

2012 EFAC AUSTRALIA NATIONAL SPEAKING TOUR

BEN KWASHI

Global Perspectives of the Church's Mission in the 21st Century

Meet and hear the energetic, passionate and gifted Archbishop of Jos, Nigeria

MELBOURNE

Sunday 15 July Morning service. St Hilary's Kew (combined with St James' Ivanhoe and St Mark's Camberwell)
6.00 pm. Genazzano Service, 301 Cotham Road, Kew. Evangelistic address

Monday 16 July St Alfred's Blackburn North, Corner Koonung and Springfields Roads, Blackburn North
3.00 pm. Meeting with pastors and mission-minded persons
7.00 pm. EFAC Dinner

Victoria Branch Chair: Phillip Meulman phil.meulman@raftchurch.org.au

SYDNEY

Tuesday 17 July 7.00 pm. Ryde Anglican Church, 42-50 Church Street, Ryde

Wednesday 18 July 7.00 pm. Hoxton Park Anglican Church, Corner of Cowpasture and La Trobe Roads, West Hoxton

NSW Branch Chair: David Mansfield david.mansfield@anglicanaid.org.au

BRISBANE

Thursday 19 July 3.00 pm. Meeting with diocesan clergy. Venue to be announced
7.30 pm. Venue to be announced

Queensland Branch Chair: Lynda Johnson lynda@northpineanglican.org.au

ADELAIDE

Friday 20 July Concordia College, 45 Cheltenham Street, Highgate
3.00 pm. Meeting with ministry workers
7.30 pm. Public meeting

South Australia Branch Chair: Paul Hunt paulandlee-ann@bigpond.com

PERTH

Sunday 22 July 9.00 am. St Lawrence's Dalkeith
6.30 pm. Unichurch, Subiaco

Western Australia Branch Chair: Peter Smith peter@dalkeith.perth.anglican.org



Essentials

Autumn 2012

Promoting Christ-centred
Biblical ministry.

Essentials is the journal of
the Evangelical Fellowship in
the Anglican Communion.



Cover Lindsay Brown,
International Director of
the Lausanne Movement,
delivers the keynote address
at the closing ceremony of
the Third Lausanne Congress
on World Evangelization
on Sunday 24 October 2010
in Cape Town, South Africa.
Photo courtesy of the
Lausanne Movement.


Spread the word



Wei-Han Kuan
is Senior Associate
Minister at St Alfred's,
North Blackburn, and
the editor of *Essentials*.

'The evangelization of the world in this generation' was the catch cry of the Edinburgh Missionary Conference of 1910. Wildly optimistic, but admirable for its clarity and passion. In this edition, we want to mirror some of that fervour while providing you with good fodder for encouraging your evangelistic ministry.

We will hear from **Lindsay Brown**, evangelist and leader in the Lausanne Movement. Lindsay was in Australia recently speaking at several CMS Summer conferences on the theme of mission and evangelism. He caught up with **Charlie Fletcher** at Philip Island, Victoria. We reproduce **Stuart Piggin's** Wollongong Cathedral address in which he unlocks the secrets behind **Harry Goodhew's** successful parish ministry. Another evangelist, **Andrew Prideaux**, reflects on his campus ministry. **Rhys Bezzant** helps us understand the appeal of Jonathan Edwards among young Calvinists. Two book reviews from **David Williams** commend really helpful volumes to our shelves or electronic reading devices. **Bob Collie** serves up another stimulating reflection on the call of Christ.

You will see on the facing page the schedule for **Ben Kwashi's** speaking tour. Set aside those dates now, and plan to bring as many as you can to hear Ben's call to evangelism and mission together. Let your branch chair know if you would like to be more involved in any way. Let's pray together that the tour will be a great blessing and encouragement to EFAC Australia and, through us, to our nation. 

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Lindsay Brown

Lindsay Brown visited Australia in January. Formerly General Secretary of the International Fellowship of Evangelical Students, Lindsay currently serves as IFES Evangelist at Large and the International Director of the Lausanne Movement. **Charlie Fletcher** interviewed him for Essentials.

Opposite Lindsay Brown, International Director of the Lausanne Movement, is prayed for during the closing session of Cape Town 2010: The Third Lausanne Congress on World Evangelization. Photo courtesy of the Lausanne Movement.

Lindsay, you've been involved in student ministry with IFES for thirty five years in Wales, in Europe, as General Secretary for the worldwide movement, and now in a new evangelism role. What keeps you going in student ministry?

First, it's the wonder of the gospel. Very early in my Christian experience I came to the conclusion that the gospel was the most wonderful story in the history of the world. I can't think of anything better. I feel a deep sense of privilege that I've been able to give the best years of my life to serving the cause of the gospel.

I think there are three things about the gospel that it's important for us to keep in mind. First, the gospel is true and defensible. Second, it's wonderful, and that drives out cynicism and negativism. Third, it's powerful, and through the gospel lives can be completely transformed. I had the privilege of growing up in my early teens in a Welsh coal mining town and seeing people's lives turned upside down by the transforming power of the gospel. Very early in my Christian life I saw these three things about the gospel. We need to keep them together. For example, if we only emphasise the truth of the gospel, we can become a little bit hard. It's very important to have this sense of the wonder and the transforming power of the gospel, because that gives us a softness of spirit.

I think the second thing that keeps me going is that I love student ministry. Students forgive you easily. In relative terms they're less cynical than those of us who are older. They're more open to ideas. Many, especially believers, are teachable. And if God gives you a long life, you can see the impact of the gospel in lives over thirty or forty years, and that's a great privilege.

The third thing that keeps me going is my understanding of the character of God. He's sovereign; he's in control of history and of my personal life. He's gracious; he comes alongside us and helps us, particularly in times of trial. And he's good; he has the best intentions for us. I believed those things objectively before the most traumatic event in my life, which was the death of my daughter twenty-five years ago. They came home to me existentially then. I didn't know why God had allowed this to happen, but I understood that God was in control. I understood that he was not distant, but the gracious giver of every help. And I knew that he was good, even though I couldn't understand his goodness in the context of losing a child. The Scripture tells me that God is good and that he is a loving heavenly Father who has the best of intentions towards us and has the hope of heaven stored up for us.

I think most Christians' attitudes are shaped by their understanding or misunderstanding of the character of God. Typically, if they don't understand that God is sovereign, gracious and good, they get into great difficulties when they face adversity.

You've had the opportunity to see student ministry all over the world. From that vantage point, do you think there are lessons in student ministry that the West needs to learn from the rest of the world?

Let me start by saying that I'm impressed by many students I meet who are committed Christians in Australia and in Europe. Sometimes the strongest movements have small numbers but are spiritually stronger.

When I ask students from the non-Western world what they have to offer that



is missing in Western theology, one of the things they constantly mention is that in the West we have an inadequate understanding of spiritual warfare. Secularism and materialism can blind us to spiritual realities.

The second thing that many folk in the non-Western world, especially Africa, can teach us is tremendous commitment to intercessory prayer. Prayer is hard work, and there's a tremendous dynamism that I've observed among many African students particularly, crying out to God.

