





**2012 EFAC AUSTRALIA NATIONAL SPEAKING TOUR**

# **BEN KWASHI**

**Archbishop of Jos, Nigeria, will tour Australia in July 2012.**

**Ben was to be a keynote speaker at NEAC 2012. Instead of a single-city national conference, the EFAC executive is excited to announce a teaching tour of five mainland capital cities. Ben is an energetic, passionate and gifted teacher. A strong supporter of GAFCON, Ben is a committed Evangelical leader who loves preaching God's word and seeing peoples' lives changed by the Holy Spirit. Ben is a vocal and courageous leader in an exciting and challenging context which has seen tremendous Gospel growth despite opposition and violence against Christians. Ben will be a great blessing to our national church. Do encourage as many as possible to come and hear him.**

**Local arrangements will be handled by the respective EFAC State Branches. Please keep the following dates free.**

**MELBOURNE SUNDAY 15 JULY**

**SYDNEY TUESDAY 17 JULY**

**BRISBANE WEDNESDAY 18 JULY**

**ADELAIDE THURSDAY 19 JULY**

**PERTH SUNDAY 22 JULY**

**Details at: [www.efac.org.au](http://www.efac.org.au)**



## Essentials Spring 2011


Promoting Christ-centred  
Biblical ministry.

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



# John Stott Memorial Edition

**Twenty years ago, as a teenage boy discovering Christian books for the first time,** I picked up what I thought was the most useful and interesting book on the shop shelves. It was a cheap Asian edition of *Understanding the Bible*. I didn't know it then, but I had just been introduced to one of the truly great men of twentieth-century evangelicalism, John Robert Walmsley Stott.

Stott of course played a leading role in the founding of EFAC in 1961, and steered its international development. So it is fitting that we mark his passing with this commemorative edition. EFAC Australia leaders from across the country offer their reflections on Stott's life and ministry. **Peter Jensen** and **Stephen Hale** focus on the influence of this Prince of Preachers. **Glenn Davies** and **John Harrower** reflect on the wider impact of his leadership. **Richard Trist** and **Heather Cetrangolo** share something of the personal effect he had on them. Many of these important themes are brought together in **Adrian Lane's** tribute at the EFAC Queensland memorial service. My hope is that this issue of *Essentials* will help Stott's legacy live on strongly through EFAC. May his example, his priorities in ministry, his personal godliness, graciousness and famous humility, continue to inspire us towards Christ the Saviour and Lord whom he lived to serve. You can read more tributes and leave your own reflections at: [www.johnstottmemorial.org](http://www.johnstottmemorial.org) 



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

### 09 REVIEWS

## The Stott literary legacy

**Peter Brain** and **Kanishka Raffel** choose a favourite book.

## Marketplace gospel

**Gordon Preece** reviews this year's Australian Christian Book of the Year.

## Why we need more Bonhoeffer

**Rhys Bezzant** reviews Eric Metaxas's biography.

### 13 MOVERS

## Open Mike

**Wei-Han Kuan** catches up with Mike Raiter.

### 15 BRANCHES

## Lynda Johnson

The new EFAC Queensland Chair talks to **Wei-Han Kuan**.

### 16 MINUTES

## 2011 Annual General Meeting

Minutes of the 2011 EFAC Australia AGM held on Friday 27 May 2011.







# Uncle John

**Peter Jensen, Glenn Davies, Richard Trist, Stephen Hale, John Harrower, Heather Cetrangolo and Adrian Lane** farewell the most influential protestant Christian of our time, an architect of 20th-century evangelicalism who shaped the faith of a generation.



**Peter Jensen** is Archbishop of Sydney and President of EFAC Australia.

**There are a few, a very few, who deserve to be called a Prince** among the people of God. John Stott was one such.

We all see other people partially. I am not therefore going to try to give a rounded picture of the man. I am only going to mention briefly the areas in which his impact was strongest in our part of the world. But the source and nature of that impact was at the very heart of his whole ministry. It had to do with his treatment of Scripture.

The thing for which we will mainly remember him was as one who expounded the Bible as God's word.

All preaching worthy of the name Christian starts from the Bible. The biblical preaching of my youth would start characteristically from a verse, sometimes taken out of context and used as a starting point for an extended Christian homily with exhortation.


Our first hand experience of John Stott was different. He took passages rather than texts and gave rigorous attention to the context and the meaning of the passage taken as a whole. And he spoke with such spiritual vibrancy that you could immediately tell that the biblical text was shaping and informing his faith and his walk with God. Here was a man with something to say, precisely because he took it from Scripture.

The effects were profound. Not only did people come to know Christ through his preaching and not only were people built up in Christ. He modelled a preaching style which others could use as well. He was not the great orator who can only be admired but never emulated. He was a servant of the word who showed what can be done by faithful attention to the text of Scripture. Obviously few had his intellectual and theological skills; nonetheless we could all aspire to use his model.

His ministry had a multiplier effect.

First and foremost, he helped you to revere and love the Bible. His expositional commitment underscored the sufficiency of Scripture. His expositional method underscored the clarity of Scripture. His expositional habit underscored the authority of Scripture. You were more inclined to say, what a great passage, than what a great preacher.

There were two features of this preaching which I remember in particular. The first is to do with its simplicity. It was not that he strove for popularity and delivered trivia. On the contrary, it was the simplicity of the master craftsman, who could analyse the text of Scripture and by carefully tracing the development of its thought, help his hearers to be better readers. We could see what he could see, and we could be inspired to believe that we too could read the Bible for ourselves.

The second feature was the basis of the first—he was a scholar. I don't mean that he had a PhD or taught in a university. He was beyond such measures. I mean that he had mastered the arts needed for biblical exposition and he gave the time and energy to make sure of his results. You can only achieve true simplicity by working very hard. That is what he did. Our debt to him, under God, flows from his willingness to give time, energy and thought to the study of Scripture in the light of modern thought and modern needs and to pastor us through his preaching. In this, as in much else besides, He was a Prince amongst God's people. 

John Robert Walmsley Stott at Rugby School where he heard Eric Nash deliver a sermon entitled: 'What then shall I do with Jesus, who is called the Christ?'  
Ordained in 1945, JRWS went on to become curate (1945–1950) then rector (1950–1975) at the church which he attended most of his life, All Souls Langham Place.  
In Sri Lanka with Felix Dias-Abeyesinghe. Uncredited photos courtesy of Langham Partnership International.

JRWS with Billy Graham.  
With Hudson T. Armerding, Wheaton College in 1968.  
Reading on Marloes Sands near Hookes, Pembrokeshire, Wales (photo by John Yates).  
In India with Metropolitan Alexander Mar Thoma.  
Young Czech pastor, Pavel Cerny, with JRWS.

JRWS with translator at a conference in Prague.  
Paul and Pílan Cruz with JRWS.  
International teacher (photo by Richard Bewes).  
At his desk at the Hookes in 2001 (photo by David Nunn).

Zac Niringiye, Femi Adeleye, JRWS and Emmanuel Nidikum(?).  
Alec Motyer with JRWS at the 2007 Keswick Convention.  
Joseph Yang and JRWS.  
JRWS at Hookes.

Chris Wright with JRWS in 2003.  
Praying with Silas. JRWS died on 27 July 2011 listening to Bible readings and Handel's *Messiah* in the company of close friends and longtime secretary Frances Whitehead.  
Leaving All Souls, Langham Place on Monday 8 August 2011.

