



Luther film completed

The long-awaited film on Martin Luther has been completed, reports Neues Deutschland, the East German Party daily. The 26 June article stated that East German television is to show the film in five parts next November, during the climax of the Luther celebrations.

In a recent interview published in Kirche im Sozialismus (The Church in Socialism), a West German periodical about church life in the GDR, Ulrich Thein who played the part of Luther in the film outlined some of the problems encountered in filming and explained the exhaustive preparations he himself had to make before acting the title role. Thein confesses to be only a nominal Lutheran who had, before 1981, only a man-in-the-street's knowledge of Luther's life and work, but with the advantage of starting without prejudices. Thein undertook an enormous amount of research to gain an idea of the many-sided character of the reformer.

The film confines itself to the ten years of Luther's life from 1517 to 1527. Inevitably the problem of disentangling fact from legend reared its head; much of the latter has been excluded, though the words, "Here I stand, I can do no other. God help me! Amen!" have been kept, despite scholarly doubts about their authenticity.

Ulrich Thein said in the interview that he was in favour of the revised attitude to Luther, and felt that the film put the relationship between Luther and Thomas Muntzer in the correct light. (Muntzer was another reformer of the same period who in 1525 actively supported the peasants' rebellion. He is a hero in GDR history. Ed.) The film, Thein insisted, was not a piece of propaganda or instructional material, nor was it to be thought of as an historical documentary. It belongs to the GDR's drama department, and this is its proper place.

Keston College

ACC to meet in Nigeria

LONDON (ACC) — The Secretary General of the Anglican Consultative Council, the Rev. Dr. Samuel Van Culin, has announced that the sixth meeting of the Anglican Consultative Council will be held in Nigeria, July 16-28, 1984.

The Council, set up by the Lambeth Conference of 1968, brings together Bishops, Clergy and lay persons from the 27 Provinces of the Anglican Communion and the United Churches of the Indian sub-continent.

Its main tasks are: sharing information between the churches and co-ordinating common action; developing policies and initiatives for world mission; co-ordinating inter-Anglican ecumenical work and sharing ecumenical information; and promoting research and inquiry. It has a permanent secretariat based in London.

Previous meetings were held in Limuru (Kenya) 1971; Dublin (Ireland) 1973; Trinidad (1976); London, Ontario (Canada) 1979; and Newcastle upon Tyne (England) 1981.

The Archbishop of Canterbury is President of the Council. Chairman is Mr. John G. Denton, OBE (Australia). Vice Chairman is the Primus of Scotland, the Most Rev. Alastair I. M. Haggart.

New Australian Book Launched



Artist and author, of the same book, had never met before book launching!

Artist, David Miller, and author, the Reverend David Hewetson, with some of the illustrations that make their book, "Christianity made simple: Belief", so visually different.

Photo: Ramon Williams

An exciting new book by David Hewetson and David Miller was launched by Bishop E. D. Cameron in Sydney on July 15th. The book is part of a series called Christianity Made Simple. Its title is Belief.

Bishop Cameron launched the book calling it "compelling viewing", a reference to the use of illustrations and artwork as an integral part of the text. He also said, "we will all be grateful to have a book like this — there are very few books around to compete with this one — a unique presentation of Christian truth." He added, "it communicates with speed and ease."

David Hewetson is Rector of

Turrumurra South in Sydney Diocese. A former missionary he has written a number of small books and booklets. He described this as an extremely labour intensive exercise. The original ideas were developed between him and the publisher, John Waterhouse of Albatross Books. David then worked on the text. After he and John were satisfied with it the material was sent to Victoria where David Miller began work on the illustrations.

David Miller has worked in advertising and now works independently from a treetop studio at his home. The aim in the artwork was, he said, "to find a visual language for David's words." He did this

by mixing styles — there are paper sculptures, old engravings, photographs and drawings.

The two Davids, although working so closely in the production of the book did not meet until the launching.

The first print run is 16,000 copies. 5,000 will stay in Australia, 1,000 in New Zealand and the rest will be released by Lion Publishers in England. I.V.P. will publish the book in the U.S.A. next month. A German edition is being considered and other foreign language editions are possibilities.

A review of the book appears on page 7.

Dean of Sydney announces evangelistic outreach

Writing in "Cathedral News" Dean Lance Shilton says:

"I am very pleased to announce that as a thanksgiving for the Restoration of the Cathedral, an evangelistic outreach to the City of Sydney is being arranged for September 1985.