One of the dangers of Western culture in general is that we tend to be highly individualistic and play down the importance of the community. The non-Western world also highlights for us the importance of the community. You see this in Asia and in Latin America particularly. We need to reflect on how we can form attractive communities. I asked John Stott shortly before he died what he thought were the three greatest issues that people grapple with in the Western world today. He replied that they were engaged in a search for something transcendent, a search for personal significance and a search for community.

Lindsay, you've taken up a different position with IFES as the fellowship's Evangelist at Large. Could you describe that new role?

Well, it's Evangelist at Large. Not Large Evangelist or Enlarging Evangelist!

About five years ago I realised that, before I go to heaven, I'd like to leave a group of people behind me who share a common commitment to the proclamation of the gospel.

As I travelled around the world with IFES, I recognised that the gift that was least in evidence was that of the evangelist engaged in public proclamation. In most parts of the world, many of our movements had focused very much on personal evangelism and small group work, but to some extent there had been a loss of confidence in the public proclamation of the gospel.

So I think God gave me a desire to both reengage in the proclamation of the gospel and to unearth and train a team of university evangelists in the European context. I asked if I could focus primarily on Europe and work towards finding sixty university evangelists, at least one from every country in Europe, who were committed to the consecutive public proclamation of the gospel.

The vision is to engage in public evangelism through three means: first, straightforward teaching evangelism, teaching biblical truth and applying it evangelistically; second, apologetic lectures; and third, public dialogues or debates with pagans.

The great German historian Adolf Harnack said that the early church grew by two means: they outlived the pagans and they out argued them. I think we need to demonstrate the superiority of the gospel's truth claims in the public domain. I'm not sure that a culture can be turned around unless we do that.

So we're inviting young men and some women to engage in public evangelism in the university. We do this by inviting them to observe university missions in the UK where these are well-established and then run them in their own countries. Then we form teams in key cities to make an impact in

the hope that students and staff in those countries will catch a vision to do the same in the other universities.

Our vision over the next two years is to run twenty-five university missions of one week's duration in twenty-five university centres in twenty-five countries in twenty-five months across Europe. The hope is that we can pour a lot of energy and large teams into one city. If God is gracious and grants fruit, it usually mobilises and motivates the students and staff to do the same in other cities. Our hope is that over an eight-year period God will give us a team of sixty who will carry this forward all across Europe. And the early indications are that folk from other parts of the world want to observe what we are doing, and we can imagine people picking up what we are doing elsewhere. I would like to see student ministries across the world engage in personal, small group and public evangelism.

There's been something of a shift away from public evangelism in the West in recent years. What do you think has caused this shift?

Firstly, a lack of good models. The university evangelist is different from the general evangelist. The university evangelist has to go back further. I don't think you can start with the cross. You have to start with some of the basic questions and issues that students have. Only then can you go on to the heart of the gospel, which is the threefold emphasis on the deity of Christ, the death of Christ and the resurrection of Christ, as well as the necessity of conversion. So sometimes people concluded, after running university missions with general evangelists, that it didn't work, whereas the problem was the lack of people with the appropriate gifts.

Secondly, I think the weight of hostility to expressing belief in public in secularised and humanistic cultures has cowed lots of Christians and left us feeling that we don't have any right to speak out in public. The non-Christian world would like us to keep silent and just focus on developing a private faith, but the biblical mandate is to go beyond that and engage in taking the gospel to the ends of the earth by all means possible, including public proclamation. So we have to resist the attempts of the secular world to box us in and refuse to give us permission. God has not only given us permission to be engaged; he's given us a mandate.

And we need to persevere. Samuel Escobar said that the only new thing the twentieth century gave us was speed. We want everything and we want it quick. We need to persevere.

Lindsay, IFES has seconded you part-time to serve as the International Director of the Lausanne Movement. A big initial focus of that role was Cape Town 2010, the Third Lausanne World Congress on World Evangelization. Cape Town 2010 has been described as the most representative gathering of evangelical leaders in history. What have been the most significant outcomes of the congress to date?

Only fifteen months after the event, it's not always so easy to see what has happened.

Whenever the global church meets together, especially leaders, inevitably lots of friendships and partnerships begin

to develop from there. Already there are new global initiatives in the area of media ministry, for example.

I think there are three other obvious immediate consequences of the Cape Town congress.

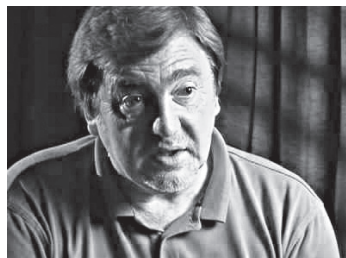
First is the production of the Cape Town Commitment, which I think will come to be seen as one of the great documents in the history of mission and of the church. It has two dimensions to it. The first is summarising what

evangelicals have always believed, since the first century. When we say we're evangelical, all we mean is that we aspire to be biblical. So it's a summary of evangelical convictions as a gift to the church. The second dimension is a call to action, focusing on the question of what it means to engage in mission in the early part of the twenty-first century. The first half of the document is also written in the language of love, flowing out of the two great commandments. I don't think any document coming out of any historic gathering of leaders since the first century has created a statement which is framed in the language of love. This makes the statement much softer and more attractive.

As the document seeks to wed together a statement of what we believe and a call to action, following the model of Paul's letters, we believe it will have a galvanising effect on churches, individuals and mission agencies around the world in the years to come. A one-year MA in mission studies has been put together using the Cape Town Commitment document, and this will be made available to theological colleges and missionary training colleges, and will probably be used to shape and frame the thinking of many cross-cultural missionaries.

The second fruit is evangelistic initiative. Before the congress, in partnership with African Enterprise and other agencies, we hosted missions in ten major cities in Africa. Michael Cassidy, the leader of African Enterprise in South Africa, said he had this vision to see a city-wide mission in every capital city in Africa before he dies. He is seventy-five years of age. When we met in Cape Town, we made a commitment to run missions in all the other capital cities in Africa over the next five years. Leaders in Russia and Eurasia heard about the African plan and asked for help to do the same. Leaders in the Caribbean have made a similar commitment.

A third dimension was that one of our stated goals was that we would try to bring a fresh challenge to the global church of Jesus Christ to bear witness to Christ and all his teaching both in every area of the world geographically as well as in every sphere of society and in the realm of ideas. Now quite a few of the people there were politicians,



A culture can only be turned around when we demonstrate the superiority of the gospel's truth claims in the public domain.

businessmen and academics, and they began grappling with how to bring the truth of the gospel to the forefront of the public domain. So a group called the Global Evangelical Leadership Fellowship (GELF) was formed to encourage Christians in these three areas to be bolder and more proactive in communicating the implications of the truth of the gospel.

So those are obvious, discernible outcomes of the congress: new partnerships; the Cape Town Commitment; new evangelistic initiatives; and the Global Executive Leadership Forum. The congress highlighted the massive demographic shift that has taken place in global Christianity. What does that shift mean for the participation of Western churches in global mission?