## An ordinary Christian



**Glenn Davies**  
is Bishop of North  
Sydney and Chairman  
of EFAC Australia.

**A great sadness has overcome the** Evangelical world as we mourn the loss of one God's great ones. Of course, John would never have said that, as he always remained a humble servant of Christ, despite the accolades that came his way over many years. Yet we may truly say so, as he has been used by God to teach and preach the supremacy and all-sufficiency of Christ for our salvation, and taught us to glory in the Lord and not in human achievement.

John was, in his own words, 'an ordinary Christian who struggled in his desire to understand, to explain and to apply the Word of God'. We thank God for this ordinary Christian who had an extraordinary effect on the world wide church, and we who follow him have been richly blessed by the legacy of his struggles to understand, explain and apply that living Word of God. The effects are many but I mention four.

1. His passion for preaching the Bible as it comes to us by sequential exposition, without avoiding the difficult verses, so that he might teach the whole counsel of God. His founding of the Bible Speaks Today Series, with his landmark commentary on Galatians in 1968, based on his sermons at All Souls Langham Place, has made the Bible accessible to countless numbers of Christians throughout the world.

2. His concern that Evangelicals stand firm within the Church of England, following the assaults of liberalism from within, led him to play a founding role in EFAC in 1961. While Martin Lloyd-Jones was encouraging Evangelicals to come out of the established Church and form a new body, John Stott stood firm (a bold stance against the Doctor!) and thereby encouraged Evangelicals not only in England but around the Anglican Communion to contend for the faith once for all delivered to the saints.


3. His passion for seeing Christian faith expressed in word and deed. Here his contribution to the Lausanne Congress in 1974, being the principal architect of the Lausanne Covenant, is incalculable. Not only did John clarify the primacy of evangelism as it is accompanied by social action, he was also instrumental in binding together Evangelicals of all persuasions in what is now known as the Lausanne Movement.

4. John was very aware of the privileges of his upbringing and his education and accordingly devoted much of his time (and royalties from his writings) supporting students and pastors in developing countries, the majority world. Langham Partnership International is the fruit of his endeavours to provide scholarships for young Evangelical leaders and to provide literature for pastors and theological libraries.

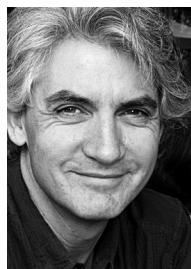
I thank God for John's ministry to me as a teenager, not only through his many books which helped shape my Christian growth, but especially through his graciousness in taking the time to answer my no doubt irritating questions on one of his early visits to Australia. For those who had the pleasure of meeting him personally we share a rare privilege; and for those who did not, they still have the privilege of

learning from this great one, through his many books and sermons. May God continue to bless this legacy for many years to come.

We thank God for this humble servant of Christ. May we all emulate his example of an ordinary Christian, seeking to know and apply the Word of God to all of life.

'Precious in the sight of the Lord is the death of his saints.'  
(Psalm 116:15) 

## A godly character



**Richard Trist**  
is Dean of the  
Anglican Institute,  
Ridley Melbourne,  
and Secretary of  
EFAC Australia.

**I first encountered John Stott as a** young Christian in the early 1970s by reading his books *Basic Christianity* and *Understanding the Bible*. These books helped me to develop a reasonable faith. As a science undergraduate I discovered that I didn't have to discard my brain in order to believe.

A different encounter took place at an AFES national conference in Bathurst when I sat under his preaching for the first time. John's clear exposition of Ephesians blew me away. He was the sort of preacher and teacher I wanted to be.

Over the years his many books helped to shape my thinking and preaching and I continue to value works such as *The Cross of Christ*, *Issues Facing Christians Today*, *Essentials*, *I Believe in Preaching* and the Bible Speaks Today Commentaries.

It was in 1997 that my first personal encounter with John occurred. I had just moved with my family to London to work at All Souls, Langham Place. On the day we arrived the phone rang. My wife picked up the phone to hear the words: 'It's John Stott here. A warm welcome to London and a warm welcome to All Souls. I have been praying for you all.' John then asked about the family and how we had coped with the travelling. After chatting over points for prayer he invited me to join him for afternoon tea in a few weeks' time. As I put down the phone I was amazed that this world-famous author, preacher and Christian leader with so many demands on his time and so many people to see, took time to phone and wish me and my family well.

Over my time at All Souls I saw this generosity of spirit and humility of character time and time again. In many ways it is this side of John rather than his books and global leadership that has stuck with me and which I seek to emulate in my own life.

**His simple attitude.** When John retired as Rector of All Souls, he moved into a two-room flat behind the rectory in Weymouth Street. It was a comfortable flat but very basic—not what you might expect from someone of his stature. He ate, dressed and lived simply. He eschewed television, daily newspapers and the internet. In comparison to this my own life seems so often full of stuff and things that waste my time.

**His enjoyment of the ordinary things in life.** John appreciated many of the simple things that we take for granted: conversations, walks, reading, and of course his

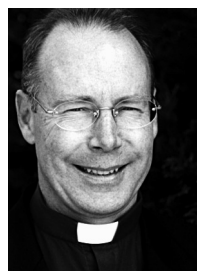
beloved bird-watching. An extravagance might be a trip to Leicester Square to see his favourite cinema genre—James Bond films!

**He gave of himself to others.** Whenever John preached at All Souls, he would greet people as they left the church. Inevitably some would make a fuss and insist on having photos taken or books autographed, yet John never showed contempt. He saw it as important to them and thus obliged with grace and dignity.

**He was a man of prayer.** Although his public prayer before preaching was the same it was never insincere: 'Heavenly Father, we bow in your presence. May your Word be our rule, your Spirit our teacher, and your greater glory our supreme concern, through Jesus Christ our Lord.' His private times of prayer were the same. They began as soon as he awoke with the words: 'Good morning Heavenly Father. Good morning Lord Jesus. Good morning Holy Spirit' and were followed by meditation on the Bible and praying over long lists of people whom he knew from around the world. I was humbled one day when I realized that the reason he could ask me about each of my children by name, was that he had been praying for our family on one of his lists. Prayer for John was the hidden source of power.

As I reflect on John's life I am grateful to God for so many things: his ability to preach and teach in such a way as to make the message of the Bible clear and applicable; his balanced approach to contentious issues that at times divide us; his call for evangelicals not to retreat into isolationism nor separatism but to engage with the wider church. But it was his godly character that challenges me the most. I could excuse myself from being like this by saying that John was simply an extraordinary man. But I am sure that John would point me away from himself to the Christ who calls me to follow and the Spirit who promises to empower. His message would be clear: rather than saying 'I cannot', I ought to be saying 'why not?'

## Prince among preachers



**Stephen Hale**  
is Senior Minister at  
St Hilary's Kew and  
Deputy Chairman of  
EFAC Australia.

**When I think of John Stott I think of Parish Preaching.** More than anyone else in the past 60 years John Stott was the preeminent Prince of Preachers. John Stott will be noted for many other things but at heart he was a preacher. In particular he was a preacher in the local church. He didn't move to the seminary or to the episcopacy. Today via the internet we can access anything anywhere but in spite of the limitations of his era, John's preaching at All Souls Langham Place established a model of how to preach that has been emulated across the globe.

My first encounter with John was at an AFES National Conference in 1975 at Bathurst. John was the guest Bible Study leader and guided us through 6 magisterial studies in Ephesians. These studies were repeated in other places but became the basis for the Bible Speaks Today book *God's New Society*. I grew up in a thoroughly evangelical suburban

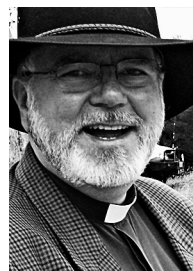
church where we heard the gospel preached every week. To hear the Scriptures expounded and reflected upon was a great personal breakthrough. I had experienced this at University but no one seemed to do it better than John Stott.