"Dr. Leighton Ford, Associate Evangelist of the Billy Graham Organisation has accepted the invitation of the Archbishop, The Dean and the Chapter to lead this Celebration. Canon John Chapman, Director of the Diocesan Department of Evangelism will also lead a series on 'How to Evangelise' for all clergy and other church members.

"The good will of other city churches has already been expressed. It is hoped that there will be a co-operative involvement of all Diocesan Departments, Church Schools and Societies.

"The Cathedral, Sydney Square and the new Entertainment Centre will be used during the two and a half week campaign.

"Further details will be known after my meeting with Dr. Leighton Ford and the Rev. Norman Pell at the International Conference for Itinerant Evangelists in

Amsterdam during July. In the meantime I would especially request your daily prayer that in these initial stages of



Dr. Leighton Ford.

planning we will all be clearly guided by the Spirit of God as we plan the details of this venture of faith.

"It is anticipated that the restoration work on the Cathedral will be completed by the end of 1985. The Celebration will

provide a clear indication of one of the spiritual purposes for a Cathedral right in the heart of the largest city in the nation. 1985 is also the centenary year of St. Andrew's Cathedral School. This will be part of the total celebration."

Leighton Ford recently conducted a very successful Reachout Crusade in Sydney's Northern suburbs and has, over the last few years, conducted a number of campaigns throughout Australia.

The Reachout Programme developed by Leighton Ford's team was analysed in the Australian Church Record (Sept. 20, 1982) and warmly commended.

INSIDE

Canon Law	... Page 3
Amsterdam Final Affirmation	... Page 4
Book Reviews	... Page 7
Mainly About People	... Page 8

Letters to Editor continued

College of Divinity and to withdraw its support when the delineation of the function of the S.C.D. ceased to reflect the unity of purpose agreed upon.

There are some who would say that Moore should have persisted with membership in the hope of influencing future decisions. These are subjective sentiments which refuse to grasp the nettle of politics but firmly reminding others that there are standards and absolutes which do not shift according to a vote and which, in spite of a lack of consensus, are nonetheless right. Withdrawal strongly emphasises that lack of compromise.

One could only pray most fervently that such a stand would now be adopted by the Anglican Communion as regards the World Council of Churches; that we, as do Moore, "see it as a matter of great conscience that impinges on all that the (Church) represents.

Yours sincerely,
Alec F. Jones

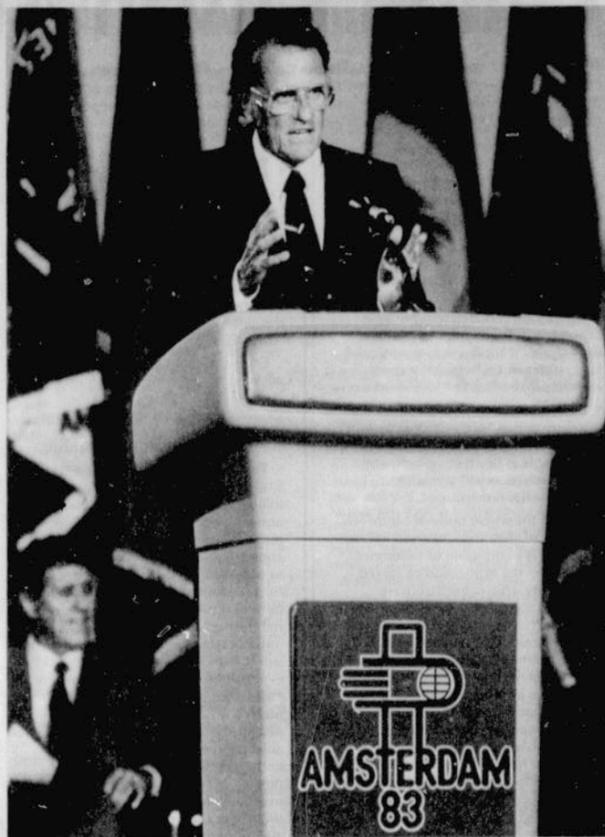
Dear Sir

There has been much talk about a second language for Australia, but do we know the wonders of our own language and its amazing affinity to the ancient Hebrew language and mode of thought? Did God plan it this way? All over the world, English is being increasingly taught — not because they like the language, but it is becoming essential for trading and science. The American "Time" recently published an article "English, English all the Way". Could it be that God is preparing for his missionaries a universal opening for the spreading of His Word — through the means of one language?