We still have a part to play. The Great Commission is not rescinded. We cannot say there's no room for us any more. When we go, we need to work in a spirit of partnership, not in a spirit of colonialism as the task-masters, not in any sense superior. But there is unlimited opportunity for people who love the gospel, have a servant spirit, love people, are humble, and have a desire to see the gospel go forward. We don't have enough people with those five characteristics available to fulfil the mandate to take the gospel to the ends of the earth, so there will always be need for those kinds of people. At the same time, as leaders emerge in the non-Western world in the church, it may be that many of our missionaries will be working alongside or answerable to these leaders rather than taking the initiative as much as we did in the past.

I think it is wise for the church in the West to ask what its peculiar strengths are. It seems to me that Australia has a particularly high level of training in theological and missionary institutions, perhaps amongst the best in the world. Many missionaries from Australia are very well trained theologically, biblically, missiologically. Superficiality is a common characteristic of fast-growing churches in many parts of the world. I think there is great need for Australians particularly, but Americans also, and folk from some parts of Europe, to help in the contribution of training in the global church. That should not mean there's no room for those who have gifts in evangelism, in pioneering, or other ministries. All I'm saying is that it would be good to concentrate on where the church has evident strengths at this time, while leaving space for people with particular gifts to exercise them. So I think the area of equipping and training is certainly where the Australian evangelical church has much to contribute globally. ☞



Charlie Fletcher is Dean of Global Mission at Ridley Melbourne and Senior Missiologist on the staff of St Andrew's Hall, the CMS-Australia training college. Charlie is married to Kathryn and they have two sons, Jonathan and Harry. Born and bred in Melbourne, Charlie and Kathryn lived in Mexico City from 2001 until 2011, where Charlie worked in university and high school student ministry with Compa, the Mexican IFES movement.

Can you bowl?

The seven effective habits of a highly successful rector.
Stuart Piggin reflects on the parish ministry of Harry Goodhew.

When he was a rector, Harry seemed to foster in all his parishioners the gift of prophecy. They all prophesied that one day young Harry would be a bishop or an archbishop. For example, some time after Harry left the Parish of Beverley Hills, one of his parishioners reported to him: "I was elevated to the holy office of Warden this year. That may be some divine direction that Richard Henry [Goodhew] may, one day, be elevated to the office of Bishop of the Anglican Church in Australia. It will be extremely hard for me to call you 'Your Grace', being low church, steeped in the Authorised Version and 1662 Prayer Book, voting Labor and following South Sydney!"¹

Before Harry became Archdeacon of Wollongong and Camden in 1979, he had served in six parishes or missions: Bondi; Beverley Hills; Ceduna in SA; Carlingford; Coorparoo in Brisbane; and Wollongong. Prior to his election as Archbishop in 1993, his supporters researched his effectiveness in these six appointments. The clear finding was that Harry and Pam had been stunningly successful in all six parishes, usually presiding over the happiest and fastest-growing period in their respective histories.

So how do we explain this success? What did Harry do in his six appointments that the Holy Spirit was happy to give the increase? Here are the seven effective habits of Harry Goodhew as rector.

1. Ensure that love is in the air

In the Evangelical tradition, Bishops are not generally considered to be successors of the Apostles. But if they were, of all the Apostles Harry is most like the Apostle John who in word and action taught the followers of Jesus to love one another. The Rector's Warden at St Paul's Carlingford in Harry's day, Arthur Goswell, recalled that Harry's 'profound conviction and love for Christ gave him a deep concern for people as individuals. Carlingford was a very strong, caring parish in his day'.

Harry was the seventh rector of Coorparoo. A layman, P C Vickery, reflected on the history of the parish by identifying each rector with a stage in the growth of a man from birth to maturity. The first nurtured the infant parish, another endured its adolescence. Strikingly, Harry was identified with the season of marriage; because the people loved him so much. No wonder his departure from Coorparoo was so agonising both for Harry and his parishioners. It felt like marital separation.

Harry's departure from Brisbane made front page news in the *Courier Mail*, Brisbane's premier newspaper. Its headline read: 'Father Goodhew says his last Mass.' Nobody was happy to see him go: neither the members of his congregation, nor the Archbishop or the clergy, nor the press, nor the people of Brisbane.

Dorothy Lee had attended St Michael's, Wollongong, for forty years and was grateful for the succession of committed rectors who had served there when she wrote to Harry to thank him for teaching the members of the St Michael's family to love one another: 'It became a more friendly, caring and loving congregation and so a happier one. I know it was your example of gentleness and love. You took time to listen and care which helped us all to grow in fellowship and love and concern for each other.'²

2. Combine humility with clarity of vision and firmness of purpose

Apparently humility is the most distinctive of Christian contributions to the range of moral values in the world. The Romans rather valued self-promotion. It was Christ who changed that. The first Christians, especially Paul, believed that Jesus was the divine Messiah even though he had suffered the humiliation of the Cross. Humility, then, is the way of the Cross, and this has been enshrined in our system of values. In practice, this has come to mean making oneself subject to others, and understanding this as the key to harmonious relationships and even social order in our community. No-one was more interested in others and less interested in himself than Harry, but, remarkably he combined this with clarity and firmness. Many have remarked on this powerful combination.

Stan Hummerston, the director of the medical service at Ceduna, observed that Harry's strength was his humility and his dependence on God. 'In the pastoral area, there is none better. I witnessed his firmness in dealing with an alcoholic. He is firm when he needs to be. But he really listens to people and he gives them responsibility. He was always working to get the Parish to stand on its own two feet. It did, and it's been a strong Evangelical parish ever since.'

Tom Mayne, an accomplished stirrer of the Evangelical social conscience, also worked at Ceduna in Harry's time, and observed Harry's pastoral gifts at close range. 'He was a person of strong convictions and there was never any doubt about where he stood. But he had a likable, approachable and warm personality and he was always welcome at

the outstations and hospitals on the Trans-Australian lines. Even then he displayed qualities of leadership: mediating decisively in crises or difficult times with Christian grace. He would always get down on his knees before he became involved in a fight.¹

At Coorparoo, Vic Smith's wife, Nola, testified, 'Harry is the most humble and gracious man I've ever met. He spoke at rural deanery conferences for clergy and laity on parish outreach and served on the Council of the Home Mission Department. He built a great rapport with senior clergy in the diocese. They invited him to lecture on evangelism at Church House. He remained firm in his own convictions, but in a very, very nice way.'

At the farewell at Coorparoo, Vic Smith spoke of Harry's qualities that were shown more by example than by words. The obvious qualities were mentioned: commitment to the work and concern for people. But Harry's distinctive genius lay in a third 'C', namely confidence. 'Perhaps what many of us saw in you most was this unbounded confidence matched to a deep humility.' It was a striking characteristic of an apparently gentle and self-effacing man.

Those of you interested in leadership theory will ask: 'Does Harry qualify as a Jim Collins level-5 leader?' In *Good to Great: Why Some Companies Make the Leap and Others Don't*, Collins asks what is it that turns good companies around? The level-5 leader is humble, but has an incredible strength of will, knows where he or she is going and wants to do it.

3. Make Sundays work

Vic Smith said: 'Harry took Coorparoo from a low church to a worshipping Christian family. It was absolutely wonderful.'

