Love and Freedom*; for my booklet *God Is Not up for Re-Election*, see *Living Love*, and for my edited notes on *The Living God*, see *Travelling Together*.

¹²³ Ian D. Pennicook, *Story of the Acts of God, The* (Blackwood, SA: New Creation Publications Inc., 1994); Geoffrey Bingham, *Meaning and Making of Man, The: Studies in Theological Anthropology* (Blackwood, SA: New Creation Publications Inc., 1996).

¹²⁴ Edited notes of my studies on the cross and Jesus' post-resurrection appearances are in *Priest, Towards Eternity*. Edited notes of my studies on the Pentateuch are in *Travelling Together*. For edited notes on my studies on various psalms, see *Meditations on Resilience and Renewal*, 1.

¹²⁵ For edited notes of my sermons while we lived in the country, see *Meditations on Hope and Peace*. For edited notes of my sermons after we returned to Adelaide up until the events described in this book, see *Meditations on Resilience and Renewal*, 1; *ibid.*, 2., and for edited notes from my last season of preaching, see, *Priest, Living in Love and Freedom*.

¹²⁶ Some edited notes are included in *Living Love; Travelling Together; Towards Eternity*.

New Creation Publications Inc.: Closure

The final NCPI newsletters reveal something of NCPI's decision making culture.

Prayerful discussions

The NCPI Council wanted to impress the NCPI community about its *prayerful discussions* (cf. Matthew 6:1ff):

The impending necessity for new, younger members to join the Ministry Team has been held *prayerfully before the Lord* ... However – *while waiting patiently and eagerly upon the Lord* – it seems clear that new people are not being guided to join the NCTM Ministry Team.

People have always joined the Team under the direct and unmistakable prompting of God. The fact that this has not happened *in response to earnest prayer*, indicates to the Council that the New Creation ministry is not to continue.¹²⁷

There is no evidence that NCPI Council and, in particular, its ordained ministers, engaged in any considered and detailed strategic planning by using various external resources to explore options that might have ensured NCPI's future. There is no evidence they used any structured feedback processes involving the NCPI community relating to their insistence on their restricted and privileged teaching and ministry activities. The substance of their message was that

we don't need to do anything other than wait for God to motivate some of you to solve our problems for us without us doing anything ourselves.¹²⁸

Martin Bleby's *A Quiet Revival* narrative confirms that NCPI hoped God would make everything *come about* without them experiencing *any demanding ministry*.

NCPI weaponised prayer and created a toxic shame and blame culture where some of us were accused of disobeying God by not resigning from our paid employment to work in an unsafe environment where we could expect to be publicly profiled as needing *some rehabilitative ministry* if we expressed any concerns about our welfare – and where NCPI decreed that it would provide no proactive, affirming support for our personal or familial needs.¹²⁹

NCPI's ministers refused to *serve* the NCPI community by doing the necessary economic, educational and ecclesiastical strategic leadership related to its viability

¹²⁷ Newsletter 20 July 2012, italics added (See appendix 6). Cf. Geoffrey Bingham, *Three Special Stories* (Blackwood, SA: New Creation Publications Inc., 1990); *Glory on the Inside: Three Special Stories* (Blackwood, SA: New Creation Publications Inc., 2012).

¹²⁸ Cf. Bob Dylan, 'When You Gonna Wake Up,' <https://www.bobdylan.com/songs/when-you-gonna-wake/>: Do you ever wonder just what God requires? You think He's just an errand boy to satisfy your wandering desires / ... When you gonna wake up and strengthen the things that remain?

¹²⁹ Cf. Bleby, *Vinedresser, The: An Anglican Meets Wrath and Grace*, 13.

and demanded to be *served* by unpaid helpers who were required to achieve *quietly and compliantly* whatever would be seen as answers to the prayers of NCPI Council (cf. Mark 10:41–45; Philippians 2:1ff).

A man, a movement and a monument: *A Quiet Revival* launched

One active NCPI participant lamented to me that Martin Bleby had *no vision for NCPI as its Director of Ministry*. Their concerns were not just that Martin Bleby was not *thinking big about NCPI*, but that Martin Bleby was not *thinking at all* about present options and possible futures for NCPI in ways universally expected of principals of educational schools and colleges at all levels. The same feedback applied to NCPI as a publications-oriented community.

Having seen NCPI decline under his decade of leadership,¹³⁰ Martin Bleby focused on the last part of Geoffrey Bingham's mentions of *a man, a movement and a monument*. Martin Bleby introduced his *A Quiet Revival* with comments about fame, masking NCPI's decline under his leadership by celebrating his book.

While Laurel Bingham would have appreciated the book launch, other approaches would have honoured Geoffrey Bingham more richly, and could have enhanced NCPI as a learning community and informed renewing directions. They could have provided the basis for a safe and stimulating environment for new volunteers which would have replaced the culture I experienced where I found my feedback repeatedly inverted using a deny-attack blame-shame process.

Children and youth ministries at the last Summer Schools

NCPI's final emphases highlighted what was working and functioning well:

The [2013 Summer School] children's ministry was the largest ever ... We are very glad and thankful for the faithful ministry of those who led each of the seven groups in the children and youth ministry, and especially for Liesl Arthur who coordinated the whole of this ministry. Actually, Summer School couldn't have happened without the help of many people in different ways and our thanks go to each of you. It is something of a miracle that Summer School has been happening for thirty years, and God's working through the service of His people in those years is a grand story.¹³¹

Martin Bleby, by contrast, made two brief references to these ministries in *A Quiet Revival*.¹³² As with other *ministries* in which *ordained ministers* had no direct involvement, he saw no 'grand story' to tell about Geoffrey Bingham's part in 'God's [miraculous] working through the service or His people'.

¹³⁰ Cf. 15 November 2007 Circular (See Appendix 6).

¹³¹ 24 January 2013 Newsletter (See Appendix 6).

¹³² Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 264, 282.

Martin Bleby ignored Liesl Arthur's long-term association with NCPI Summer Schools, presumably because she was not ordained and male.¹³³ He might have otherwise realised that this 'faithful [children's and youth] ministry' provided insights into possible futures for NCPI (cf. Matthew 19:13–15, 21:12–17; Luke 18:15–17).

If the ordained ministers had *served* as active workers *under the leaders of these seven groups*, they might have discovered a new way for NCPI aligned with Geoffrey Bingham's urgings that they relate to other people beyond their own ingroups and that they act in humility and love, and avoid self-promotion and fame.¹³⁴

Ian Pennicook referred to Ezekiel 33:33, 'they shall know that a prophet has been among them', at Geoffrey Bingham's funeral.¹³⁵ It was not only Geoffrey Bingham who had been prophetic in the NCPI community; those attending his funeral *were present because they had heard the word of the Lord through Geoffrey Bingham and were committed to their own prophetic callings and ministries – ordained or otherwise.*

Those Ian Pennicook warned of the dangers of *not rising up in repentance and faith and responding to the word given by God through Geoffrey Bingham* included himself and other ordained ministers linked with NCPI (cf. Ezekiel 34:1ff).

While warnings about faithlessness have their place, surely Geoffrey Bingham's funeral was better seen as a unique time for recognising, affirming, caring for and honouring those present, including the community that had responded and were responding to Geoffrey Bingham's ministry by leading and providing ministries at seasonal schools, including for children and youth, and by facilitating NCPI's information technology and music ministries that assisted publishing and worship activities. This approach would have emphasised the fruitfulness of the *prophetic word that Geoffrey Bingham has shared.*

It would have also provided paradigms, insights and affirmations about the future directions and opportunities that were available to NCPI if the ordained ministers with leadership responsibilities had served the way Geoffrey Bingham taught, exhorted, encouraged, affirmed and acted.

¹³³ *God-Engendered Glory! Women as Priests and Bishops?*.