As we all know, William Tyndale made the first discovery of the similarity of English with Hebrew. "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest not but to translate it into English word for word."

Foreign language students know that a considerable rearrangement of words and phrases are needed to obtain an intelligible sentence in English with the correct meaning. Yet this difficulty is not present when translating Hebrew into English. Prof. J. Courtenay James, M.A., B.D., Ph.D., writes

The Amsterdam affirmations



Billy Graham gives his final address.

At "AMSTERDAM '83" the following statement was made:

"During the final service on Wednesday evening we will have an opportunity to declare our common commitment to Jesus Christ and to His calling to us as evangelists. I urge you to study these statements carefully, and invite you to join with us in making these affirmations," said Billy Graham.

"We, more than 4,000 evangelists assembled in Amsterdam, from over 130 countries, for the INTERNATIONAL CONFERENCE FOR ITINERANT EVANGELISTS, give thanks to God for the outpouring of His Spirit upon us as we have gathered in the name of Jesus. The Lord Himself has been in our midst to instruct us by His servants, to refresh us by His Spirit, and to revive us by His Word.

Before the Lord and one another, we affirm to the Church and to the world our ministry of evangelism

1. We confess Jesus Christ as God, our Lord and Saviour, Who is revealed in the Bible, which is the infallible Word of God.
2. We affirm our commitment to the great commission of our Lord, and we declare our willingness to go anywhere, do anything, and sacrifice anything God requires of us in the fulfilment of that commission.
3. We respond to God's call to the Biblical ministry of the evangelist, and accept our solemn responsibility to preach the word, to all peoples, as God gives opportunity.
4. God loves every human being, who, apart from faith in Christ, is under God's judgment and destined for hell.

5. The heart of the Biblical message is the Good News of God's salvation, which comes by grace alone, through faith in the risen Lord Jesus Christ and His atoning death on the cross for our sins.

6. In our proclamation of the Gospel we recognize the urgency of calling all to a decision to follow Jesus Christ as Lord and Saviour, and to do so lovingly and without coercion or manipulation.

7. We need and desire to be filled and controlled by the Holy Spirit as we bear witness to the Gospel of Jesus Christ, because God alone can turn sinners from their sin and bring them to everlasting life.

8. We acknowledge our obligation, as servants of God, to lead lives of Holiness and moral purity, knowing that we exemplify Christ to the Church and to the world.

9. A life of regular and faithful prayer and Bible study is essential to our personal spiritual growth, and to our power for ministry.

10. We will be faithful stewards of all that God gives us, and will be accountable to others in the finances of our ministry, and honest in reporting our statistics.

Continued next page

What a World

Christians have always had before them Jesus' own mandate to see Him in the weakest and neediest of our neighbours. In showing them love-in-action, we love Him — that's how, according to Jesus' striking teaching on the final judgment, He will distinguish between His sheep — those who really belong to Him — and the goats who never knew Him at all (Matt. 25:31-46).

The quality of a whole society can be measured by its care, or lack of it, for its most helpless and vulnerable members. Hitler's Germany devised a policy of eliminating from the Nazi Fatherland its "useless eaters" — the incurably ill, the mentally and physically handicapped, and senile and helpless aged folk — a fact which is far less generally known about that regime than their equally abhorrent Jewish holocaust.

Valley of Love

There's an extraordinary little book about the battle waged against this policy by one Christian community called Bethel, established especially for severe epileptics. The story is told as the biography of one of its patients, a boy called Gunther, whose physical handicaps were so severe that he was judged a speechless imbecile, but who, in the loving atmosphere of the Bethel village, developed not only intelligent speech and a lurching walk, but a spiritual sensitivity which gave him a ministry to the whole community. The

book is *Valley of Love*, by Edna Hong (Kingsway Publications, 1978). It is simple enough to be read by children of about ten upwards, but profoundly moving and thought-provoking to adults as well.

The Dying

These thoughts are prompted by a fine set of three articles by Graham Williams in the Sydney Morning Herald on July 19, 20, 21 on the care of the dying — the hospice concept. Williams wrote mainly of the ministry of the Mount Carmel Palliative Care Unit, both to resident patients and, by its support services, enabling terminally ill patients, where appropriate, to be cared for in their own homes. It is run by Roman Catholics, but Anglicans also are involved in hospice-type care at hospitals such as Neringah at Wahroonga.