John Stott had the amazing capacity to open up the text in such a way that you heard God clearly speaking to you. All preachers aim to do this but some are especially gifted at it. John would always have a snappy introduction that picked up on some current issue or idea. He would then work his way through the passage through systematic exposition. Along the way he would either illustrate his point or apply it in some way. Often at the end he would give a mini response to a current theological controversy or textual issue. Behind it lay a depth of scholarship yet it was clear and accessible. John's local church preaching went on week in and week out. When he spoke at Conventions he did what he did locally. This established a bench mark and an enticing vision of the importance and power of great expository preaching.

In 1982 I was in my second year at Moore College and going through a rough patch. In the May break I had a week's leave in Tasmania. During that week I read *I Believe in Preaching* by John Stott. It was a wonderful re-imagining of the vision of what God was calling me into. Stott retraced the Biblical material and then looked at what preachers have said about preaching. I'm not sure if I would have gone on into ordained ministry if it wasn't for that week of inspiration with John Stott in Tasmania.

John Stott, more than anyone else, impacted the global church because of his own preaching but also for the model he established. This was matched by his integrity of life and tireless involvement in many ways in many places. He re-established for Anglicans the primacy of preaching in effective local church ministry. Many of us, from time to time, have preached John's sermons! Many of us, myself included, probably would have struggled to know how to preach certain passages if it weren't for John Stott. Most of us have never preached as well as John did. That doesn't matter as long as we were faithful and God honoured what we strove to do. Much of the revival in evangelical Anglicanism that has taken place in these past 60 years can be traced back to the impact of John's preaching. John Stott, Prince of Preachers.

## Gracias, Tío Juan



**John Harrower**  
is Bishop of Tasmania  
and a Vice-president  
of EFAC Australia.

**Your Mind Matters.** Here, in the title of one of his early and shorter books, John Stott captured an affirmation and a challenge. An affirmation and a challenge lived out in his own life. Life mattered, our mind mattered, indeed all God had gifted us mattered. Hence our mind was to be neither ignored nor idolised, but rather put to kingdom service. The title of the final chapter? 'Acting on our knowledge.' Yes, the discipleship challenge was to know God and God's way in the world and to act on that knowledge.



Life mattered to John Stott and in the Bible he discovered the basics that both motivated and nurtured behaviour.

Bible teacher of the highest calibre I watched him engaging people in South America and here in Australia.

*Basic Christianity* was just that; a treasure of the basics of following Jesus.

The basics were there in his writings. *The Cross of Christ*, a standard reference, is near to my desk to this day; as is his *New Issues Facing Christians Today*.

Behaviour mattered and his participation in missiological consultations such as the Willowbank Report, 'Gospel and Culture', encouraged sensitive contextual mission.

*Tío Juan* (Uncle John) was the term of endearment used to address him by South Americans. His wisdom was that of an uncle wise in life's challenges and caring in speaking of it. His clear, rich vocabulary and straightforward biblical exposition was readily translated and engaged eager listeners so effectively that his books were translated into Spanish.

I recall him allowing others pass by him in a lunch queue. Gentle, warm, interested, humble: full of grace and truth.

*Gracias, Tío Juan* for the Bible, basics and behaviour. ☞

## He spoke the truth in love



**Heather Cetrangolo** serves as a Curate (Children and Families) at St Thomas Anglican Church, Burwood, Melbourne.

**I wish I could say that I have had a** deep and life-long relationship with the Reverend Doctor John Stott and that his work has long influenced my thinking about scripture and church doctrine. Even better, I wish I could call him a friend. But alas, it is not so. However, I think I can safely say that John Stott would have happily considered me a sister in Christ and accepted my heartfelt appreciation for his life's work and witness. He strikes me to have been a kind man, who somehow managed to write in a fashion that intertwined academic rigour with human warmth,

kindness and genuine humility. I find this a striking combination and indeed, as striking as the manner in which Jesus himself interprets the truth of scripture in the gospels. The Reverend Stott had a gift for speaking the truth in love and I consider him to have been a great blessing to the body of Christ.

In actual fact, John Stott only came into my life relatively recently. I dare say I am possibly one of the least qualified people to comment on the impact of his scholarship and preaching, since I have probably been exposed to about 0.5% of the works he so faithfully produced. So I don't boast in my own knowledge; but here's something I can boast in: it is a fact that it was John Stott's book, *The Cross of Christ*, that first led me to understand, perhaps before I could accept it, that I was evangelical. I had never in my life had someone properly explain the atonement to me. The word 'atonement' was mostly ridiculed by the teachers and pastors that had ministered to me up to that point. This is not to disrespect any of my brothers and sisters in Christ, but to say, through the ministry I had received, I had developed questions that

no one had ever answered in a way that had meaning for me: How could a loving God require the satisfaction of his wrath by such cruel means of suffering? What's so important about Jesus shedding his own blood?

Coupled with my query about accepting a cruel image of God, I also had other concerns, which were becoming stronger, the more I studied scripture and grew in my knowledge of God. I wondered, 'If Jesus' death on the cross was really only the highest exemplar of God's sacrificial love, what could it achieve? What could it change?' If forgiveness was all the cross stood for, what did this add to God's mercy reflected in the sacrificial system already employed by his people? I remember taking these questions to Richard Trist. I told him I wanted to understand how evangelicals understood the cross and he sent me straight to *The Cross of Christ*. John Stott fixed me good.

I read the book in two days and must have mentally cried out 'yes' about a hundred times. 'Yes, yes, yes! That is what I believe.' John Stott's defence of the words 'satisfaction' and 'substitution': truth spoken in love and very convincing! Naked I stood in the face of my absolute and total reliance on Jesus Christ to pay the price for my sin that I could never pay, so that I could know my Father in heaven. John Stott gifted me with his truthful words and his heart of love for the Lord. What a blessing to us, that in-between pastoring his flock and long hours of study, he one day typed the following words. ☞

We cannot escape the embarrassment of standing stark naked before God. It is no use our trying to cover up like Adam and Eve in the garden. Our attempts at self-justification are as ineffectual as their fig-leaves. We have to acknowledge our nakedness, see the divine substitute wearing our filthy rags instead of us, and allow him to clothe us with his own righteousness.

*The Cross of Christ*

## Single minded



**Adrian Lane** serves as Senior Lecturer in Ministry Skills and Church History at Ridley Melbourne. He is currently on a six-month secondment to the Mathew Hale Public Library, Brisbane, a ministry of the Simeon Association.

**John Stott's ministry was Christ-centred, Biblical, prayerful, personal, gracious, strategic, unifying, multiplying, world-engaging and international.<sup>1</sup>**

Imagine a cadet in the early 1970s tramping the hills of Singleton in New South Wales to share pocket-sized tracts with another lone Christian during a rough and bawdy camp. That cadet was me, those little tracts were *Becoming a Christian* and *Being a Christian*,<sup>2</sup> and that other cadet went on to be a senior community leader. For many, our first encounter with John Stott was through his extraordinarily extensive literature ministry. It's hard for us now to imagine just how little evangelical literature was available 50 years ago. Stott's *Basic Christianity* soon became a classic, translated into many languages. It robustly



gives a defence of the faith in the face of modern criticism, while winningly commending it. The book is simultaneously an apologetic and an evangelistic work, as well as being a comprehensive foundation for discipleship. It was exactly what I needed at University.<sup>3</sup>

Others know John Stott through a conference, such as a Church Missionary Society Summer School, an Australian Fellowship of Evangelical Students Annual Conference, or a convention at Mount Tambourine, Katoomba or Belgrave Heights. As a young Christian I was taken to hear his studies on Ephesians. They left an indelible impression on me. Stott set a high standard of Biblical exposition which engaged with contemporary issues. I can still remember Stott saying how he prayed daily 'that he would be filled with the Spirit' (Ephesians 5:18b), and how he regularly set aside time for prayer on a daily, weekly, monthly and yearly cycle. He was a clear and succinct preacher and teacher, characterised by his pithy and memorable headlines and outlines. His expositions were studded with many an eloquent turn of phrase. Illustrations were drawn from a wide spectrum. These often included references to etymology and word use in a range of ancient literature. Without being unduly prescriptive, his application was characterised by disciplined theological reflection. He argued that the preacher was to have the Bible in one hand, and the newspaper in the other, and that the sermon needed to express the interaction.<sup>4</sup> Indeed, one exercise he gave preachers was to think through a theological response to the newspaper headlines each day.