On the basis of his experience of Ray Stedman's church in America, Harry introduced something of the 'body life' insights and programs to Coorparoo and initiated the Sunday at Seven, youth-friendly, largely liturgy-free worship services which have since made such a dramatic change in evening worship in Sydney churches.

One Coorparoo parishioner reports that "there was an electricity about St Stephen's Coorparoo. People would drive huge distances to attend. Rod Story would rove around with his green mike. Harry pioneered all this. Rod overheard a couple behind him chatting and the woman said to her husband, 'What happens next?'"

Another parishioner recalls that 'Sundays were so exciting when Harry was at Coorparoo that we could not wait to get to Church to see what he would do next'.

It helped of course that Harry's preaching was always thought-provoking and sometimes magnificent. Helen Irvine recalls the first sermon she ever heard Harry preach.



At Ceduna Harry took 9 wickets for 11 runs in a cricket final. Subsequent clergy were always asked: 'Can you bowl?'

Pointing to a vase of flowers, Harry spoke of the cut-flower generation: they look beautiful, but they will all die. It was so vivid. Many were awed and comforted by the sermon Harry preached at the memorial service for the seventeen miners who died in the Appin Coal Mine disaster of 29 July 1979. The whole community was in mourning. It was preaching *Coram Deo* (in the presence of God).

4. Practise hospitality

The Rectory at Coorparoo was right across the road and after Sunday at Seven everyone would go over for coffee. Helen Irvine recalls Pam's famous hospitality: 'Hospitality spelt in capital letters a foot high.' David Mansfield waxed lyrical about how generous Harry and Pam were with their home and time: 'Harry and Pam have been breathtaking in the exercising of hospitality. They are outstanding and gracious hosts. Time and time again I have been forcefully struck by just how generous and open their home and lives have been and how they have always made me feel relaxed and welcome in their home.'³

The hospitality of the Goodhews was undoubtedly one of the keys to their effectiveness. Recent research on the surprisingly rapid expansion of the early Church and also into modern examples of rapid Church growth has concluded that it was not so much the rightness of the doctrine which persuaded people to become Christians. They concerned themselves with that, for the most part, after they became Christians. Rather it was the building up of networks of trust and friendship which grew the church. Harry has a genius for friendship as many have observed and, through frequent and relaxed hospitality, Harry and Pam created trust between those who were Christians and those who were not.

Which leads us to the importance given to evangelism.

5. Make evangelism a priority

When Harry was Curate-in-Charge of the new provisional district of St Bede's, Beverley Hills, the work grew quickly and strongly. Part of the reason for its growth at this time was that the 1959 Billy Graham Crusade resulted in many being added to the church. At the Crusade Harry was advisor to the counsellors.

Harry later reflected that his experience at Ceduna was 'an immensely valuable time for us. We learned a great deal.'⁴ In particular Harry learned the value of one-to-one conversation in his work as a pastor and an evangelist. It helped that at Ceduna he took 9 wickets for 11 runs in a cricket final. The next day (Sunday) the Smoky Bay team thought they should honour him. So they all went to church and sat in the back row. Harry said, 'What's this? Is this a church parade?' They replied, 'We suppose it is in a way.' 'Well,' said Harry, 'if it's a church parade you will have to sit up the front,' and he moved them all up the front. A legacy of Harry's ministry was that subsequent clergy were always asked: 'Can you bowl?'

Harry brought Evangelism Explosion (EE) to Coorparoo and according to Vic Smith, 'we saw people converted every week. He had almost the whole diocese eating out of his hand and asking about evangelism.'

Harry's diocesan seminars on evangelism in Brisbane attracted 250 people. He took advantage of the opportunity, not only to train clergy in evangelism, but also for firm but gracious exchanges on doctrinal differences between evangelicals and others. He was ready to defend and advance his views, but he never found it necessary to be rude.

Evangelism Explosion was to become a significant part of Australian Church life and helped foster the willingness to experiment with evangelistic methods. After he became Archbishop, Harry served as a member of the EE Board of Directors while it developed its penetration into over 143 nations.

6. Recognise the ministry of lay people

When on 10 December 1976 Harry was appointed Rector of St Michael's, Wollongong, he arrived with quite a reputation and much was expected of him. He was at pains immediately to quash the 'success' image: 'I'm not a miracle worker. The church contains people of all gifts. I don't have the lot—very few. So I expect each one of you to put the gifts of God into good use for him.'⁵

Harry was only at St Michael's from 1976 to 1979. Yet in these few years he wrought the same radical transformation which he had effected in his previous parishes. His ministry brought the whole body to life. How? He gave all parishioners a simple workable definition of ministry: The service which Christians offer to one another and to the world for Christ's sake. 'He taught us how to love each other', said one. 'We have woken up to the gospel and to our responsibility', said another. He and Pam nurtured and coaxed rather than bludgeoned traditional pew-warmers into new areas of ministry they never dreamed that they could attempt. To increase Bible knowledge he introduced the Bethel Bible course. To increase confidence in evangelism he introduced Evangelism Explosion. And that is how the body came to life!

He added staff, and to increase lay involvement and the smooth running of the church he established a range of sub-committees including education, aged care, prayer, visitation evangelism, church services, music, literature, property and finance, and a range of youth ministries. It worked because it all made sense.

He was also conscious of the civic opportunities of the church. While he was Rector of St Michael's he organised Good Friday rallies in Wollongong for the region, and they attracted attendances of 900 to 1000 people.

But there is a more profound reason for Harry's effectiveness with lay people. He was authentic. He did not take a purely or even primarily instrumental view of people in the pews. They were not there just to build up the church. Rather the church was there to build them up. As he looked on them each Sunday from the pulpit he came to realise that they faced concerns and worries and challenges which were too easy to ignore or just be unaware of. We lay people love it when our rectors empathise with us.

7. Prioritise youth

One claim to fame from their time at North Bondi was their association with actor, Garry McDonald. His parents worshipped at North Bondi and Garry and his brother went

to the Sunday school. Sunday school is important, not the least because children themselves can be great evangelists. The children at the Bondi Sunday school were instrumental in a remarkable conversion. A Jewish woman who lived next door heard the children singing choruses. One day while shopping she met Harry and she asked him for the words of the songs the children sang. Harry discovered that she was laboriously reading through an English Bible seeking to know God and patiently listing on strips of paper the words that she did not understand and needed to look up in a dictionary. She was somewhere in Kings or Chronicles when Harry called on her.

A Carlingford couple, Fay and John Gibson, remembered Harry's ability to communicate, his warm friendliness and his regard for the youth of the parish.⁶

At Coorparoo, once Sunday at Seven was under way, Harry invited Felix Arnott out to give it his blessing. The Archbishop then presided over a Diocese with hardly any evening services and with a dearth of youth work. Without young people coming to church and staying there within a decade or two it would suffer cataclysmic losses. Harry was aware of that and he has always had great rapport with young people.

So these are the seven habits of a highly successful rector:

Lots of love

Be firm in a very, very nice way


Make Sundays work

Practise hospitality

Make evangelism a priority

Affirm the ministry of lay people

Prioritise the young

It might not be rocket science, but with these strategies Harry achieved blast-off in all his parishes. 