¹³⁴ *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 3. Cf. Geoffrey Bingham, *Love Is the Spur* (Blackwood, SA: Eyrie Books, 2004).

¹³⁵ 'New Creation Teaching Ministry Resource Library'.

Conclusion

Overview

A Quiet Revival Reviewed has reflected on the NCPI leadership of Geoffrey Bingham and his successor, Martin Bleby. I have unpacked something of the way that NCPI was founded and flourished for three decades under Geoffrey Bingham, and then faded and failed under Martin Bleby.

Martin Bleby's self-constructed interplay between Geoffrey Bingham's theology and life-story controls and constricts both themes, allowing him to subordinate them to his own voice, views and version. His approach, including regarding those in the NCPI community he mentions and those he over-looks, and the way he profiles those whom he names, provides insights into his views of NCPI and himself as a sole narrator of Geoffrey Bingham's life and ministry.

An alternative strategy would have seen Martin Bleby serve and strengthen NCPI as a learning community by identifying and affirming leaders with substantial academic theology and ministry qualifications (which he lacked), or backgrounds in historical research and literature relevant to Geoffrey Bingham's short story, novels and poetry books.

I have wondered what a book or books would be like that also shared participants own stories rather than his curated versions of a few of them.¹³⁶

Governance

Martin Bleby delegated responsibility for NCPI's structural viability to John Skewes rather than maintaining Geoffrey Bingham's overall leadership profile. He wrote that 'adjustments to our ways of doing things' occurred, without demonstrating he was 'thinking big', as Geoffrey Bingham had previously done.¹³⁷

A Quiet Revival ignores NCPI Council and its personnel. His silence implies a covert and controlling leadership ethos that lacked transparency, scrutiny and accountability. His mentions of NCPI Team personnel lack detail about the structural nature of NCPI and suggest a highly subordinationist, hierarchical organisational and organic reality. No active sharing of strategies and visions that would grow leaders for teaching and ministry priorities are suggested, with women excluded from any leadership or teaching except with young people and children.

There were three main priorities, in addition to these governance issues, on which NCPI Council needed to focus its Director of Ministry, rather than see him limit his role to presenting papers and making unsubstantiated pronouncements.

¹³⁶ Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*. 283, 284 for Team members.

¹³⁷ NCPI Circular, 15 November 2007 (Appendix 6); *ibid.*, 252. What were the 'adjustments'? Were they reactive or proactive? Where did they fit in an overall published NCPI vision?

Economic

To survive, NCPI needed to resolve the transfer of Geoffrey and Laurel Bingham's property promptly and sensitively. It needed to promote to its community a future vision that would attract funding and to ask directly for that funding rather than work on an *it just came about* methodology.

NCPI needed its Council and Director of Ministry to engage pro-actively with the NCPI community about economic issues relating to Team members and volunteers. Off-loading concerns for volunteers' economic welfare was not working and was not compassionate or caring.

NCPI needed to act on the basis that property and personnel priorities mutually connect economic opportunities and needs with teaching and ministry purposes rather than treat them as independent, disconnected and unrelated zones.

Educational

To survive, NCPI needed to re-examine its relationship with the broader tertiary ministry and theological community and to learn from their leaders and lecturers. It needed to understand education and learning by learning from those in its own community with expertise and experience in different levels of education and in related areas, including social work and psychology.

It needed to reconsider its hostile views of formal accountability, accreditation and certification. It needed to re-examine its educational paradigms, including the relationship of its teaching ministers with the NCPI Christian Workers Course. Insisting on teaching and ministry as a land-lecture-leave process rather than as involving listeners-learners-linkers was a form of disconnect.¹³⁸

NCPI also needed to liaise with, listen to, and learn from those with familiarity with the ever-changing world of digital technologies if its publishing profile was to be sustainable and flourish.

Ecclesiological

To survive, NCPI needed to indicate where it saw itself in terms of the changes I have outlined that were impacting church communities and other Christian groups. It needed to communicate the nature of its governance and the policies relating to its expectations about the accountability, scrutiny and transparency of its leaders, especially regarding professional standards and corporate values.

It needed to cease using male-privileged, misogynist terminology. God *engendered* theology should not be used to *endanger* and prevent women's ministry on the basis of ecclesiastical tribal loyalties and shallow biblical reasoning that fails to

¹³⁸ Martin Bleby's references to the NCPI Christian Workers Course in *A Quiet Revival* are transitory and detached from any involvement by him or any other minister. Ibid., 271, 274, 284.

engage with the literature on which women were being *enabled*. Power and position-based silencing does not constitute a quiet revival. Martin Bleby's loyalty to his primary ecclesiastical allegiance and their opposition to women's ordination needed replacing with open, informed and inclusive actions.¹³⁹

Ministry

Martin Bleby's mentions of seasonal schools and weekly and monthly classes say little or nothing about community-building and shared leadership. His monthly Ministry sessions were nearly all his own studies. An opportunity for ministers and leaders (such as those I mentioned in *A lament*) to build community by providing a theologically, academically and pastorally diverse program was never realised.

He evidently believed that he, on his own, had richer insights to communicate from his limited parish experience and minimal theological training than could be shared by NCPI's community of better educated ministers from many diverse settings.¹⁴⁰ His 'full-orbed theology' curriculum centred on his studies about power in relationships, marriage, the gospel and forgiveness.¹⁴¹

His description of his self-profiled 'teaching gift' is self-focused. Teaching is more than a solitary person talking and performing, and education is more than solo instruction and catechetical training. His reference makes no mention of the learners involved, of his hopes for them as participants in a learning process, of any ways by which he was prepared to provide course-based feedback or pastoral ministry, or of any engagement with them beyond talking to them.¹⁴²

An other-person oriented strategy could have created reciprocal invitations where he might have participated in local contexts in their settings on their terms in ways that respected and were determined by their local cultures. It would have also provided time and space so he could help address the economic, educational and ecclesiological issues NCPI was facing, and about which it looked to him to

¹³⁹ Bleby, *God-Engendered Glory! Women as Priests and Bishops?*; *Vinedresser, The: An Anglican Meets Wrath and Grace*. Also, Priest, *Vinedresser Revisited, The – a Response to The Vinedresser, an Anglican Meets Wrath and Grace by Martin Bleby*; *Redefining – Meaning and Scripture, Inclusion and Hierarchies, Community and Ministry*; *On Earth as in Heaven – Lay Ministry with Martin Bleby*.

¹⁴⁰ Martin Bleby understates the expansiveness and breadth of Geoffrey Bingham's networking with a diverse range of lay and licensed speakers. There are thirty plus speakers listed in 'New Creation Teaching Ministry Resource Library', twenty plus other authors in the 2000 NCPI Book Catalogue and over fifty other speakers in the 2000 Audio Catalogue.

¹⁴¹ Martin Bleby, *Marriage and the Good News of God* (Blackwood, SA: New Creation Publications Inc., 2010); *Power in Relationships* (Blackwood, SA: New Creation Publications Inc., 2008). Geoffrey Bingham had presented a series on *The Matter of Power in the Church* in 2005. See *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 292.

¹⁴² 'New Creation Teaching Ministry Resource Library'. 2005 Monthly Ministry Studies. Note Introductory article cited from Victor L. Water. Martin Bleby was parish minister at St. Andrews Anglican Church, Walkerville, adjacent to St. Andrews Primary School. He had contact with school-based educators and students from different educational levels and sectors as NCPI Director of Ministry.

provide insight and practical engagement. Furthermore, he could have served as editor of a *Festschrift* compiled from sessions presented at Monthly Ministry Studies and annual Ministry Schools.¹⁴³

He described pastoral ministry in the NCPI community as a hindrance to writing books and preparing talks.¹⁴⁴ NCPI called for diverse and deep pastoral ministry that included liaising with other contexts, rather than assuming pastoral issues were organisational, that pastoral ministry was a local church responsibility, and that NCPI provided a respite zone where he could be detached from participants' experiences. His passive descriptions of NCPI's information technology assistance, of its music ministries, and of the support it received in publishing, were accompanied by negative responses to requests for evidence-based conversations.