John Chapman considers Stott's greatest contribution to the Australian church was this modelling of expository preaching and the subsequent training it occasioned, in a range of contexts.<sup>5</sup> Chapman reports that following a Church Missionary Society Summer School in the late 1960s or early 1970s, Dudley Foord and he instituted the College of Preachers, where groups of ten clergy were trained at the residential conference centre, Gilbulla, in expository preaching.<sup>6</sup> One cannot assess the profound effect Stott's exemplary preaching has thus had on Christian life in Australia and beyond. At the time the authority, infallibility and unity of the Scriptures was doubted by many churchmen, especially those in the academy. Biblical faith was regarded as fundamentalist, naive, uneducated and sentimental. Stott demonstrated that evangelical faith was intellectually credible, historically rooted, coherent and compelling, with major implications for the transformation of every aspect of the individual and society.<sup>7</sup> I was privileged to attend a Diocese of Sydney clergy conference where Stott modelled such exposition. It was hosted at my old school, where there were extensive grounds. After speaking, Stott would relax by searching out Australian birdlife at the end of an enormous telescope, with yours truly 'providing security' at a distance.

This brings me to a side of Stott which, on reflection, is frankly amazing, given his heavy and wide-ranging public ministries and responsibilities. Stott was wonderfully personable and gracious. This was both his character, but also a ministry strategy. Whenever our paths crossed, at a conference or an airport, he would always ask after my

1. An abridged version of this tribute was initially given at the John Stott Memorial Service held at St Andrew's Anglican Church, South Brisbane on the 21st August 2011, organised by the Queensland Branch of the Evangelical Fellowship in the Anglican Communion.

2. *Becoming a Christian*, InterVarsity Press, London, 1950; *Being a Christian*, InterVarsity Fellowship, London, 1957.

3. *Basic Christianity*, InterVarsity Press, London, 1958. Interestingly, John Arnold advises that the content of *Basic Christianity* is based on university addresses, including those given at the famous Sydney University mission, 'What Think Ye of Christ?' in 1958. It was during this mission that Stott lost his voice before the last address. Arnold states that Stott 'croaked the gospel that night'. Nonetheless, the response was so significant Stott later remarked that on subsequent visits to Australia he never failed to meet someone converted that night, a clear testimony to the power of God in proclamation.

4. This is reflected in the title of the American edition of *I Believe in Preaching*, Hodder and Stoughton, London, 1980, which is *Between Two Worlds*.

5. John Chapman, *My Critique of Current Preaching*, Compact Disc Recording, Croydon, NSW: Sydney Missionary and Bible College Graduates' Preaching Conference, 2006. See also Chapman's comments at the John Stott Memorial Service, St Andrew's Anglican Cathedral, Sydney, 28 August, 2011, [www.sydneyanglicans.net](http://www.sydneyanglicans.net).


6. Personal conversation, 29 August 2011.

7. See, for example, *Your Mind Matters*, InterVarsity Press, London, 1972; *Christ the Controversialist*, InterVarsity Press, London, 1973; *Issues Facing Christians Today*, Marshall, Morgan and Scott, Basingstoke, 1984; and *The Radical Disciple*, InterVarsity Press, Downers Grove, 2010.

ministry, with an encyclopaedic memory and prayerful interest. He was the mentor of mentors: a 20th Century Simeon, whether with trainee clergy in the United Kingdom, with University students across the world, or with post-graduate theological students from the global south. This is now reflected in the ministry of Langham Partnership and in the intensive mentoring work that so characterises the ministries of the various International Fellowship of Evangelical Students groups today.<sup>8</sup>

Stott's commitment to the development of character in Christian leaders was plainly evident in every aspect of his ministry. Almost 30 years since its publication, *I Believe in Preaching*<sup>9</sup> is still a favourite with Ridley preaching classes, partly because it has substantial chapters on the integrity and humility of the minister of the word.

The pairing of Stott's rigorous Biblical mind with his humble and gracious character meant that he was used by God to bring together Christians from all over the world for cooperation in mission. This is an under-acknowledged and little known aspect of his ministry. Stott had a substantial role in crafting The Lausanne Covenant at the original Lausanne Congress in 1974.<sup>10</sup> This provided a theological basis for joint mission which the ecumenical movement plainly failed to achieve. The covenant privatized core issues, such as the uniqueness of Christ and the authority of the Scriptures, while naming and bounding secondary issues.<sup>11</sup> Out of the 1989 Lausanne Conference in Manila, the Australian Lausanne Emerging Leaders in Evangelism network and conference was instituted. This developed into Arrow Leadership Australia, an interdenominational training program for emerging leaders. In a similar way, Stott's work has brought together evangelicals in the Anglican Communion. He has provided them with resources and modelled a means of making a positive contribution for renewal and reform. Indeed, this very magazine and the organisation it represents probably wouldn't exist if it were not for John Stott!

As I've reflected on John Stott's influence on my life, I've realised how indebted I am to him, through his writing, teaching, ministry strategies and personal style.<sup>12</sup> Many of his commitments and priorities are my commitments and priorities. Future generations may not realise the source of their heritage and commitment to Biblical authority and exposition; to Biblically-founded and motivated engagement with the world; to mentoring and personal work; and to strategic ministry in universities and nations. Whether they are an ex-Hindu student worker in India; a Burmese Langham Scholar at Ridley Melbourne; a Sudanese pastor reading the *Africa Biblical Commentary*; or trainers at a Preaching Workshop in Papua New Guinea, all these friends are deeply indebted to Stott. This monumental legacy is in many ways unsung and taken for granted. My hunch is that that's the way Stott would want it. Praise God! 

8. In Stott's tradition, this ministry of mentoring was generally described as 'personal work'. Stott's emphasis on expository Bible study, both in public and private ministry, coupled with the process and personal ministry strategies of various American groups, such as Navigators and Lay Institute for Evangelism (Student Life), was a powerful fusion. It created a style of discipleship in University ministry that churches have been unable to replicate.

9. *Op. cit.*

10. *The Lausanne Covenant*, World Wide, Minneapolis, 1975. Stott served as Chairman of the Drafting Committee for the Lausanne Covenant, adopted at the Lausanne Congress on World Evangelization in 1974. The Covenant serves as a theological basis for the Lausanne movement, including subsequent Congresses in Manila (1989) and Cape Town (2010). It has also been adopted by many other ministries for similar purposes.

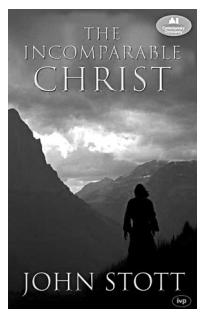
11. More generally, however, it is only fair to note that many have challenged Stott's position on annihilationism, and have considered him unclear on the priority and foundational nature of the gospel in relation to social concern.