Stuart Piggini is Director of the Centre for the History of Christian Thought and Experience and Master of Robert Menzies College at Macquarie University. This talk was originally given at a service of thanksgiving for Harry's ministry, on his 80th birthday, at St Michael's Cathedral, Wollongong.

1. Eric Joseph to Harry Goodhew, 22 April 1982.

2. 2 July 1988.

3. *Southern Cross*, March 2001.

4. Harry Goodhew's Presidential Address to the 2000 Synod, *2001 Year Book*, page 386.

5. Margaret Lamb, Stuart Piggini, and Susan Radkovic, *Treasure in Earthen Vessels: A History of St Michael's Anglican Cathedral, Wollongong*, St Michael's Cathedral, Wollongong, 1984, page 64

6. 15 April 1993

Two true stories

Talking about Jesus in a post-Christian culture with **Andrew Prideaux**.

Met James,¹ a third-year arts science student at Melbourne University. One of his class mates invited him to one of our public meetings where he heard a talk I gave on John 11. This is the account of Jesus raising Lazarus from the dead and claiming and showing Himself to be the resurrection and the life. After the meeting, James introduced himself to me by saying: 'I'm an Atheist, and these are my questions.' For the next forty-five minutes we talked philosophy, how Jesus was either a liar, or a lunatic or Lord² but could not simply be dismissed as just another important religious figure, the difference being a Christian makes to our individual and corporate ethics, etc. At the end of our chat, my challenge to him was to read one of the primary documents of the Christian faith (in this case the gospel of John) while asking the question: 'Who is Jesus and what would it mean to take Him at His word?' He said he would give it a shot. I then said, 'I hope this doesn't sound patronising, but do you know how the Bible referencing system works?' (The big number in bold is a chapter, the little number is a verse.) He said, 'No, I don't.' It turned out that James had never opened a Bible and read it for himself. Born and bred in Australia, a cultured and intelligent young man, but biblically illiterate.

Meet Imogen, a second year student and one of our student leaders (Treasurer at CU). She came to me and asked if CU could supply some Bibles for people in her Art history class. I asked why. She said, 'Well we're looking at religious art through the centuries, and the stories our lecturer assumes are common knowledge (Samson and Delilah, David, the Last Supper) people have never heard of before. They know I am a Christian and asked if I could show them where these stories are found and what they're about.' Again, on the whole, these are Australian students, talented and gifted but biblically illiterate.

What happened?

It has been said that it takes four generations to lose the gospel.³ The first generation believes the gospel of Jesus, lives it and passes it on to the next. The second generation believes it and lives it but doesn't pass the gospel on to the next generation. The third generation assumes the gospel, or a general Christian world-view and keeps many of the moral principles (although if pushed is not really sure why they have an issue with abortion or sex outside of marriage). The fourth generation denies the gospel, and rejects the morality and lifestyle that flows from it. You can see from this description that the onus is on the second generation. It's not enough to say 'I believe, this is my faith and I really hope my kids marry a Christian.' We need to ask: 'What are we passing on, teaching our children, the children in our church, and the students in our schools and universities?' Are we proclaiming the Lord Jesus Christ in all His fullness from all the Scriptures?

The loss of the gospel and of Christian faith in this way has been charted through families, denominations, para-church organisations and cultures.⁴ In Western culture and certainly in Europe and increasingly in Australia we are entering the fourth generation. It is not an uncommon experience for me to meet university students who have *rejected a gospel that they have never heard*. That is, because our wider culture (media, stand up comics, lecturers, etc) asserts that,

1. Not real name.

2. Thank you, C S Lewis.

3. Most notably D A Carson, *The Gagging of God: Christianity confronts Pluralism*.

4. One tragic example is the Student Christian Movement which as a movement in previous generations slowly but surely moved away from the gospel as its primary concern and has all but disappeared from Australian universities.

'we have all grown out of God, especially the God of Christianity,' they believe they have as well. But dig around gently, and you discover, like my new friend James, that they have never actually read the Gospels for themselves. That is, they have never actually dealt with the claims or encountered the One they claim to now reject: The Lord, Jesus Christ.

Our response

Here are two responses (on and off campus) I see Christians and churches making to our post-Christian culture:

1. Rabbit-hole Evangelism.⁵ Gathering in our holy huddles in our holy buildings, until guilt drives us out of the darkness of our rabbit holes and we blink in the light and try to find a non-Christian willing to come down into our rabbit hole with us, and wonder why they rarely come back.

2. 1 Corinthians 9 Christianity. Going out and engaging with the world, getting over our 'Christian inferiority complex,'⁶ and unashamedly being ourselves.

One of the great things you discover when you engage with 'the fourth generation,' is that there is far less demolition work that needs to be done. I will rarely meet a uni student who will say: 'Oh I went to church once but it was too boring,' or, 'Someone offended me in the way they handed me a hymn book, so I never went back.' But after some careful listening on your part, you meet individuals who are generally intrigued that there are people who actually read the Bible, and are part of a community that expresses genuine, committed and costly love because they trust in Jesus as Saviour and live with Him as Lord. This means they will often read the Gospel accounts with fresh eyes, and they may even be intrigued enough to come and check out a 'regular church service,' with you. In other words we need not be scared of our increasingly secular culture, but we must lovingly and clearly engage with people around us, and always work and pray towards the goal of getting people to hear the Bible for themselves, trusting and praying that God will do His work, through His Word by His Spirit, of drawing men and women to Christ.


Once again, this starts by simply being ourselves. Not censoring Jesus out of our conversations, and so our lives, but trusting as we pray for God to change hearts, in what God will do through His Bible word about Jesus Christ, as we offer up our lives in service to Him and the world around us.

Your first conversation tomorrow morning could go something like this:

'Hey Andy, what did you do on the weekend?'

'I listened to some Bob Dylan, hung out with my family, and went to church

Actually, the talk our minister gave was really interesting.'

'Oh right, so you go to church ... what's that like?' 



Andrew Prideaux is Campus Director for the Melbourne University Christian Union.

5. A term borrowed from Vaughan Roberts, heard at a seminar on evangelism conducted at Ridley Melbourne, April 2011.

6. Thank you John Dickson, *Promoting the Gospel: A practical guide to the biblical art of sharing your faith*

For further reflection, read 1 Corinthians 9:1–27.

Young, Reformed and Edwardian

Rhys Bezzant looks at the young Calvinists and the legacy of Jonathan Edwards.

Piper came to Sydney last year, and drew massive crowds. Driscoll isn't coming to Melbourne this year, but it is estimated that a million of his sermons will be downloaded in Australia anyway. Many of us would like Keller to visit, but he is not especially the travelling sort. These men, the Holy Trinity (as they have been called) of neo-Calvinist church-planting energy, are getting our attention, and redrawing the map of contemporary evangelicalism, not just in Australia but all around the world. Of course, they are just the tip of the iceberg. We don't hear as much in Australia about C J Mahaney, or Ligon Duncan, or Mark Dever, or Ed Stetzer, or Josh Harris, or Rick Holland, but they are all influential in Reformed circles in the USA, and represent what Collin Hansen, journalist for *Christianity Today*, has dubbed the young, restless and Reformed generation. Their mega-conferences which go under the titles of 'Together for the Gospel', or 'Resolved', 'Passion' or 'Next', bring together thousands of pastors and lots of wannabes to hear expository preaching and to sing contemporary music with seriously theological lyrics. What is perhaps more significant, they all drink at the same well: Jonathan Edwards.