Williams' articles stressed the community's urgent need of more of these kinds of services for the dying, both for their sake and to ease the burden on those closest to them.

The high staff-patient ratio needed to implement round-the-clock in-patient ministry to people nearing death is expensive, of course, but even the NSW Health Minister, Mr. Brereton, in his zeal for cost-cutting, should recognise the savings in keeping more people out of hospitals and nursing homes as long as possible by encouraging and funding more home-care services, both voluntary and professional, by which the old and

Caring for the neediest



Lesley Hicks

frail can stay at home where they generally long to be.

The Intellectually Handicapped

The Richmond Report on policies for the psychiatrically ill and developmentally disabled has caused some controversy since it was released last March. The main thrust of its recommendations on care for the second group, the intellectually handicapped, both children and adults, is that it should be community-based, either residentially in small units, or, again with much support, in their own homes. Though back-up hospital care will of course be needed, giant remote institutions where patients are kept out of sight and mind will be phased out.

The main objections have come from nurses fearful of losing their jobs and from families fearful of being once more burdened beyond endurance, but much could be said in favour of these recommendations; contrary to the nurses' fears, it may well prove more, not less, labour-intensive and expensive than to maintain larger institutions. In general it seems a more humane response to the needs of the handicapped and their families, and one which Christians should encourage the NSW Government to adopt.

The Clowns of God

Thinking of the mentally handicapped reminds me of Morris West's latest novel,

one I found powerful and beautifully written. Like *The Shoes of the Fisherman*, *The Clowns of God* (Hodder, 1981, hardback) is about a pope. Pope Gregory XVII is a saintly, popular figure who is suddenly forced by Vatican officials to abdicate, ostensibly on the grounds of ill-health. In fact, he has claimed a prophetic revelation of the impending end of the world and the return of Christ. A Frenchman, he resumes private life, under surveillance in an acutely dangerous world on the brink of nuclear war.

Symbolic of the survival of Christ-like and humane values in this evil, cynical environment are the "clowns" of the book's title — the handicapped ones — especially one little mongol girl who clings affectionately to Jean Marie, the ex-pope, in one significant encounter. At the end of the book, the returned Christ says that her eternal innocence is a gift. "To you she looks imperfect, but to me she is flawless... She will never offend me, as all of you have done. She will never pervert or destroy the work of my Father's hands. She is necessary to you. She will evoke the kindness that will keep you human... She will remind you every day that I am who I am, that my ways are not yours, and that the smallest dust mote whirled in darkest space does not fall out of my hand. This little one is my sign to you. Treasure her!"

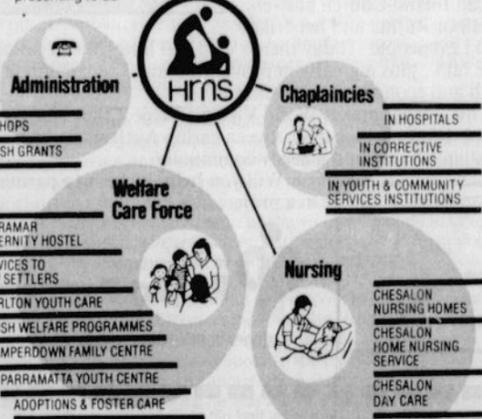
Note: I hope to pick up other strands of this theme in my next column.

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Bolivian reactions

The World Home Bible League has supplied New Testaments to successive governments of Bolivia over the past years. Yet another 100,000 will be shipped in May. These New Testaments will go not only into classrooms but will partly be distributed among the military forces of Bolivia. A teacher from Bolivia recently wrote: "The New Testaments are proving

to be a great blessing to the students. I am writing because not only are the New Testaments you are furnishing for our schools a blessing to the students, but the reading and studying of one of your Testaments has led to a change in my heart and life. We express many thanks to the Bible League."



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TO UNDERSTAND EACH OTHER

Alan E. Craddock

Emotional difficulties: How can God help?

Christians experience emotional difficulties just like people in general. However, there are times when Christians appear to suffer from complications which arise from difficulties of faith. For example, consider the Christian who faces insecurity or depression. In the face of such feelings they might feel unworthy before God and before their fellow-believers. This complication can lead to barriers which block help being received from God or from other Christians.

This difficulty can be overcome by recognising that such barriers need not exist. We don't gain God's grace and help by being worthy or deserving. God understands our situation and meets our needs when we turn to Him in faith. Furthermore, is it really accurate to claim that feelings of insecurity or depression are "unworthy"? The causes of these feelings can be complex and unavoidable. The emotional reactions are natural. The difficulties lie not in the emotional reactions themselves but in our inability to manage them constructively.