12. Incidentally, Stott's rare Biblical affirmation of the gift of singleness (1 Corinthians 7:7) and his example of positively using this gift for the extension of the kingdom have also been personally pastorally significant.



# The Stott literary legacy

Peter Brain and Kanishka Raffel choose a favorite book.



## The Incomparable Christ

John Stott  
InterVarsity Press 2001  
ISBN 9780851114859

**I consider it a great privilege to have** been able to read books written by many gracious Christian leaders. John Stott is one, with the added privilege of having met and listened to him speak. Always the loving encourager and lucid expositor, his books and talks have nourished, shaped and helped me (in concert with so many) follow Christ.


Published in 2001, *The Incomparable Christ* is a record of Stott's 2000 AD London lectures. I can remember reading it in early 2002 and being drawn to recognise in a fresh way how unique our Lord and Saviour is and being reminded just how privileged I am to have been called

to trust, serve, preach and follow Him.

The book is essentially a New Testament overview of Jesus. Part I: The Original Jesus outlines 'how the New Testament witnesses to Him' while the final section, Part IV: The Eternal Jesus, is a superb exposé of the way Jesus challenges us today through the text of the Book of Revelation.

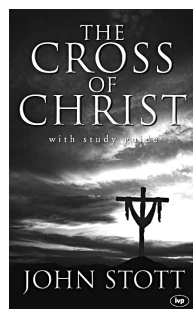
Sandwiched between are two fascinating and challenging sections. Part II: The Ecclesiastical Jesus shows how the church through the ages has presented Jesus and Part III: The Influential Jesus sets forth through the lives of thirteen Christians how Jesus has inspired so many from so many backgrounds and circumstances to give themselves in serving Him, thus making a difference in His name.

What we have is what we came to expect from Stott, a careful and incisive exposition of Scripture combined with challenging and insightful application. For me both were active in this book, helping to sharpen my understanding of Jesus and to lift my vision and move me to honour Him in my life and ministry. He wrote in the introduction 'I send the book on its way, with the hope and prayer that many readers will acknowledge Jesus Christ as the proper object of our worship, witness and hope, and as deserving the description 'incomparable', for He has neither rivals nor peers.'

I am so grateful to God for John Stott's testimony of Jesus' supremacy, sufficiency and glory and for the legacy he has left us with in books such as this. 



**Peter Brain** is the Bishop of Armidale and an EFAC Vice-President and NSW Chair.




## The Cross of Christ

John Stott  
InterVarsity Press 1989  
ISBN 9780851106748

## The Cross of Christ was the first

Christian book I owned other than the Bible. It is one of only two or three books that I re-read, either in whole or part, every year. It is well known and well loved for its thoroughgoing exposition of the meaning and significance of the work of the Lord Jesus in his death upon the Cross. The scriptural, historical and theological rigour of Stott's articulation of the meaning of the cross is amply demonstrated in his gracious but exacting response to critiques of the evangelical doctrine of the atonement. Stott affirms not only the centrality of the Cross for

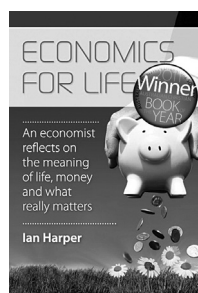
understanding Christianity, but the centrality of 'satisfaction through substitution' for understanding the Cross (page 159). Stott expounds the bible's images of the atonement—propitiation, redemption, justification and reconciliation—and demonstrates how substitution is 'the essence of each image and the heart of atonement itself' (page 203). He engages with historical and contemporary debates with typical generosity and resolute fidelity to Scripture. But the book is no mere textbook. It is steeped in reverent praise of the crucified and risen Lord who gave himself for his people. Part Four of the book, 'Living Under the Cross', is a manual for disciples who have been summoned to 'take up your cross and follow'. Stott describes a life of joyful fellowship and service, generosity and forgiveness, endurance and hope; a life infused with the transforming power of the Cross of Christ. The book concludes with seven affirmations about the cross drawn from the Letter to the Galatians. One could hardly hope for a better seven day cycle of meditations on Christian life and service. 



**Kanishka Raffel** is Rector of St Matthew's Shenton Park, Perth.

# Marketplace gospel

**Gordon Preece** reviews this year's Australian Christian Book of the Year.



## **Economics for Life**

Ian Harper

Acorn Press 2011

ISBN 9780908284955

**Ian Harper is a well-known economist and perhaps one of our most public Christians.**

It was fitting that the launch of his book *Economics for Life* was hosted by the new merged entity of Deloitte-Access Economics and the launch was conducted wittily by Ian's friend and fellow-believing economist, Glenn Stevens, Governor of the Reserve Bank. Ian has never hidden his faith, nor imposed it. As both an economist and Christian he respects choice, despite the *Sunday Age's* headline 'God to set minimum wage', upon Ian's appointment

as Chairman of the Australian Fair Pay Commission (AFPC). It decontextualised Ian's guileless theological throwaway line about praying before accepting the appointment. And its implication of some Taliban like theocratic takeover, was grossly unfair. Likewise the ABC's quote from an anonymous professional colleague or jealous rival, describing him as a 'conservative, right-wing, religious zealot'. Similarly shallow, adding a religious gloss to an ABC and *Age* bias, was the then Australian Uniting Church moderator's view that a Christian couldn't in good conscience serve in such a role. Ian is a controversial figure for secularists and Christians alike. Here is a chance to hear from the man himself.

The book is partly a personal apologetic addressed to two groups, economists suspicious of society, particularly church critics, and church critics suspicious of reductionist economists. But its style is more testimony than apologetic. It is first hand-testimony from a knowledgeable insider of some of the epochal economic moments in Australian life, and of how an economist, one of the high priests who'd fallen prey to some of that reductionist view that economics has 'got it all', found a more encompassing faith and a larger life in Christ. 'Economics is *for* life, ... but not for *all* of life' (page vi).

The book falls neatly into three parts. Part 1 asks 'What is economics, anyway?' It provides a user-friendly explanation in simple, clear prose, of the science and morality of economics. These seem to be neatly separated into descriptive and prescriptive (normative) economics, facts and values. Those educated in the humanities or with a Reformed theological view that nothing is value neutral will find the distinction too neat and simple, but they will not find an economist for whom morality does not matter.

An enlightening survey of Australian economic history in Part 2 'Economics at Work' illustrates Harper's distinction between prescriptive and descriptive economics. It puts many of our contemporary issues as a resource-rich nation in helpful long-term context. Next comes an inside account of Ian's short time at the AFPC and their surprising determi-

nation of a major catch-up rise for minimum wage earners. I was particularly impressed by the empirical-meet-the-public methodology used. Ian's agony over those who may lose their jobs in a time of economic downturn, especially if he and his colleagues raised the minimum wage too high, is palpable. It reminded me of my father's agonising over having to sack people from his business. This is followed by an excellent explanation of the Global Financial Crisis, in the context of the 1890s and 1930s depressions, the former of which Ian thinks was closer to the GFC. The chapters on Financial System Reform and The Future of Banks reflect his time on the Wallis Committee whose reforms largely saved Australia from the worst effects of the GFC. Their prophecies of the demise of banks in favour of financial markets proved to be, Ian admits with characteristic honesty and humility, cracks in their crystal ball. He advocates a new banking enquiry to hedge against future finance crises.