I am an unabashed apologist for Edwards, a great enthusiast for understanding the eighteenth century revivals, and especially the impact those revivals have had on the foundations of Christianity in Australia, but I am nevertheless amazed by the resurgence of interest in Edwards amongst Gen Y believers. I came to Edwards by reading about Methodism and Pietism. Many of my students come to Edwards through a desperate desire for something deeper to ground their faith, which Piper *et al* seem to offer. Word gets out, and hyperlinks do the rest. These preachers of the digital age are so respected, that naturally others scratch to find who they count as their heroes, and the name of Edwards often appears. The Resolved Conference in California deliberately bases its name on the resolutions which Edwards as a teenager drafted to guide his life, ministry and ultimately his sanctification. The Jonathan Edwards Center website at Yale has a quarter of a million hits annually, representing some hundreds of nations, and giving leverage to worldwide interest in the last Puritan pastor-theologian. Indeed, Australia is in the top ten of nations accessing this extraordinary resource (www.edwards.yale.edu). Why are Edwards and his fans so important to understand? What does this resurgence of interest in Reformed theology say about contemporary evangelicalism in Australia? What can we learn?

In short, there is massive reaction underway to the seeker-sensitive, dumbed-down pragmatism of the Baby Boomers. I often hear in Melbourne the lament of young adults who grew up in evangelical churches but never heard the Bible preached systematically or with intelligence.

They complain that they weren't taught to think theologically. They can't believe that no one ever told them about the rich resources of Christian history. This reaction is fed by disappointment that leaders of churches are so preoccupied with pastoral crises that they have failed to cast a bigger vision for engagement with the world, or to generate more proactively new evangelistic opportunities. At heart, these concerns reflect the more searching critique that *leaders have failed to be leaders*. The push for church-planting is a *cri de coeur* that something needs to be done, and done quickly, to stop the rot. This is of course not to say that an angry attitude of 'kill the elders' ought to go without rebuke. These young movers and shakers have a revivalist frame of mind, which has all too often in the last couple of hundred years down-played the importance of nurture and has amplified the importance of decisive preaching and experimentation in ministry practice, sometimes damaging the church in the process. However, for good or for ill, at heart the new Calvinism is a protest movement, as it has often been, to grab attention and to organise resistance.

Reformed faith is particularly well suited to express counter-cultural assumptions. In fact, this has set it apart since the sixteenth century. While the Lutheran Reformation depended on princes and supportive governments to flourish, the movement coming out of Zürich and Geneva thrived where there wasn't necessarily any encouragement from ruling authorities to make a difference. The Lutherans found a toe-hold in Scandinavia under friendly monarchs, but beyond this their reach was meagre, not least because there were so many disputes internal to the heirs of Luther. On the other hand, the Reformed movement could plant hundreds of churches in France where the King was no friend, or prosper in the Netherlands under Spanish Catholic control, or organise in Scotland where Queen Mary was implacably opposed. Even in New England, the Reformed faith took root in the seventeenth century without any government to lean on. The Puritans created their own government in opposition to the disdain and persecution of Kings James and Charles in Old England. Perhaps it is not surprising that for the Reformed who appealed to the teaching of Calvin, which stressed the majesty and sovereignty of God, the very foundations of their theological system stood above and apart from appeals to governments for validation. Bottom line, the Reformed have been mobile and agile, not dependent on state approval or friendly sponsors, with soaring theological convictions, and therefore with confidence to stand out in a crowd. They do particularly

Reformed faith is particularly well suited to express counter-cultural assumptions.


well on secular campuses and in big cities.

The New Calvinism is also a *forward-looking movement*. It is not just that it provides resistance to attitudes or forms which are outdated, but more positively sets new agendas. It is comfortable with being socially engaged, and has moved beyond the evangelism vs social justice conundrum of mid-century. It is not merely a movement to preserve society from further deterioration, but is a movement to transform social relationships. Tim Keller's *Generous Justice* exhorts us to engage with justice efforts, even working collaboratively with non-Christians. In days past, John Newton, Anglican pastor and composer of *Amazing Grace*, delighted in his discovery of Reformed thinking, a resource for reconceiving his role in the slave trade. His friendship with George Whitefield encouraged him to believe that Calvinism was the creed of the progressives. We often assume that young Calvinists will be socially conservative, which may be true when it comes to the issue of gender roles. This ought not to disguise the fact, however, that its heroes, leaders and members are actually adventurous, innovative, and entrepreneurial. Add to this the factor that in Australia, the new Calvinists not infrequently come from working class families, the middling sort of suburbia, or from aspirational electorates, where restlessness for change is applauded.

Furthermore, where the modern exponents of Edwards have demonstrated a *tight commitment to doctrine*, they have done so alongside enjoyment of a *tight community of faith*. The assumption has often been in the past that doctrine divides. The inverse is the case with new Calvinists. They gather in the blogosphere and make friends who share similar convictions. They listen to larger than life preachers who create a following, which is another way of talking about creating a community. The Gospel Coalition and Together for the Gospel not only create community through their ministries—they flag community in the very title given to their organisation. Driscoll well points out: 'There is a wandering generation that is looking for a family and a history and a home'; There have been reform movements in the past, which channel energy into para church groups, and create a niche in some area of outreach. How wonderful it is that the new Calvinism values the church, the weekly encounter with God and other believers, and sets up programmes for training leaders and doing outreach, not outsourcing such activities to para church networks. It may be that the overzealous concern to plant new churches, and to ignore the possibility of reviving ailing ones, is myopic. We may not like the anti-denominational bias in some of the rhetoric. But from Edwards they have learnt to value pastoral ministry which grounds their theological dreams. Indeed many seminaries are returning to the 'pastor-theologian' model for their graduate attributes: many of the young Reformed have taken this quickly to heart (see Hansen, *Young, Reformed and Restless*, page 50).

There is an emotional attraction to Driscoll–Piper–Keller as well, and it is more than a passing 'bromance'. These preachers recognise the power of emotions in their preaching and the Christian life, but emotions which are fuelled by content and have ethical shape. Just as Edwards

managed to stimulate extravagant expressions of the faith coupled with extraordinarily dense Biblical argument, so too the younger crew today aspire to such a balance (probably without always being able to land on precisely the targeted spot). Driscoll has the gift of the gab and a keen sense of humour. Piper tears up in sermons and wants us to enjoy the glory of God. Keller, perhaps the most professorial of the three, through sheer logic and astute shaping of his material, constrains our emotional responses and lifts our sights higher than we were expecting. The view takes our breath away. Yet because most of those who listen have never heard them preach live, only through downloads, another clue to emotional engagement needs to be understood. To listen to a sermon on your mp3 player is an intensely personal, emotional, and perhaps artificial experience. Sermons were never intended to be for private consumption, but rather to build corporate maturity, yet in a wired world we block out all other voices and pretend that our hero is talking personally and directly to me. No wonder (somewhat dangerously) the digital generation defends so keenly their intimate encounter. To my horror, I know guys whose quiet times are listening to downloads, not reading the Bible for themselves.