Geoffrey Bingham's leadership approach was based on upending foci on status, privilege and position to serve others. The fact that voluntary lay ministry under Martin Bleby's leadership declined, ultimately leading to NCPI's closure, might correlate with his expectations and presumptions that these ministries would simply *come about* with him having minimal, if any, *ministry demands*.

Character

Martin Bleby wrote accurately of Geoffrey Bingham's willingness to admit his own shortcomings, failures and weaknesses. Geoffrey Bingham's integrity was central to his care and concern for other people, which were appreciated and respected:

Because Geoffrey knew the forgiveness of his sins, he was willing to acknowledge and admit them. Within a day or so of a falling out he would generally ring up or write and say 'Sorry', and seek to continue in the relationship.¹⁴⁵

This perspective may encourage a fresh reading of his theology and ministry resources, and a further listening to him through his essays, books, songs, poems and stories. It gives a reason to understand further the flourishing and fading of NCPI through and in his own perceptive insights.

Above all, it enables us to see him as a person of prayer, praise and worship, devoted to his triune God and to God's people ahead of passive loyalty to institutional structures, and as someone who sought to warn others about, and to avoid himself, the fame and glory of which he has been too readily profiled.¹⁴⁶

¹⁴³ This rich resource would have honoured Geoffrey Bingham and could have included theologians from theological colleges. Cf. Bleby, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*, 286.

¹⁴⁴ *Ibid.*, 5.

¹⁴⁵ *Ibid.*, 315.

¹⁴⁶ *Ibid.*, 3. See Priest, *Geoffrey Bingham – Theologian and Troubadour*; *Geoffrey Bingham – Theologian and Troubadour Music Supplement*. Cf. Bleby, *God-Engendered Glory! Women as Priests and Bishops?*, 20.

My Participation

People involved in NCPI in different ways have different perspectives, each with their strengths and weaknesses. *A Quiet Revival Reviewed* shares some of my insights into Geoffrey Bingham, Martin Bleby and NCPI. I have outlined my long-term, unpaid, after-hours, NCPI activities and honoured many of those with whom I valued working in music and information technology ministries.

I have highlighted *something of our shared inheritance* about which Martin Bleby could have expressed appreciation, rather than him book-end most of my extensive NCPI contributions in his written negative pronouncements. His book, despite *our shared inheritance*, mentions virtually *nothing of my participation in this shared inheritance* and *contains no evidence of any gratitude for who I was and what I contributed to Geoffrey Bingham's, his or NCPI's ministries*.¹⁴⁷

I have acknowledged Martin Bleby's adverse, evidence-absent allegations about my teaching and other ministries. He never gave me fact-based feedback about my teaching sessions, engaged in meaningful theological conversations, or negotiated learning pathways; they were apparently outside of his remit as a self-profiled gifted teacher and Director of Ministry, and were aligned with his expectations that I would end my educational vocation and work as his unpaid assistant.¹⁴⁸

His denigrating and demeaning narrative of me was already evident when he attended the 1985 NCPI Summer School as my guest. He escalated his persistent opposition to me and to my teaching ministries after the 2005 NCPI Winter School, significantly undermining the respect in which I was held.

Martin Bleby's adverse attitude towards me left NCPI without a collaborative *team* of volunteers that grew from Geoffrey Bingham's ministry. I led a diverse *community* that Martin Bleby dismissively and insultingly assumed just *came about* and which caused him *ministry demands*.

Martin Bleby's hostile targeting of me led me to conclude my NCPI activities. Then, more than a year after leaving, I unexpectedly received his legally profiled, supposedly NCPI Council approved, condemnatory official verdict which he repeatedly subsequently refused to review, revise or revoke.

I remain, by contrast, grateful for knowing and learning from Geoffrey Bingham, for sharing at seasonal schools and weeknight and Saturday classes under his leadership, and for being able to enhance NCPI's music and digital resources.¹⁴⁹

¹⁴⁷ A handwritten note in the copy of *A Quiet Revival: Geoffrey Bingham in Life and Ministry* that he left unannounced.

¹⁴⁸ Priest, *On Earth as in Heaven – Lay Ministry with Martin Bleby; Vinedresser Revisited, The – a Response to The Vinedresser, an Anglican Meets Wrath and Grace by Martin Bleby*.

¹⁴⁹ Also, see *Geoffrey Bingham – Theologian and Troubadour*.

Appendix 1: Geoffrey Bingham's song-poems¹⁵⁰

Categories in the *New Creation Hymn Book*

As with other references to Geoffrey Bingham's anthology, I have kept his language constructs and encourage reframing male-privileged expressions.

Knowing God as King, Creator, and Redeemer

Like a glorious fountain flowing	1973	13
By the breath of His mouth	1987	4
It does not yet appear	1993	326
Before He planned the world He made	1994	294
Out of the dust Thou madest us	1994	322
Within the home of glory	1994	297
King of all sinners, and King of all saints	1995	332
Let God be God	1999	363

Living in the Father, the Son, and the Spirit

You are our Father loving God	1987	41
Ah, strong strong love*	1990	30
Holy Father, in Your mercy	1991	245
Lord of the loving fire	1992	262
Nothing between us	1992	261
The Godhead glows most gloriously	1994	302
This is the law of You, dear Lord	1995	376

Living in God the Father

Most holy Father	1971	52
God is all-loving, He is our Father	1977	48
We are the children, sons of the Father	1977	57
O Father our Father	1981	54
Abba! Abba! Father God	1986	42
I sing the songs that reach my heart	1993	289
Amazing Grace is God Himself*	1996	343

Living in God the Son

Angel wings*	1943, 1981	65
Jesus, Thou art with Thy people	1962, 1981	113
Come let us sing of Jesus	1979	98
Oh Father! Oh Father! we come	1984	61
Oh Christ our Conquering King*	1985	119
The blood of bonding has flowed	1985	125
Christ to the heart	1986	96
Is it nothing to you	1989	71

¹⁵⁰ *New Creation Hymn Book*, Volumes 1–3. NCPI Music resources are available via 'New Creation Teaching Ministry Resource Library'. Also, Priest, *Geoffrey Bingham – Theologian and Troubadour Music Supplement; Songs of Joy and Peace* for those marked with (*).

A Quiet Revival Reviewed

Oh lift up your heads	1990	120
He is my own – my only Lord	1991	247
Oh Christ, we are Yours	1991	249
Praise now to You, Oh glorious King	1991	246
Immanuel! Immanuel!	1993	282
Tell them about the banquet*	1993	286
O Cross of Christ, O place of bliss	1994	327
Such love we never loved	1994	311
Where shall I go if He's not there?	1994	300
All of a sudden it caught to flaming	1995	310
Holy! Holy! Holy! is our High Priest, Jesus	1997	349

Living in God the Spirit

There was a day	1971	147
Father sends the Holy Spirit	1981	143
Ah, Spirit dear, the sin that's sad	1992	259
Time was when spirit, fallen, human	1992	260

Living in the Grace and Mercy of God

Ye men of God	1971	209
We reign in life	1973	203
One day we'll see Him face to face	1986	183
Love You, Lord	1989	176
Ah, tide of love	1990	149
I am not proof	1990	166
The glory of Christ*	1990	194
A silver song is in my heart	1991	251
Great Caravan of holy ones	1991	257
We have not been knowing	1991	252
For 'I will restore your hard heart', says the Lord	1992	330
We cannot live without His Word	1992	250
Awake my soul! Long sleepest thou	1993	291
Church of the loving Lord	1993	292
Life of our life, Lord	1994	341
Out of my nothing I was all	1994	301
How beautiful Your glory	1999	350