Part 3 'Beyond Economics' begins by arguing that while there's nothing wrong with affluence, there's more to the abundant and truly happy life. This chapter seems more moderate and appreciate of the happiness literature questioning capitalism than Ian's 'Treating Affluenza' in Ian and Sam Gregg's *Christian Theology and Market Economics*. In fact, in general, the GFC's capitalist excesses seems to have had a moderating effect on Ian's tone. The final chapter, 'There's More to Life than Economics' is for me the highlight of this economist's testimony. It is a moving story of how Ian came to Christ from a nominal church-school educated background, through his wife Roslyn's influence after her conversion at Princeton University chapel, and through the timely influence of a visiting Christian economist colleague and the genuine friendship evangelism and apologetics of once economist, now Bishop John Harrower. Oh please God that our churches would encourage more of such thoughtful and unapologetic marketplace mission, and thank God, even when we disagree with some of his economics, as I do, for an economist evangelist and man of integrity like Ian Harper.

So for a model of marketplace ministry with integrity and excellence, for a user-friendly understanding of a major area of modern life, for an interesting look behind the news of industrial relations and the GFC, buy this book, or if none of those work, to see what it takes to win the Australian Christian Book of the Year Award. 

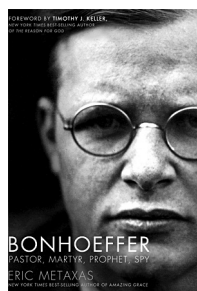


**Gordon Preece** is the Senior Minister at Yarraville Anglican Church, Director of Ethos: Evangelical Alliance Centre for Christianity and Society ([www.ethos.org.au](http://www.ethos.org.au)) and author of the forthcoming book *Moth and Rust Consume: Christ, Wealth and Ongoing Financial Crises*.



# Why we need more Bonhoeffer

**Rhys Bezzant** reviews Eric Metaxas's biography of one of the twentieth century's leading lights.



**Bonhoeffer:  
Pastor, martyr,  
prophet, spy**

Eric Metaxas

Thomas Nelson 2010

ISBN 9781595551382

**Sooner or later every Christian needs**

to read a biography of Dietrich Bonhoeffer. Even better, a couple of them. Pastors, no less, need to interact with his example and his ideas because he has become one of the most celebrated Christian leaders of the twentieth century. His image is engraved above the door of Westminster Abbey and in the stonework surrounding the altar of St John's Cathedral in New York City. A recent documentary, produced by Martin Doblmeier and available on DVD, is a remarkable compilation of scenes from the Third Reich, a reconstruction of the events of Bonhoeffer's dramatic life

and interviews with surviving friends and family. Eric Metaxas's biography of Bonhoeffer, published in 2010, is the latest English book to trace his story and summarise his ideas. It has been received with great fanfare, perhaps not least because it contains an introduction by Tim Keller, and reached number twenty-three on the New York Times Bestseller list. It appears that I am not the only person to be intrigued by Bonhoeffer's life and untimely death.

His story may not be familiar to all. Growing up in a family of academics, diplomats, Prussian military elite, clergy and scientists, Bonhoeffer was destined for greatness. He was born in 1906 and was shaped by the tumultuous events of WWI, the humiliation of Germany and the collapse of the German monarchy, democratic instability in the Weimar Republic, and the rise of the National Socialist German Workers' Party, better known as the Nazis. Theologically, he was greatly influenced by Karl Barth, with whom he had a long correspondence, and by the ecumenical movement of the early twentieth century. His own doctorate was on the theology of the church.

Having spent time in pastoral work in London and Barcelona, and further study in New York at Union Seminary, he decided that his place during WWII was not to be found in the safety of America, but amidst the dangers and risks of ministry in Germany, resisting the anti-Semitism of the regime and training a new generation of pastors for service in a threatening world. He was later employed as an intelligence officer in the military secret service, and, despite his pacifism, was prepared to involve himself in plots to overthrow the government, in particular to assassinate Hitler. A remarkable step to take for a Lutheran pastor. For his connections to the conspirators, he was killed in the last few weeks of the war in a concentration camp in Bavaria. Some of his last words to a fellow inmate were: 'This is the end. For me, the beginning of life.'

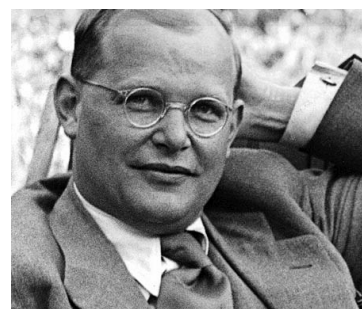
Metaxas's biography traces this story with extraordinary pathos and is written in a most readable style. He does well to include material published for the first time in the 1990s, namely letters between Bonhoeffer and his fiancée, Maria von Wedemeyer, and recognises that the resistance to Hitler, once thought to include just a few lone military officers, was actually a broader movement. The biography is long (542 pages), but often includes substantial quotations from letters, sermons, speeches and treatises, which is a useful gift to those who have not met Bonhoeffer before. This is a great place to start to understand the Nazi dictatorship and Bonhoeffer's Christian discipleship.

The twentieth century has so many examples of Christians living through great evil. I find it purging to read accounts of Christians who persevered in their faith under totalitarian regimes, whether that was in Germany, the Soviet Union, Rumania, or China. There is something bracing about peeling back the layers to get to the core of obedience: listening to the voice of Christ alone and blocking out the screeches of propaganda officers or the seductive words of collaborators, who pervert what is true and real and lasting. I read a biography like this one and ask myself if I would have found it within my power to stand up against horrific crimes, and I pray again that God would spare me from the time of trial.

Unfortunately, after reading this biography, I still have to say that I am waiting for a modern biography of Bonhoeffer that is really fair and doesn't try to force him into an evangelical box.

I fear this is what this book has attempted to do, wittingly or not. It appears to me to be written to make Bonhoeffer appear to be a conservative evangelical, who read his Bible every day, who hated preaching which was divorced from the Scriptural text, and who had a conversion experience in a Baptist Church in Harlem. Actually, he confessed to his closest friend that there were times when he found it too difficult to read the Bible and pray, he was no inerrantist, and had multiple turning-points on an erratic pathway to sanctification.


This book contains almost no interaction with the trea-



**There is something bracing about peeling back the layers to get to the core of obedience: listening to the voice of Christ alone.**

tises of Bonhoeffer, the philosophical reasons for his high regard for Gandhi, nor theological reasons for his involvement in the ecumenical movement. I was left wondering if this was a Bonhoeffer deliberately shaped for right-wing Christian conservatives in the US, who would value the Bible-reading Bonhoeffer, but may be less appreciative of the Bonhoeffer who criticises Christians too closely aligned with power.

There appears to be no interaction with recent scholarly debate, either in America or in the German-speaking world. Apart from these substantial concerns, my confidence was undermined through dozens of careless mistakes in the spelling of German words, the assertion that a text from Matthew 10 is part of the Sermon on the Mount (page 536), and turns of phrase which were glib and jocular at moments in the story where nothing but searing honesty and sober writing was called for. It was surely an error to have Barth say that the theological community led by Bonhoeffer on the Baltic Coast had a 'monastic eros and pathos' (page 269). Certainly 'ethos' was Barth's phrasing!

We need more Bonhoeffer. The tragedy of his life, and of German history in the first half of the twentieth century, needs frequent retelling, to set before us the example of a man who was not scared to confess Christ before human opposition, and to warn us of the base potential of human evil. On a recent visit to Berlin, I was most moved when I sat in the chair at his writing desk from which he was led away by the Gestapo for his two years in jail. The great and the grotesque met there on that day in April 1943. Read this book by Metaxas by all means and give it to others to read too. But find other books on Bonhoeffer to read to fill out the story. We must be generous to recognise that he was indeed a hero of the faith, even when he doesn't share all the assumptions and priorities of evangelical conviction. 