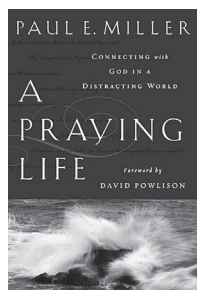
It is however hard to complain when the young and Reformed are taking theology so seriously. Impatient with superficialities in the culture and in the church, they want heroes. They want theological coherence in life and thought which Reformed faith provides. The evangelical movement had become so large and diffuse that the roof has fallen in, and the poles of Reformed faith or the emergent church appear the only viable options. Many are discovering that Reformed convictions are a powerful and compelling way to summarise and connect the story line of the Scriptures, in a world experiencing a famine of the word of God. For many men, who are ensnared in pornography and feel hopeless and helpless, a robust world view with influential examples of faith gives some sense that there can be a healthy and personally integrated future for those aspiring to be ministers. A desperate desire for compassionate guidance, clear-minded mentors, and well-reasoned faith is satisfied in Reformed conceptions of theology and ministry. Being born earlier at the end of the baby-boom generation, I don't always understand the spiritual path that many who are young, Reformed and restless traverse. But in Edwards I do see some of these concerns embodied in earlier eras of revival, and have learnt to appreciate both their opportunities and their tensions. Timothy George, Dean of Beeson Divinity School in Alabama, has said, 'We live in a transcendence starved culture'. The neo-Edwardsians are making good the deficit. 



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Come as you are

A book about prayer that actually encouraged **David Williams** to pray.



**A Praying Life:
Connecting with
God in a distracting
world**

Paul Miller

NavPress 2009

ISBN 9781600063008


I've read lots of books on prayer. Not many have helped me to pray and some have positively discouraged me. *A Praying Life* is a wonderful exception. Deeply rooted in God's Word, the book has helped and encouraged me in my prayer life. I've given copies away to friends who are equally enthusiastic—a book about prayer that helps you to pray!

In *A Praying Life*, Paul Miller opens up God's Word and opens up his own family life. His daughter, Kim, struggles with autism and developmental delay. Kim's struggles to learn new skills are illustrative of our struggling attempts to pray. The focus of *A Praying Life* is not on the things that I must do in order to pray but on the person I must be. In order to pray, I need to see myself as a little child, I need to know that I'm helpless and I need to understand

that God is my Father. This is where Miller starts: 'Don't try to get prayer right; just tell God where you are and what's on your mind. That's what little children do. They come as they are, runny noses and all. Like the disciples, they just say what is on their minds.'

From this foundation of learning to pray like little children, Miller addresses the problem of cynicism, 'the dominant spirit of our age'. I was encouraged simply to see Miller naming what are some of my own biggest struggles in prayer. He moves on to explain why in our culture we find it so hard to ask for help, and therefore why we find it hard to ask our Heavenly Father for help. The fourth section was for me the most encouraging, addressing issues like suffering and the experience of apparently unanswered prayer. Miller encourages us to see our life story in the light of God's story and the story of the gospel as the key to interpreting these experiences. We're encouraged to 'stay in the story'—to keep yelling out to God in the hard and desolate times. The book ends where many books on prayer begin, with some suggestions about using prayer tools to bring order to our prayer lives.

The chapters are short, making it easy to dip in to—an ideal book to read on the train for those who commute, and there's a Kindle edition too. A study guide is also available for groups who might want to work through the book together.

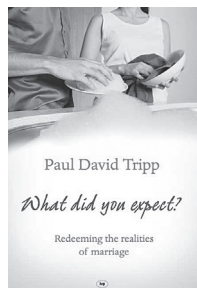
A Praying Life left me rejoicing afresh in the gospel and encouraged me in my prayer life. 



David Williams is Director of Training and Equipping, CMS Australia, and leads the team at the CMS Australia Federal Training College, St Andrew's Hall, Melbourne.

Marriage for sinners

David Williams discovers the gospel shape of marriage.



What Did You Expect? Redeeming the realities of marriage.

Paul David Tripp
IVP 2010
ISBN 9781844744749


There are lots of books written by Christians with good and helpful things to say about marriage. The majority of them fall into the same category as Holy Trinity Brompton's Marriage Course. I am a fan of the Marriage Course. It's full of wise advice that anyone who is serious about their marriage will benefit from. It is also a terrific tool for attracting those who are not yet Christians into the community life of the local church. Its great strength is also its weakness—it is very accessible for the unchurched, but inevitably has little to say about prayer and God's Word.

What Did You Expect? is very different. It is not a Christian book about marriage. It is a book about Christian marriage. The basic idea of the book is summed up in the title: you are a sinner, you got married to your spouse who is also a sinner and you

live in a fallen and broken world. So, what did you expect? The marriage of a sinner to another sinner in a fallen world is bound to be imperfect, at times messy and painful. The good news is that God is faithful, powerful and willing—God indwells Christians who are married and is committed to giving us everything we need. The gospel is powerful and Christians must put the gospel to work in human relationships, especially in marriage.

The heart of the book explains how a Christian couple can put the gospel to work in their marriage, structured around six fundamental commitments. These are about rooting out sin and practising forgiveness; learning to serve one another and together to serve the Lord Jesus; growing in trust for one another; understanding that true love is cruciform; using our differences to grow in God's grace; investing in marriage as a lifelong commitment to holiness. The biggest problem in any marriage is not poor communication or an unfulfilling love life but sin. So growing a Christian marriage is all about rooting out sinful behaviour and sowing the seed of godliness.

If I have made *What Did You Expect?* sound like a theological textbook, let me reassure you, Tripp writes with a lightness of touch that makes the book an easy read. He also uses stories both from his own marriage and from his extensive counselling ministry to illustrate the points he makes. I particularly enjoyed his self-deprecating humour.

What Did You Expect? may sound a pessimistic title, but this is a hope-filled, gospel-centred book. For Christian couples who want a Christian marriage, I strongly recommend it. 



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Out of order

Bob Collie invites us to reconsider our priorities.

In the New Testament there is a simple, logical, and beautiful order in God's loving plan to grow his Kingdom. It is also extremely challenging.

1. The Lord Jesus Christ commands us to repent and believe the good news.

2. He commands us to go and make disciples of all nations.

3. We are to go together, to encourage each other to be true to the Lord as his witnesses.

This order is the work of the Holy Spirit and our spiritual worship.

When we repent and believe the good news, our sins are forgiven and we receive the gift of the Holy Spirit. When the Holy Spirit comes on us we receive power to be Christ's witnesses to the ends of the earth. We go in the fellowship of the Holy Spirit which is Christ's church.¹

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship. Romans 12.1

Our worship of God is our daily living for the Lord Jesus Christ and being loving witnesses for him in every area of our life, in the power of the Spirit. Michael Frost and Alan Hirsch put it this way.