Knowing God in Prayer

My eyes ran down fountains of tears	1973	228
Sometimes Your living Presence is so near	1991	241
How gentle is His hand upon my life	1992	280
How is it, Lord, my eyes can see	1992	295
Lord, grant me just one longing plea	1994	320
O Lord, You hear my voice each day	1995	319
Show us Your Glory	1999	353

Categories in *Geoffrey Bingham – Theologian and Troubadour*¹⁵¹

Jesus Christ, atonement and reconciliation

Angel wings*	1943, 1981	65
Like a glorious fountain flowing	1973	13
Oh Christ our Conquering King*	1985	119
The blood of bonding has flowed	1985	125
Is it nothing to you	1989	71
Ah, tide of love	1990	149
He is my own – my only Lord	1991	247
How gentle is His hand upon my life	1992	280
Lord of the loving fire	1992	262
Immanuel! Immanuel!	1993	282
O Cross of Christ, O place of bliss	1994	327
Holy! Holy! Holy! is our High Priest, Jesus	1997	349

God the Father and the Trinity: families and communities

Most holy Father	1971	52
God is all-loving, He is our Father	1977	48
We are the children, sons of the Father	1977	57
O Father our Father	1981	54
Oh Father! Oh Father! we come	1984	61
Abba! Abba! Father God	1986	42
You are our Father loving God	1987	41
Holy Father, in Your mercy	1991	245
I sing the songs that reach my heart	1993	289
The Godhead glows most gloriously	1994	302
Amazing Grace is God Himself*	1996	343

Spirit of the living God

There was a day	1971	147
Father sends the Holy Spirit	1981	143
By the breath of His mouth	1987	4
Ah, Spirit dear, the sin that's sad	1992	259
Time was when spirit, fallen, human	1992	260

The reign of God

We reign in life	1973	203
Praise now to You, Oh glorious King	1991	246
King of all sinners, and King of all saints	1995	332

Gender and marriage

Tell them about the banquet*	1993	286
Life of our life, Lord	1994	341

¹⁵¹ *Geoffrey Bingham – Theologian and Troubadour*; *Geoffrey Bingham – Theologian and Troubadour Music Supplement*.

Creation, re-creation, humanity and covenant

One day we'll see Him face to face	1986	183
We have not been knowing	1991	252
We cannot live without His Word	1992	250
It does not yet appear	1993	326
Before He planned the world He made	1994	294
Out of my nothing I was all	1994	301
Out of the dust Thou madest us	1994	322
Where shall I go if He's not there?	1994	300
Within the home of glory	1994	297

Love, holiness, grace, mercy and presence

Love You, Lord	1989	176
Ah, strong strong love*	1990	30
I am not proof	1990	166
A silver song is in my heart	1991	251
Oh Christ, we are Yours	1991	249
Sometimes Your living Presence is so near	1991	241
For 'I will restore your hard heart', says the Lord	1992	330
How is it, Lord, my eyes can see	1992	295
Nothing between us	1992	261
Awake my soul! Long sleepest thou	1993	291
Such love we never loved	1994	311
All of a sudden it caught to flaming	1995	310
O Lord, You hear my voice each day	1995	319
How beautiful Your glory	1999	350
Show us Your Glory	1999	353

The people of God

Come, let us sing of Jesus	1979	98
Oh lift up your heads	1990	120
The glory of Christ*	1990	194
Great Caravan of holy ones	1991	257
Church of the loving Lord	1993	292
Jesus, Thou art with Thy people	1962, 1981	113

Ministry and counselling

Ye men of God	1971	209
My eyes ran down fountains of tears	1973	228
Christ to the heart	1986	96
Lord, grant me just one longing plea	1994	320

Law, authority and truth

This is the law of You, dear Lord	1995	376
Let God be God	1999	363

Composers and Arrangers (excluding public domain tunes)

Title	Composer	Arranger
Ah, Spirit dear, the sin that's sad	Christine Dieckmann	
Ah, tide of love	Christine Dieckmann	
All of a sudden it caught to flaming	Christine Dieckmann	
Awake my soul! Long sleepest thou	Christine Dieckmann	
Before He planned the world He made	Christine Dieckmann	
Christ to the heart	Christine Dieckmann	
Church of the loving Lord	Christine Dieckmann	
For 'I will restore your hard heart', says the Lord	Christine Dieckmann	
God is all-loving, He is our Father	Christine Dieckmann	
Holy Father, in Your mercy	Christine Dieckmann	
How beautiful Your glory	Christine Dieckmann	
How gentle is His hand upon my life	Christine Dieckmann	
How is it, Lord, my eyes can see	Christine Dieckmann	
I sing the songs that reach my heart	Christine Dieckmann	
Immanuel! Immanuel!	Christine Dieckmann	
It does not yet appear	Christine Dieckmann	
King of all sinners, and King of all saints	Christine Dieckmann	
Let God be God	Christine Dieckmann	
Life of our life, Lord	Christine Dieckmann	
Lord of the loving fire	Christine Dieckmann	
Nothing between us	Christine Dieckmann	
O Cross of Christ, O place of bliss	Christine Dieckmann	
O Lord, You hear my voice each day	Christine Dieckmann	
Oh Christ, we are Yours	Christine Dieckmann	
Out of my nothing I was all	Christine Dieckmann	
Out of the dust Thou madest us	Christine Dieckmann	
Praise now to You, Oh glorious King	Christine Dieckmann	
Such love we never loved	Christine Dieckmann	
The Godhead glows most gloriously	Christine Dieckmann	
Time was when spirit, fallen, human	Christine Dieckmann	
We are the children	Christine Dieckmann	
We cannot live without His Word	Christine Dieckmann	
We have not been knowing	Christine Dieckmann	
Where shall I go if He's not there?	Christine Dieckmann	
Within the home of glory	Christine Dieckmann	
You are our Father loving God	Christine Dieckmann	
Amazing Grace is God Himself	Donald Priest	Christine Dieckmann
Oh Christ our Conquering King	Donald Priest	Christine Dieckmann
Ah strong strong love	Donald Priest	Evniki Hudson
Tell them about the banquet	Donald Priest	Evniki Hudson
The glory of Christ	Donald Priest	Evniki Hudson
Angel wings	Donald Priest	Evniki Hudson
	Kay Robinson	
A silver song is in my heart	Geoffrey Bingham	Christine Dieckmann
Great Caravan of holy ones	Geoffrey Bingham	Christine Dieckmann
He is my own—my only Lord	Geoffrey Bingham	Christine Dieckmann
Praise now to You, Oh glorious King	Geoffrey Bingham	Christine Dieckmann
One day we'll see Him face to face	Geoffrey Bingham	Evniki Hudson
I am not proof	Geoffrey Bingham	Evniki Hudson
	Robert Smith	

A Quiet Revival Reviewed

Title	Composer	Arranger
Oh lift up your heads	Geoffrey Bingham Robert Smith	Evniki Hudson
Love You, Lord	Geoffrey Bingham Rosslyn Meatheringham	Evniki Hudson
Sometimes Your living Presence is so near	Geoffrey Bingham	Christine Dieckmann
How is it, Lord, my eyes can see	Gill Webb	
Oh Father! Oh Father! we come	Kay Robinson	Evniki Hudson
Ye men of God	Kay Robinson	Evniki Hudson
Lord, grant me just one longing plea	Kerry Schneider	
Show us Your Glory	Kerry Schneider	
This is the law of You, dear Lord	Kerry Schneider	
Tell them about the banquet	Martin Bleby	Evniki Hudson
The blood of bonding has flowed	Martin Bleby	Evniki Hudson
Before He planned the world He made	Martin Bleby	Greg John
Holy! Holy! Holy! is our High Priest, Jesus	Martin Bleby	Greg John
He is my own—my only Lord	Robert Smith	Christine Dieckmann
Is it nothing to you	Robert Smith	Evniki Hudson
O Father our Father	Robert Smith	Evniki Hudson
My eyes ran down fountains of tears	Rosslyn Meatheringham Kay Carney	Evniki Hudson
Abba! Abba! Father God	Rosslyn Meatheringham Sarah Meatheringham	Evniki Hudson
Is it nothing to you	Rosslyn Meatheringham	Evniki Hudson
Like a glorious fountain flowing	Rosslyn Meatheringham	Evniki Hudson
Most holy Father	Rosslyn Meatheringham Donald Priest	Evniki Hudson
By the breath of His mouth	Rosslyn Meatheringham	
There was a day	Geoffrey Bingham R. Whitbourn	

Appendix 2: A selection of Geoffrey Bingham's books¹⁵²

As with the other references to his anthology, I have kept his language constructs and encourage reframing male-privileged expressions.