**The great and the grotesque met here in April 1943. The writing desk from which Bonhoeffer was led away by the Gestapo.**



**Rhys Bezzant** is Dean of Missional Leadership and a lecturer in Christian Thought at Ridley Melbourne.



# Open Mike

**Wei-Han Kuan** catches up with Mike Raiter, out-going Principal of the Melbourne School of Theology.

**M**ichael Raiter moved to Melbourne from Moore College to become the Principal of the Bible College of Victoria in 2006. He has steered BCV through a number of significant changes, including moving to a new location and adopting a new name, Melbourne School of Theology (MST). It was announced earlier this year that he would not seek to renew his contract beyond the end of 2011. Essentials caught up with Michael recently.

## **Michael, why have you decided to leave MST?**

On the positive side, I really want to spend more of my time in teaching and preaching—it's a ministry that gives me great joy and encouragement.

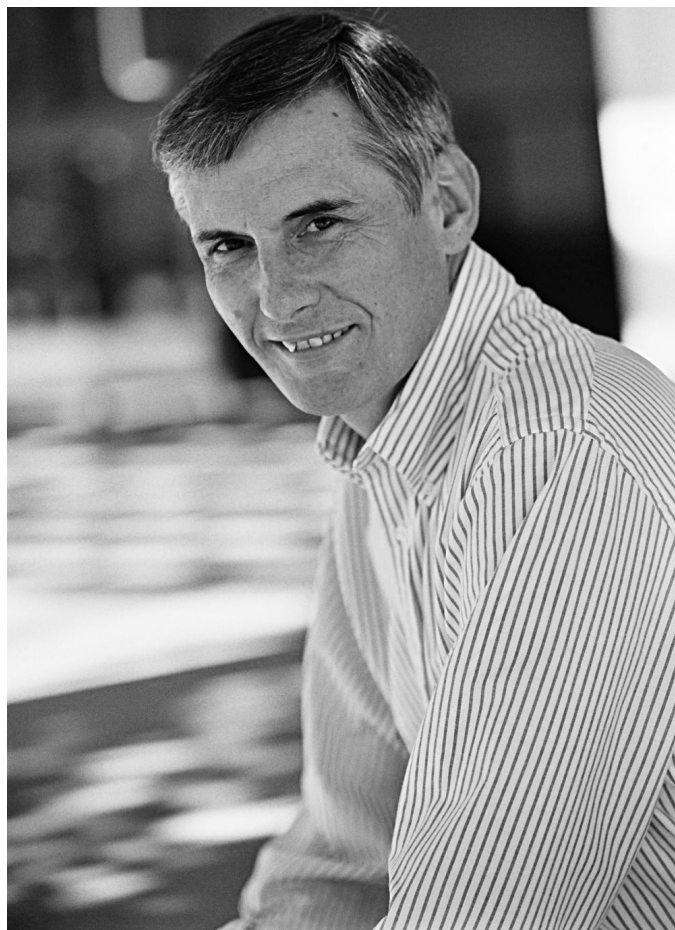
There are joys and frustrations with every job, and I increasingly found the demands of administration and management wearing me down. There's also the constant pressure to watch student numbers each year. It's what I call 'the tyranny of enrolments.' Of course, any college needs good enrolments or it simply can't function, but enormous pressure is placed on the person at the top. I'm never asked about the calibre of the students who study at MST. I'm only ever asked, how many? There are ebbs and flows in enrolments, and I've seen both over the past 5 years. There's been a modest increase this year and, hopefully, that trend will continue. But ultimately, I want us to keep on attracting godly, able students with a heart for the gospel and mission—and I believe we're doing that.

## **You've certainly steered the college through a lot of change in the past few years. You'll be remembered as the principal who sold Lilydale and changed the name of BCV to MST, won't you?**

You know, the reality is that there have been other, very significant, changes. We've combined the Chinese department on to the same site, which has been a big plus. And we've made the aviation department more independent, which was a logical move for us. The Centre for the Study of Islam and Other Faiths has the potential to make an enormous impact in the church and the world. There's been an incredible amount of change.

One of the more controversial changes has been the loss of the residential model of training. But we've gained a wonderful, modern, functional facility. God has blessed us with this light, airy, welcoming place that people actually want to hang around in. The reality is that we're living in an image-based culture, with more part-time rather than full-time students. So having an attractive facility closer to where many potential students live is a real blessing.

The college just celebrated turning ninety. Age is a mixed thing. On the one hand, it signals that we're safe, reliable, trustworthy, unflinching in our commitment to world



mission. These are things we have a responsibility to maintain. But on the other hand, it also means that we've been around a long time, and we can appear and feel weary. We all agreed the college needed rejuvenation.

## **That begs the question, which change are you most proud of?**

In many ways the things I've already mentioned are external. The real strength of a college is in its faculty. I'm proud of the men and women who are serving at MST. They take personal godliness seriously, love and submit to the Scriptures, and have the necessary clarity about the Gospel. Those are things that we can never take for granted.

## **What about those people who say that you've also made the college more Anglican?**

I don't think that's true at all. I've worked hard to maintain the college's interdenominational character. That's part of its history. And it's one of the things I personally enjoy most about the place. But two out of the three latest appointments to faculty have been Anglican. I would have preferred if they were Baptist, Church of Christ and Brethren, but the

reality is that you have to go with the best qualified applicant, otherwise you're not doing the college or the students any favours. Really, denominational affiliation plays no part in making appointments. And, finally, they were Council appointments—it's not just up to me.

I mean the same thing could be said about our faculty's gender balance. We esteem women in ministry and in leadership, but again, we have a duty to go with the most qualified applicants.

The other thing that we've tried to do is to lower the age profile of our faculty. So all three of our latest appointments are under 40, and have either recently completed or are completing their doctoral work.

**It seems like you're leaving MST in good shape. What sort of person do you think the college needs next?**

Well, it's not up to me to decide! You can have two basic types of principal: either the preaching, teaching type, who will give the college a wider profile; or you can have a manager who is gifted, and finds enjoyment in, the administration and many issues to do with just running a college well. They got the former when they appointed me. It would be ideal if you could get both in the one person, but I think they are pretty rare!

**And what's next for Mike Raiter?**

I would like to focus more on preaching and teaching. As a family, we would prefer to stay in Melbourne. We've really come to love this city. We've made friends and formed good networks—including among the EFAC types. We have a daughter about to enter Year 11 (senior high) and so it would be good not to move, for her sake. But you know, we're open to overseas work. I'd need a lot of persuading to pursue parish ministry in Sydney. I mean, they have large and full colleges there, and the Gospel needs in Melbourne and other cities seem so much greater. We'll wait and see what God has in store for us.

**Mike, thanks for talking with us. I'm sure you'll have many friends in the wider EFAC family praying for a good next step for you, and for MST.** ☛

**Update.**

**The Revd Tim Meyers has been appointed Principal of MST commencing in 2012.**

EFAC Victoria

## Overnight Retreat



Optional guided Scripture meditation and workshops. Bible talks, time to reflect, pray, walk, rest.



3 pm Monday 5 March to  
3 pm Tuesday 6 March 2012

The Lodge  
Belgrave Heights



\$95 (\$85 concession).

Pencil into your diary now!  
More information available soon. Enquiries to:  
[efacquietdays@gmail.com](mailto:efacquietdays@gmail.com)





# Lynda Johnson

The new EFAC Queensland Chair talks to **Wei-Han Kuan**.