Our Christology informs our missiology, which in turn determines our ecclesiology. If we get this the wrong way around and allow our notions of the church to qualify our sense of purpose and mission, we can never be the disciples of Jesus, and we can never be an authentic missional church.²

Colin Marshall and Tony Payne have created a great parable: The Trellis and the Vine.

And that's the thing about the trellis work: it tends to take over from the vine work. Perhaps it's because the trellis work is easier and less personally threatening. Vine work is personal and requires prayer. It requires us to depend on God, and to open our mouths and speak God's word in some way to another person. Or to return to our parable, our goal is to grow the vine, not the trellis.³

1. The Lord Jesus Christ commands us to repent and believe the good news.

Jesus says, 'The time has come, the Kingdom of God is near. Repent and believe the good news.' (Mark 1.15)

The good news. The kingdom of God has come. God reigns over all. The kingdom is focused on Jesus Christ, the King.

God loves us and gave his Son to die for us and our sins so that we are completely forgiven and accepted by

him. God raised Jesus Christ from the dead to be our living Saviour and Lord.

God gives us his Spirit to live with us and in us now. It is his guarantee of our future hope.

When Jesus Christ returns we will be given our resurrection bodies to live in love with the Lord forever in his new creation.

To repent. Scripture reveals a very radical understanding of repenting.⁴

We sin against God, so repenting means to stop our disobedience and rebellion against God our Father. It means to start a loving friendship with him, in full surrender to him. It is to submit to God in love: to give back to him complete control of the whole of our life with all of our heart.

Loving friendships need to be nurtured constantly. So we need to repent continually, to the very end of our lives.

This must be the most revolutionary and life changing challenge ever offered to us.

To believe. To believe is to acknowledge the truths about Jesus. Then we must put our whole trust in him as our only Saviour and trust him to control the whole of our life, as our Lord.

When we repent and believe, we are completely forgiven and receive the gift of the Holy Spirit.

Repent and be baptized, every one of you in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit. Acts 2.38

2. The Lord Jesus Christ commands us to go and make disciples of all nations.

At the end of each of the four gospels and in the beginning of Acts we have Jesus' command to go and bear witness to him in the power of the Spirit.⁵ Jesus said,

You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. Acts 1.8

This is God's purpose for the followers of Jesus Christ. We are to share God's blessings with all people, in the power of his Spirit. We are to help grow the kingdom of God. So our involvement is of first importance.

It is also urgent.

When Jesus saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.' Matthew 9.36–38

This is a calamity. There are many people who are ready

and waiting to respond but will not hear the message. There are not enough people sufficiently concerned about the harvest to be involved. There are not enough people willing to pray to the Lord Jesus Christ to send out more workers.

3. We are to go together, to encourage each other to be true to the Lord as his witnesses.

God's plan is that we form a local 'team' to do this urgent and difficult work together, in the power of the Spirit.

The team meets to encourage each other to remain true to the Lord with all our hearts. It meets to equip, challenge and pray for each other to be loving and faithful witnesses to the Lord Jesus Christ. This is the fellowship of the Spirit, Christ's church, and God's means of growing his Kingdom.

The shape of the church in any place is determined by the needs of the team on mission, led and inspired by the Holy Spirit. In the New Testament the meetings of Christians were very simple, free and flexible.⁶

But, speaking generally, over the centuries the New Testament order has been radically changed. Whereas in the New Testament, building the Kingdom of God was the end or goal, now in the West, building the church has become the end or goal.

The church, rather than being a means to an end, has become an end in itself. It has become the greatest barrier and hindrance to the original end, growing the Kingdom of God. More than this, the Kingdom of God drops out of sight and Christ's commands become optional extras. Jesus Christ has been put in second place. What a disaster! When the visible church replaces the invisible Kingdom of God, we practice a form of idolatry.

What can be done about it?

Making the church here on earth an end in itself has become so entrenched over so many centuries that it would appear very difficult to change back to the Biblical pattern.

Many leaders seem to have lost sight of the centrality of repentance. Otherwise, they would be actively preaching and promoting at every opportunity the urgent need for all of us to repent and believe.

We can't change anything but the mighty Holy Spirit can and will if we are willing to be changed.


Change my heart, O God, make it ever true;
change my heart, O God, may I be like you.
You are the potter, I am the clay;
mould me and make me, this is what I pray.⁷

This is a very telling picture of repentance: being willing to be a lump of clay in the Potter's hands.

Repenting brings the best gift of all, a passionate love for God. From this flows a deep love and concern for the welfare of all people.

Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. Love your neighbour as yourself. Mark 12.30–31

Tony Campolo puts it very simply.

We experience God by totally abandoning ourselves to whatever he, through his Spirit, wants to do in us and through us. There is a passionate love for God that he creates in us when we surrender to him.⁸ 



Bob Collie lives and ministers in retirement in Somers, Victoria.

1. Acts 1.8, 2.38; 2 Corinthians 13.14.

2. Michael Frost and Alan Hirsch in their book, *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church*, 2003, Strand Publishing, Erina, NSW, page 209. It is this book which challenged me to clarify my thinking and write this paper. So I thank them for this inspired overview.

3. Colin Marshall and Tony Payne in their book, *The Trellis and the Vine*, Matthias Media, 2009.

4. We sin against God. 2 Samuel 12.7–14; Psalm 51.1–4; Luke 15.17–24;

5. Matthew 28.18–20; Mark 16.15–16; Luke 24.45–49; John 20.21–23.

6. 1 Corinthians 14.26; Ephesians 5.19–21; Colossians 3.15–17; Hebrews 10.25; Ephesians 4.11–13; Acts 14.23.

7. Words by Eddie Espinosa, Mercy Records and Publishing, USA, 1982.

8. Tony Campolo in *Carpe Diem*, Word Publishing, 1994, page 24.

All Scripture quotations are from the Holy Bible, NIV.



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What is EFAC?

EFAC is a group of Anglican clergy and lay people who value the evangelical heritage of the Anglican Church, and who endeavour to make a positive, constructive contribution at local, diocesan and national levels. EFAC (Australia) is part of the world-wide Evangelical Fellowship in the Anglican Communion.

The purpose of EFAC

To maintain and promote a strong biblical witness in and through the Anglican Church so as to advance the cause of the gospel in Australia.

The aims of EFAC

1. To promote the ultimate authority, the teaching and the use of God's written word in matters of both faith and conduct.
2. To promote this biblical obedience particularly in the areas of Christian discipleship, servant leadership, church renewal, and mission in the world.
3. To foster support and collaboration among evangelical Anglicans throughout Australia.
4. To function as a resource group to develop and encourage biblically faithful leadership in all spheres of life.
5. To provide a forum, where appropriate:
 - a) for taking counsel together to develop policies and strategies in matters of common concern
 - b) for articulating gospel distinctives in the area of faith, order, life and mission by consultations and publications.
6. To promote evangelism through the local church and planting new congregations.
7. To co-ordinate and encourage EFAC branches/groups in provinces or dioceses of the Anglican Church in Australia.

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