Overviews

All Things Are Yours	1996
Living Faith Series, volumes 1–5 nos. 1–50	1981
Things We Firmly Believe, The	1986

Jesus Christ, atonement and reconciliation

Person & Work of Christ, The	1983
Christ the Conquering King!	1985
Saving Work of Christ, The	1986
Christ's Cross over Man's Abyss	1987
Beyond the Cross	1987
Come! Let Us Go to Calvary!	1997
Christ and The Triune Glory	2001
Word and the Words of the Cross, The: 7 Bible Studies	2003
Wrath of His Love: Studies in the Wrath of God and of Man	2004

God the Father and the Trinity: families and communities

I Love the Father	1974, 1990
Meaning and Significance of the Trinity, The	1974
Father! My Father!	1977
God and Father of Us All, The	1982
Oh, Father! Our Father!	1983
Trinitarian Theology: Human Unity and Relationships	1991

Spirit of the living God

Spirit's Harvest, The	1978, 1987
Spirit-Baptism: Spirit-Living	1981, 1990
Dry Bones Dancing!	1983, 2003
Day of the Spirit, The	1985
Person and Work of the Holy Spirit, The	1985, 2009
God and Man in Signs and Wonders	1988
Holy Spirit Creation and Glory, The	1999
Baptism in the Holy Spirit, The	2003
River of God, The	2004

The reign of God

Dominion of Darkness and the Victory of God, The	1977
Clash of the Kingdoms, The	1989
The Revelation of St. John the Divine (Commentary)	1993
Salvation History	1997, 2008

¹⁵² Geoffrey Bingham's books are available via 'New Creation Teaching Ministry Resource Library'. Also, Priest, *Geoffrey Bingham – Theologian and Troubadour*.

Gender and marriage

Role and Purpose of Man and Woman, The	
Man, Woman and Sexuality	1980, 1986
God's Glory, Man's Sexuality	1988
Heavenly Vision, The	1987
Profound Mystery, The	1995

Creation, re-creation, humanity and covenant

I, the Man	1983
Man of Dust! Man of Glory!	1986
Meaning and Making of Man, The	
Studies in Theological Anthropology	1996
Love's Most Glorious Covenant	1997
Creation and the Liberating Glory	2004

Love, holiness, grace, mercy and presence

Liberating Love	1960, 1969
Constraining Love	1978, 1985
Splendour of Holiness, The	1985
Great and Glorious Grace	1988
Everlasting Presence, The	1990
Ah, strong strong Love	1993
Glory of the Mystery and the Mystery of the Glory, The	1998
Everything in Beautiful Array	1999
All Cry, 'Glory'	1999
Magnificence of Mercy, The	2000

The people of God

True God or New Guru?	1979
Sons of God are the Servants of All, The	1982
Church, Life and Relationships, The	1984
Christ's People in Today's World	1985
Way and Wonder of Worship, The	1990
Beautiful City of God, The	2001
Beloved Community of God, The	2002

Ministry and counselling

Wounding and the Healing, The	1980, 1982, 1990
Practical Christian Counselling	1981
Biblical Way of Counselling, A	1985
Proclaiming Christ's Gospel in Today's World	1986
Wonderful Counsellor	1987, 2004
True Preaching – the Agony and the Ecstasy	1988
For Pastors and the People	1989
Wisdom of God and the Healing of Man, The	1998
God and Man in the Mission of the Kingdom	2003

A Quiet Revival Reviewed

Law, authority and truth

Oh, No, Lord! Not Law, Lord?!	1979
Truth – the Golden Girdle	1983
Sweeter than Honey: More Precious than Gold	1995
Law of Eternal Delight	2001

Appendix 3: New Creation Publications Inc. seasonal schools

This list only covers summer and winter schools at which I spoke.¹⁵³ As with other references to Geoffrey Bingham's anthology, I have kept his language constructs and encourage reframing male-privileged expressions.

Summer Schools

God Sends Revival	1984
The Power and Preaching of the Cross	1985
Christ the Conquering King	1986
Proclaiming the Gospel in all the World	1987
Life in Father, Son and Holy Spirit	1988
Living in the Last Times	1989
Christ's Cradle, Cross and Crown	1990
Going with Christ to the Nations	1991
Sons and Heirs of God	1992
The Day of the Spirit	1993
Christ's Church in Today's World	1994
Christ our Prophet, Priest and King	1995
The Presence and Power of Love	1996
The Message of God and the World	1998
The Clash of the Kingdoms	1999
All Cry Glory!	2000
God's Unfailing Love and Mercy for all Creation	2002
On to Maturity	2003
Living in the Great Revival	2004
Faithful Creator	2005

Winter Schools

The Glorious Liberty of the Children of God	1990
God's Word: Man's Life	1991
The Kingdom of Love	1992
Immanuel: God with us	1993
The Fullness of the Family	1994
Christ and the Nations	1995
The First, the Present and the Last Things	1996
Living in the Days in Faith, Hope and Love	1997
Them He also Glorified	1998
From Eden to Eden	2000
Living in Grace and Holiness	2001
Living in the Kingdom	2002
Law of Liberty: Law of Delight	2003
One God, One Lord, One Spirit	2004
God is really among you	2005

¹⁵³ I have published most of my sessions in *In Triune Community*.

Appendix 4: *New Creation Hymn Book* Introductions

1999 volume 1 music edition

The people of God have always been a people of song. Their music frequently comes from times of suffering and times of renewal – with such occasions often occurring together. In these seasons, we readily recall the anthems of grace that express something of the deep longings of our hearts. They include hymns from earlier generations and the music of our own.

This book is a collection mainly distilled from the great heritage of older public domain hymns and from hymns composed by people associated with the New Creation Teaching Ministry. Our aim in publishing this book has been to supplement hymn and other music books with a selection from these two strands.

We have sought to publish the hymns with virtually ‘no attempt to mend either the sense or the verse’, as John Wesley requested concerning his and his brother’s hymns. We expect that all the verses of the longer hymns may not always be sung, but believe that some people will be grateful for easy access to a more complete version.

We have also avoided a compilation that focuses on those contemporary songs already available in other books. Many of the more recently written hymns presented here have been used widely and have been included in earlier New Creation Song Books. By gathering them into one collection we hope to make them more accessible to those who continue to ask for them.

Our anticipation is that this hymn book will be used personally, in small home-groups, and in larger congregations. Some hymns will be better suited to particular situations.

We would like to thank all those who have permitted the use of items in the book under copyright. Every effort has been made to gain appropriate permission and to acknowledge copyright where this exists. We apologize for any omissions due to inadvertence or to inability to trace the owner of any copyright; mistakes will be rectified in later printings. Those hymns composed by people associated with the New Creation Teaching Ministry can be used without permission, provided (i) the words are not altered; (ii) such use will bring no financial gain, and (iii) appropriate copyright procedures are followed, including acknowledgement of the author/composer.

The hymns in this book were selected by a working group that included Rosslyn Meatheringham, Kelvin Nicolle, Kay Robinson, and Don Priest.