**Lynda Johnson** is Assistant Minister at North Pine Anglican Church and the EFAC Queensland Chair.

**Lynda, you and your husband Chris work together on the team at the North Pine Anglican Parish in Brisbane. Tell us what that's like.**

Chris and I met while we were both studying at Ridley in the 1980s. I guess you could say that our life together has always been about shared ministry. It seems to work well for us. We have complementary gifts, which means that as a clergy couple, we're not duplicating each other. I have been ordained for eleven of our twenty-five years together. Apart from three years working in a

different parish when I was first ordained, we have always shared in ministry. We bounce things off each other all the time, whether it's about pastoral needs, or thinking strategically about a ministry issue. It's hard to imagine life any other way. We feel very blessed.

**Is North Pine typical of churches supporting EFAC in the Brisbane Diocese?**

It is hard to describe a typical EFAC-supporting church. We are all different. However, here at North Pine we believe that under God our growth can be attributed to faithfully proclaiming the Bible and not watering down the message of salvation through repentance and grace. We are actively trying to empower every member of our church to grow in ministry and to know and exercise their spiritual gifts. And, we are committed to our vision—Bringing people to faith in Jesus Christ, and growing together in Him—and excited about our parish plan. We are so amazed at the people we've got in this church and feel privileged to be able to minister alongside them. They are very gifted and focussed and united about our goals. We are currently committed to adding to our staff team with the appointment of a youth minister, and are working to see that become a reality in the near future. It's a very exciting time for North Pine.

**What can you tell us about EFAC in Queensland?**

There are about 14 parishes in the Brisbane Diocese where I believe the clergy would identify as being Evangelical and probably another four where the clergy may have some interest in things Evangelical. The involvement in EFAC across these parishes varies widely from no involvement at all, to many people attending and supporting every event. Of course the Queensland branch of EFAC covers not only Brisbane Diocese, but also the Rockhampton and North Queensland Dioceses. It's a vast state, and the relative number of evangelical churches across all the dioceses is very small indeed. Not many people realise that it's further from Brisbane to Cairns, than it is from Brisbane to

Melbourne, so our task of maintaining fellowship in practical ways is very difficult.

**What do you think is the most encouraging thing happening in your branch at the moment?**

Over the last few years we've seen lots of 'on the ground' activity and purpose in spreading the good news of Christ. We have partnerships with other organisations like the Simeon Association and the Mathew Hale Public Library, which are working very hard to promote Biblical understanding and growth across the Brisbane Diocese. And it's great to see new people with evangelical commitments joining us here in Queensland. Archbishop Phillip is committed to the Brisbane Diocese 'going for growth' and we are hopeful that we can partner with the Diocese in that vision. I'm hopeful of being able to talk with the Archbishop about how that might happen.

**What plans for the year ahead?**

One of the things the Queensland Committee is trying hard to work on is how to engage younger evangelicals (clergy and lay) and network with them in ways that are helpful. Joining organisations is not necessarily high on the agenda these days, so we are finding that the way forward is to encouraging ideas and events is the way forward. We also continue to be committed to bringing great speakers to Queensland and providing opportunities for learning and discussion, growth and fellowship.

**How can the EFAC Australia community best support evangelicals in Queensland and how can we pray for you?**

Well, it goes without saying that prayer will be the most effective way of supporting us here in Queensland. As I have already mentioned distance is a real problem for us as we try and provide opportunities for good and encouraging fellowship. I think the most effective prayer for us at the moment would be for God to continue to show us ways of contributing positively to all our dioceses across Queensland. Often we just want to retreat into our own parish, but I believe we need to be more confident that we have something to offer, so prayer for us to be more influential would be great.

**Thanks Lynda. We look forward to seeing great answers to prayer for EFAC Queensland!** 

# 2011 AGM

Edited minutes of the 2011 EFAC Australia AGM held on 27 May 2011 at St Matthew's, Wanniasa, ACT.

**1.** Present: Chris Appleby, Glenn Davies (Chair), Trevor Edwards, Paul Hunt, Lynda Johnson, Geoff Kyngdon, Phil Meulman, David Smith, Kim Smith, Peter Smith, Richard Trist.

**2.** Apologies: Peter Brain, Stephen Hale, John Harrower, Luke Isham, Peter Jensen, Wei-Han Kuan, David Mulready, Steven Tong.

**3.** The Chair led a study on Hebrews 10 and prayed for the meeting.

**4.** Minutes of 2010 AGM were received.

**5.** Branch Reports

**a.** NSW. Dave Mansfield has been appointed Chair.

**b.** Canberra. A small but enthusiastic group.

**c.** Victoria. Prayer was requested for a future strategy regarding the Training Officer.

**d.** Western Australia. A positive report on the recent clergy conference.

**e.** South Australia. Encouraging news.

**f.** Queensland. Some good recent appointments.

**g.** Tasmania. Victoria is continuing to oversee Tasmania.

**h.** Northern Territory. Michael O'Sullivan has been appointed Chair.

**6.** Chairman's Report. Glenn reported on a successful lecture tour. He indicated that he will retire at the next AGM in 2012, after ten years in the position.

**7.** The NEAC 2012 Report was distributed and David and his committee were thanked for their preparations. [See inside front cover for latest update on NEAC.]

**8.** Treasurer's Report. Financial statement was received. The treasurer reported a balance of \$12, 212.96 at the end of 2010. Subscriptions are up

due to the growing use of the website. It was also agreed to provide up to \$2000 to EFAC Victoria for management costs of the website and so that it will be constantly updated.

**9.** Essentials Report was accepted with thanks.

**10.** The following were elected for the next 12 months:

**a.** President: Peter Jensen

**b.** Vice-Presidents: Peter Brain, Trevor Edwards, John Harrower, David Mulready

**c.** Chairman: Glenn Davies

**d.** Deputy Chairman: Stephen Hale

**e.** Secretary: Richard Trist

**f.** Treasurer: Chris Appleby

**g.** Members of Executive: Glenn Davies, Stephen Hale, Richard Trist, Chris Appleby, David Smith.

**11.** General Business

**a.** Kim Smith spoke on the proposed launch of an Anglican Relief and Development Fund in Australia in Adelaide at NEAC. The following motion was passed: "That the EFAC Executive welcomes the establishment of an Australian branch of the Anglican Relief and Development Fund and consents to the inclusion of the following clause in its governing by laws and constitution: 'A person shall not be entitled to be a trustee or office bearer of the Association unless their nomination has received the written consent of the Federal Executive of the Evangelical Fellowship in the Anglican Communion Australia.'" Kim Smith was commended for his initiative in this ministry. It was agreed that written consent will be given to the current trustees (Richard Condie, Glenn Davies, Stewart Gill, Lesley McGrath-Woodley, Kanishka Raffel,

Kimberley Smith and Richard Trist) and Board of Management (Richard Condie, Glenn Davies, Kimberley Smith and Richard Trist).

**b.** Correspondence from Buninyong was considered.

**c.** Subscription fees will be reviewed next year.

**d.** EFAC Victoria Draft Statement on Gender and Ministry was noted.

**12.** The 2012 AGM will be held on Friday 27 July in Sydney.





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#### **Panel of reference**

Graeme Goldsworthy  
Robert Forsyth  
Peter Corney

#### **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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#### **EFAC membership**

(includes *Essentials*) \$40 per year (\$25 students, missionaries and retired persons). Renew your membership at: [www.efac.org.au](http://www.efac.org.au)

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#### **Help Wanted**

I have a friend with a hobby of collecting pew leaflets, annual reports, church histories and old year books. You may be able to help him.

Please send material to me for forwarding to Malcolm. This plan may prevent you from receiving letters and phone calls distracting you from your ministry.

Further questions may be asked of me, Ken Rogers, or Michael Collie (SPCKA).

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