All music in this new edition contains full piano scores and guitar chords. Six new tunes are included, adding to the diversity and richness of the music. In improving the quality of the scoring several key changes, and some adjustments to the musical

phrasing and to the chords have occurred. Consequently some care is needed when using this volume with previous music editions. No alterations have been made to the words of any of the hymns included. Special arrangements are available from the publisher for upgrading former editions to this new edition.

Evniki Hudson has arranged nearly all of the new complete piano scores and has added guitar chords to the hymns. The other new piano scores have been arranged by Christine Dieckmann.

Don Priest, Convenor
Geoffrey Bingham, Publisher

2010 volume 3 music edition

(Italics added to show content copied from the introductions to all previous words and music editions – all of which bore my name.)

This third volume of the New Creation Hymn Book contains previously unpublished hymns composed by people associated with the New Creation Teaching Ministry, and some public domain hymns.

This second edition includes another fifty-six songs, mostly written by those associated with the New Creation Teaching Ministry.

As with the first two volumes, our anticipation is that this hymn book will be used personally, in small home-groups and in larger congregations. Some hymns will be better suited to particular situations. We expect that all the verses of the longer hymns may not always be sung, but believe that some people will be grateful for easy access to the more complete versions.

We would like to thank all those who have permitted the use of items in the book under copyright. Every effort has been made to gain appropriate permission and to acknowledge copyright where this exists. We apologise for any omissions due to inadvertence or to inability to trace the owner of any copyright; mistakes will be rectified in later printings. Those hymns composed by people associated with the New Creation Teaching Ministry can be used without permission, provided (i) the words are not altered; (ii) such use will bring no financial gain; and (iii) appropriate copyright procedures are followed, including acknowledgement of the author/composer.

We also thank Kerry Schneider, along with her team of arrangers, proofreaders and helpers, for preparing this volume for publication.

The words and music of each song in this book, and many more, are available to be downloaded freely on the [now archived] New Creation website.

Martin Bleby
Publisher
2010

Appendix 5: Martin Bleby's songs¹⁵⁴

Title	Year(s)	Arranger	Number
Put on the helmet of salvation	1980, 1996	Christine Dieckmann	364
Where can we find the love*	1980	Evniki Hudson	40
Jesus went down to the water	1981	Evniki Hudson	173
For the fruit of the Spirit is*	1982	Evniki Hudson	161
Go to my people*	1983	Evniki Hudson	102
Christ our Living Head*	1985	Evniki Hudson	94
I have no righteousness**	1987, 1990	Evniki Hudson	170
I was going O.K.*	1987, 1993	Christine Dieckmann	279
I'll pat your back*	1987	Evniki Hudson	283
Nothing more than a sinner*	1987	Evniki Hudson	181
Where would we be without grace?*	1987	Evniki Hudson	207
For He'll come again	1988	Evniki Hudson	132
I saw Him standing there*	1989, 2001	Evniki Hudson	109
We are set right	1989	Evniki Hudson	201
'Do you love Me? Feed My lambs'*	1991	Christine Dieckmann	269
Father, what wonder abundant*	1992	Christine Dieckmann	271
God is love!	1992	Christine Dieckmann	281
Father You called me to set the slaves free*	1993	Evniki Hudson	284
God our Father is working full bore*	1993	Evniki Hudson	285
Always there is the Lion on the road*	1994	Evniki Hudson	293
Confess with your lips	1994	Evniki Hudson	296
Disarmed by love! No weapon in Your hand	1994	Evniki Hudson	304.1
Disarmed by love! No weapon in Your hand	1994	Greg John	304.2
I have loved You with an everlasting love	1994	Christine Dieckmann	315
I was a coin that was lost in the dirt	1994	Evniki Hudson	303
What has God spoken, and what has God done	1994	Evniki Hudson	309
'Here at last my bone and flesh'	1995	Evniki Hudson	321.1
'Here at last my bone and flesh'	1995	Evniki Hudson	321.2
Made for the Father as children and heirs	1995	Evniki Hudson	307
Bright was the day	1996	Christine Dieckmann	356
Lord You give us life	1996	Christine Dieckmann	370
Fiery Dove	1997	Christine Dieckmann	352
In all my works I find no rest	1997	Christine Dieckmann	346
The Lord is in His Temple	1998	Christine Dieckmann	354
Always and for ever	1999	Christine Dieckmann	377

¹⁵⁴ * Recorded on *Songs of New Birth – The Day I Died*. ** Recorded on *Christ for us*.

Martin Bleby benefited from and accessed the environment I facilitated to publish other songs in the additional NCTM Hymn Book collection. *New Creation Hymn Book*, 381ff.

Appendix 6: NCPI newsletters

15 November 2007 Circular

Dear Friends in Christ,

At a recent planning meeting for the local church attended by a couple from our team, the pastor observed that, while ten years ago you could get people along to a series of studies or events for several weeks in succession, now you are lucky to get them for one or two. And to attend church every Sunday is becoming the exception rather than the rule. In another local church, a Sunday afternoon kids club began well, after careful research as to the most suitable time, and preparation of the leadership group, but on a recent Sunday, when none of the regular children turned up, there were only the leaders and two new children.

For many these days, it is a question of lifestyle choices and the range of options. In every age, it has been a question of whether we live to suit ourselves or not. In earlier days, churches responded to this dilemma by instructing people, laying down rules and setting strictures in place, with regard to church attendance. These days there has been a tendency for churches to play to the prevailing mood of the times, offering options and trying to make them as attractive as possible. Yet even so we find that people often vote with their feet and stay away. Should we, as in former days, be seeking to instil into believers a sense of responsibility in the church that goes with believing in Christ? Or should we abandon old patterns of belonging and behaving and try to discover 'new ways of being church' that go with the flow?

On Monday nights at Christies Beach this term we have been doing studies on the prophecy of Zechariah (from 520 B.C.). The task at hand was the rebuilding of the ruined temple in Jerusalem. Since the foundations of the temple had been re-laid sixteen years earlier, the rebuilding of the temple had been stymied by local opposition backed up by the authorities, with the consequent fear and weakness of the people (see Ezra 4:1–5, 24). Now it was starting up again 'through the prophesying of the prophet Haggai and Zechariah son of Iddo' (Ezra 6:14), and it was finished in the space of four years (see Ezra 5:1–6:18). At one level, the rebuilding of the temple meant simply placing one stone on top of another. But what was the message Zechariah brought to strengthen the leaders and the people in this task? It was not just that the temple would be completed, and that would be good. Zechariah's prophecy went way beyond the physical temple in Jerusalem to the 'holy' and 'faithful' new Jerusalem that it pointed to (Zech. 8:3; compare Rev. 3:12; 21:2), where 'the Lord will be king over all the earth' (Zech. 14:9). Zechariah did not resile from entering into the appalling cost of what God would do ('Awake, O sword, against my shepherd . . . Strike the shepherd . . .' Zech. 13:7) to 'remove the guilt of this land in a single day' (Zech. 3:9) and open 'a fountain . . . to cleanse them from sin and impurity' (Zech. 13:1). Nor did

Zechariah hold back from spelling out what this would involve in the lives of the people: ‘therefore love truth and peace’ (Zech. 8:19).

For nearly thirty-five years now the New Creation Teaching Ministry has sought prophetically to bring through ‘the grace of God as Father, Son and Holy Spirit, centred on the Cross of Christ, in the context of “the whole counsel of God” from the beginning to the end of the Scriptures, with a view to the ultimate community of God with His people’ (NCTM leaflet). We have not been immune from the lifestyle changes that have affected the churches, and adjustments to our ways of doing things have been made along the way. While the numbers attending our weekly classes are not as large as they have been in past decades, the flow of published printed, audio and video resources continues apace, and attendances at our weekend or week-long schools have grown, with a regular flow-through of people new and old. People know something of what they will get there, and expect it to be substantial and long-lasting. Time and again after our schools and preaching and teaching missions we hear people say: ‘Do not stop doing what you are doing – the churches need this teaching’.

It is remarkable that all this still happens, given the ‘team’ that heads up the work. Ian Pennicook and Martin Bleby are the full-time teachers, with support from Zara and Vivien. John Skewes, as full-time manager, with printing, care-taking, logistics, personnel and other responsibilities, shares the leadership in SA with Martin. Beryl Skewes, on three and a half days a week, now looks after reception and the distribution workroom. Celia Carter, on three days a week, is registrar for the short-term schools, with other design, layout, and web-management responsibilities. Bob Pickering, on three and a half days a week, with support from Robin, oversees the publishing process. Each of the team members picks up other tasks as needed. Lol and Keith Bettany, after two years on the ‘team’, have recently returned to being ‘helpers’.

The ‘team’ are those who, while belonging and ministering in their own churches, are called to exercise their main ministry through the New Creation Teaching Ministry. They keep regular hours, as if ‘employed’, and are prayerfully accountable to each other and to the governing Council. None of us receive any humanly guaranteed wage or stipend, nor do we solicit such support. This keeps us constantly looking to God for provision and direction, and He has been faithful. There are also numbers of other ‘helpers’ who also give freely and regularly of their time and skills.

Notwithstanding the lifestyle changes of our times, it seems that a certain regularity and order and – dare we say it – commitment are required for things to happen effectively. God, as He goes about accomplishing His purpose, brings the sun up each morning, and beds it down each night (see Gen. 8:22; Ps. 19:1–6; 104:19–23; Matt. 5:45). So with us, as we participate with Christ in building his church, laying one ‘stone’ on another, we need to know that we are not just

developing a lifestyle to suit ourselves, but are participating in the substantial and eternal 'good works, which God prepared beforehand, that we should walk in them' (Eph. 2:10). A headmaster at a church school in Adelaide in the 1930s used to say to his students: 'It doesn't matter what you want to be – and it certainly doesn't matter what your parents want you to be – it's what God wants you to be!' This profoundly affected Martin's father in the following of his vocation, and he passed it on to his children. If New Creation Teaching Ministry is to continue under God, no doubt it will require some among us who take up this particular calling in that spirit. John Skewes – now 70 years old! – is looking to cut back to four days a week next year, and to induct someone else into some of his responsibilities. Other 'team' members, though not quite so long in the tooth, may be looking to do the same in years to come!

We ask you to continue with us in prayer.

Yours in Christ,

Martin Bleby

John Skewes

20 July 2012 Newsletter

Dear Friends,

...

In recent months we have prayerfully discussed and considered the future role of the New Creation Teaching Ministry, and the publications, resources and materials available for the benefit of others. Our hearts and minds have been, and continue to be clearly set upon the proclamation of the gospel of God's great grace in Christ Jesus.

The impending necessity for new, younger members to join the Ministry Team has been held prayerfully before the Lord, and we have been seeking his guidance, his will and his provision in this regard, with a view to the future work of ministry and service within the Father's world. The Lord has continued to sustain and bless the current members of the Team in their work. However – while waiting patiently and eagerly upon the Lord – it seems clear that new people are not being guided to join the NCTM Ministry Team.

People have always joined the Team under the direct and unmistakable prompting of God. The fact that this has not happened in response to earnest prayer, indicates to the Council that the New Creation ministry is not to continue. There has always been a provision within the Constitution of the NCPI to bring this particular ministry to a close, should that time arise, and if it seemed to be the will of the Lord.

The Council of New Creation Publications Inc. met on July 15th, 2012 and prayerfully made the following decision:

'That New Creation Publications Inc. be wound up according to the constitution and that Summer School 2013 be our last official function, taking care that the resources be made available for future generations.'

...

Yours faithfully,

In Christ Jesus our Lord,

Rev. Trevor Faggotter, NCPI Council Chairman

Rev. Andrew Klynsmith, Director of Ministry

Mr. John Skewes, General Manager

Rev. Dr. Ian Pennicook, Executive Director NSW

22 October 2012 Newsletter

Dear friends.

...

A Quiet Revival

Martin Bleby has been writing a unique 'theological biography' of Geoff Bingham, tracing the many great themes of Geoff's proclamation against the backdrop of his life. The writing is complete, and the book is now going through the production process. It will be ready for distribution by Summer School in January.

We will launch this book at the Summer School, on the Monday evening, January 7th. Dr Stuart Piggin, the Director of the Centre for the History of Christian Thought and Experience at Macquarie University will be with us for this event. Dr Piggin is a well-respected scholar of revival in Australian church history, and was very grateful for Geoff Bingham's theological treatment of the theme of revival. We are delighted that he can be with us for this important occasion. We are also arranging a launch in Sydney at a later date.

...

Other Matters

We have recently reprinted *Three Special Stories* under a new title. *The Glory on the Inside: Three Special Stories* and with a new cover designed by Nicole Dunkley. And we are working on a reprint of *My Beloved Family*. We thought that there may be renewed interest in them when *A Quiet Revival* is released.

The sale of the Bingham property to the Baptist Church is still being negotiated. Some local residents have objected to the sale, and the matter is under mediation. Please pray for a just and speedy outcome to this rather long process.

...

With much affection in our Lord Jesus,

Andrew Klynsmith, Director of Ministry

John Skewes, General Manager

7 December 2012 Newsletter

Dear friends

...

A Quiet Revival

Martin Bleby's 'theological biography' of Geoffrey Bingham is at the printers as we write. The finalising of the book's production was contested in many ways at

the end, and this has given us confidence that the book is an important one for God's people. ...

Closing Up

... The sale of the Bingham property to Coromandel Baptist Church is an ongoing saga. It is currently before the ERD Court in SA. We hope that the matter can be resolved by March or April. Please continue to pray for a speedy and just outcome.

With every blessing to you for this season of Advent and for a happy and holy Christmas,

Andrew Klynsmith, Director of Ministry

John Skewes, General Manager

24 January 2013 Newsletter

Dear Friends,

...

The annual and final Summer School for New Creation was a grand time—filled with many highlights and blessings! People came from every state and territory in Australia. The children's ministry was the largest ever (222 children and youths.) We shared about revival and had time together to pray for revival in our land.

One of the most striking times for the School was the launch of Martin Bleby's biography of Geoffrey Bingham, *A Quiet Revival*. Dr Stuart Piggin from *The Centre for Christian Thought and Experience* at Macquarie University in NSW spoke very warmly and powerfully. It was great to have Laurel Bingham and other members of the Bingham family there for the occasion.

...

We are very glad and thankful for the faithful ministry of those who led each of the seven groups in the children and youth ministry, and especially for Liesl Arthur who coordinated the whole of this ministry. Actually, Summer School couldn't have happened without the help of many people in different ways and our thanks go to each of you. It is something of a miracle that Summer School has been happening for thirty years, and God's working through the service of His people in those years is a grand story. The bookstall was exceptionally busy during the whole school. Thousands of volumes were sold, not including the many hundreds or thousands of booklets that were given away.

With very much love in Christ,

Andrew Klynsmith, Director of Ministry

John Skewes, General Manager

Appendix 7: A testimony to Geoffrey Bingham's ministry

Hector Morrison's testimony is included in his 'Occupy Your Lookout Post' talk at the Highland Theological College's Summer Conference, 'Going Forward: See, I am doing a new thing!' on 25, 26 August 2025:¹⁵⁵

My second experience [of revival] was in ... 1999, on a visit to Australia. One of my reasons for going across to Adelaide was to be part of a week-long [New Creation Teaching Ministry] Pastors' School [on the Spirit of God] ... under [Geoff Bingham's] leadership. ...

[At] one the evening sessions being taken by Dr. Bingham, about 15 or 20 minutes into his lecture, he just stopped dead and he apologised. He said the Lord had been laying another message on his heart, and he just turned to Romans 8:26, and began to read

In the same way the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit intercedes for us with groans which words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

And he didn't actually get a chance to say any more of that. The Spirit just fell on us, every one of us. And everything went quiet, absolutely still until the sobbing started, very quiet sobbing as the Lord dealt with each one of us. ...

For me, what had come what came home to me that evening was the powerful revelation of the love of the Spirit. I knew from my theology books the Spirit was not just power, the Holy Spirit was a person, one of the three persons in the Godhead. But that night it was just imprinted on my heart and mind that the Spirit loved creation. And in his love for creation, he was groaning inside each one of us. Groaning for the redemption of creation. Groaning for the redemption of each one of us as individuals.

We all remained silent for about 15 to 20 minutes apart from the sobbing. And then Geoff, of course, who had so much experience of revival in Pakistan and Sydney, he very wisely began to lead us in worship. And he started off with simple choruses that we would all know. And he made sure that in the choruses we spoke to the Father, or worshiped the Father, or worshiped the Father and worshiped the Son and worshiped the Holy Spirit. And so we sang things like Abba Father, I love you Lord, Spirit of the living God, fall afresh on me. And to this day that is the most beautiful

¹⁵⁵ Hector Morrison, 'Occupy Your Lookout Post,' Highland Theological College, <https://www.youtube.com/watch?v=g4W8uRMaY8k>.

singing I have ever heard. ... And for the remaining days of that ... week, there was just a beautiful sense of the Spirit with us, a quiet sense of the Spirit with us.

His Highland Theological College (HTC) leadership profiles a leadership which included social and financial sustainability, educational validation and certification, ecclesiastical networking and hierarchical transparency.¹⁵⁶

Reverend Morrison's commitment to the college began at its inception [31 years ago]. ... He served as vice-principal and lecturer in Old Testament before becoming principal in 2009. His passion for Scripture and his personal dedication to the well-being of staff and students have left a lasting impact on the HTC community and beyond.

He is widely known and respected throughout the Highlands for his teaching and pulpit ministry, which has influenced a wide variety of Christian communities and gatherings.

The HTC board of governors, staff, graduates and students are profoundly grateful for his unwavering service and personal investment in the lives and callings of countless individuals.

Dugald MacPherson, Chair of the HTC board of governors, said:

We are incredibly thankful for Hector's heart and soul devotion to the college over the past three decades. His legacy is a testament to his faith and vision. ...

Vicki Nairn, UHI Principal and Vice-Chancellor, said:

On behalf of UHI, I would like to thank Reverend Morrison for his decades of leadership and his extraordinary contribution to theological education. He has been a pillar of Highland Theological College since its beginning, and the college's strength and reputation today stand as a testament to his dedication. We are grateful for all he has given and pleased that he will continue to share his wisdom and teaching in the years ahead.

¹⁵⁶ Highland Theological College, 'Hector Morrison Retires as H.T.C. Principal,' <https://www.htc.uhi.ac.uk/news-and-events/news/hector-morrison-retires-as-hrcs-principal.html>.

Conversations along the way

Conversations along the way records ideas and perspectives exploring biblical themes written over many years as rough drafts or more revised documents. I hope my thoughts may be enriching and encouraging. Where my writing suggests ideas and frameworks that vary from those held by other Christians, our common faith can keep us in community and help us explore and possibly reconcile our differences. I hope readers with non-theistic and/or secular understandings can find some helpful common values, even though I have used what might seem to be merely a discussion of literary narratives, symbols and imaginations. Those with other religious belief systems may find fresh insights by sharing in my journey of faith-seeking-understanding, including where collisions of thought and practice emerge. To all readers, please forgive my short-comings and my inevitable and unhelpful biases, and may your reading bring you peace, joy and hope.

In this series

Learning to Love Wisdom includes a version of my Master of Theological Studies dissertation while *In Triune Community* and *Living in Love and Freedom* cover earlier and later ministry resources.

Meditations on Hope and Peace and *Meditations on Resilience and Renewal 1 and 2* are edited collections of sermon preparation notes. *Living Love, Travelling Together* and *Towards Eternity* include edited study series plus reflections. *Meditations on Hope and Peace* and *Living Love* were written first.

Redefining outlines some of my understandings of *Meaning and Scripture*, *Inclusion and Hierarchies*, and *Community and Leadership*. *Trinity – Worship and Wonder* reviews literature that has significantly influenced my trinitarian theology.

Geoffrey Bingham – Theologian and Troubadour with separate *Music Supplement* considers themes in his theology through the lens of his song-poems.

Songs of Joy and Peace is a collection of my music with reflections. *The Vinedresser Revisited* and *On Earth as in Heaven* respond to documentation about my involvement in church and related groups.¹⁵⁷

¹⁵⁷ Priest, *In Triune Community; Learning to Love Wisdom* (Printed by Openbook Howden, St Marys, South Australia, 2019); *Living in Love and Freedom; Meditations on Resilience and Renewal*, 2; *ibid.*, 1; Priest, *Meditations on Hope and Peace; Towards Eternity; Travelling Together; Living Love; Trinity – Worship and Wonder* (2025); *Redefining – Meaning and Scripture, Inclusion and Hierarchies, Community and Ministry; Songs of Joy and Peace; On Earth as in Heaven – Lay Ministry with Martin Bleby; A Quiet Revival Reviewed – a Response to a Quiet Revival, Geoffrey Bingham in Life and Ministry by Martin Bleby* (2022); *Vinedresser Revisited, The – a Response to The Vinedresser, an Anglican Meets Wrath and Grace by Martin Bleby*.

Acknowledgements

I am thankful for the welcome our family received from the communities in which we lived while working in government Area and Secondary schools. The opportunities to provide educational leadership and to teach enriched my life as well as contributed to student learning journeys.

I appreciated Geoffrey Bingham's many initiatives in mentoring, encouraging and affirming my theological learning and ministry from 1972 to 2009 while I participated in a wide range of practical, teaching and pastoral activities.

I am grateful for the inclusive and affirming ministries of Lloyd Kerley and Christopher Heath in the Meningie Uniting and Kapunda Anglican parishes, respectively. In 1984, after passing an exam, Archbishop Keith Rayner licensed me as a Kapunda parish lay preacher. I valued his encouraging, thoughtful, informed and helpful conversations with me during his annual parish visits.

I am thankful for other ministry leaders and communities in various settings who affirmed me and supplemented the positive sense of vocation and wellbeing that came from my educational employment.

I value the voluntary collaborative work I led with a diverse range of talented and knowledgeable laypeople in preparing and publishing NCPI music resources and in developing and maintaining NCPI's information and communication technology facilities for more than fifteen years.

I am thankful for post-graduate study opportunities in educational leadership and management and theological studies at Flinders University and valued the insights shared by the lecturers and supervisors with whom I had contact. I also appreciated studying a theology topic through the Highlands Theological College of the University of Highlands and Islands.

I am especially grateful for my family, and their insights into life, love, faith and hope. The patience, kindness and generosity of Bev, my wife, and our family has led me to a deeper awareness of God and his mercy, grace and peace.

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A Quiet Revival Reviewed provides some reflections on Martin Bleby's book, *A Quiet Revival: Geoffrey Bingham in Life and Ministry*. It outlines aspects of my contrasting relationships with both New Creation Publications Inc. (NCPI) leaders. NCPI was founded by, and flourished for about three decades under Geoffrey Bingham, and then faded and failed under his successor, Martin Bleby.

A Quiet Revival Reviewed reflects on my long-term, voluntary, after-hours, involvement which included presenting seasonal school sessions and weekly or monthly classes, and leading and working in a range of music and information technology ministries. It takes several steps to honour some of the laypeople with whom I much appreciated working.