It is at this "management level" that many Christians have trouble and apparently find God's help elusive or uncertain. They have avoided the first difficulty and see God as a source of help despite their emotional turmoil. But now

they are confronted by a new difficulty: God's help is apparently slow in coming or its form is not easy to understand or to translate into action.

The problem appears to involve conflict or uncertainty between the very concrete and definite views of our emotional state and the more abstract and general views of God which we hold. Our view of God and our view of our emotional needs fail to "fit" and so we fail to see how God can help us in our exact situation.

This vagueness in our view of God needs to be dealt with. I have encountered this problem many times over the years I have been counselling Christians. One way of dealing with the problem is to encourage the person to reflect upon the way they feel. Then they should look in scripture for characters who appear to feel similarly, and who have expressed their view of God as He has helped them in their need.

This process may be facilitated by the use of metaphors. A metaphor is simply a "figure of speech in which one term is applied to another, to something to which it does not literally apply". For example, when someone insults you, you might suggest that it was "like a kick in the teeth". Being "kicked in the teeth" certainly captures the strength of feeling

and the idea of personal injury coming from the insult.

I encourage the person to use a metaphor to make their feelings clearer, to symbolize them in order to look at them a little differently. For example, an insecure person once told me he felt as if he had no stability in himself or in his circumstances — it was like being on a flimsy raft being tossed about in a raging sea.

When asked to use a metaphor which reflected how God could help him and what kind of God is revealed in scripture we began to get some useful and concrete information. God as the "rock" came to mind very quickly. By means of a concordance relevant passages can be identified. In fact, the rock metaphor came to mind as a result of dimly remembered passages read in the past.

Two passages proved to "flesh out" the simple metaphor and revealed exactly how God is for His people and how He can help in our times of need. Moses describes God as the "rock": A God who is great; with ways that are perfect and just; faithful and upright; who does not give up His people (Deuteronomy 32). David uses the same metaphor in his plaintive and despairing cry in Psalm 61: "Hear my cry, O God; listen to my prayer. From the ends of the earth I call to you,

I call as my heart grows faint; lead me to the rock that is higher than I. For you have been my refuge, a strong tower against the foe." (vv. 1-2).

Meaningful images flow from these passages. They have special significance for a person who feels a need for a stable foundation and strength. Personal strength comes from faith in a loving God who provides a refuge and strength for His people.

In working with people in this way, one is moving away from generalizations which can be inexact and even banal and trivial from the viewpoint of the person who is hurting (e.g. "God will help you"). Instead, one moves to more specific and exact expressions of the pain, and to what scripture reveals of the specific attributes of our God who can deal with such pain (e.g. "I feel I'm drifting aimlessly; But God can be my rock").

This process is not a simple authoritarian process of handing over these metaphors. The person who is hurting needs to provide the initial insights. How does it feel for you? What does the Bible reveal about God and how does this teaching relate to your pain? The Bible abounds in word-images of God which can show us exactly how God's resources and attributes can help us in our emotional difficulties.

Book Reviews

Christianity Made Simple — Belief

By David Hewetson and David Miller
Albatross Books, RRP \$4.95.

What do you give an enquirer or a new convert who wants to know what Christianity is all about? That's been a difficult question to answer for some time. There is very little available that is of use. The classic, of course, is John Stott's basic Christianity. But it is too difficult for most enquirers.



significance of the illustration. In fact, after reading the book thoroughly, I went back and just read through the cartoons — it was a very enjoyable exercise! And I really loved the kookaburra!

The last section of the book is a Study Guide. Here there are Bible verses to look up and questions to discuss. This section would make an excellent basis for small group discussion with new converts or with a youth group.

Some will probably question some features of the organisation of the book. For example, the section on Conversion introduces the death of Jesus but a more detailed discussion has to wait until the last chapter of the book. I would have preferred to have had more discussion of the Cross in the earlier chapter — but I can see the value of ending with it.

All in all this is an excellent book and will prove an invaluable aid to those involved in evangelism and in pastoring new converts. It is an attractive, easy to read book that people will want to read — and it will lead them into an understanding of Christian truth. I, for one, can see myself giving plenty of copies away.

Now there is an answer. Albatross Books has published a new book by David Hewetson and David Miller. Part of a series called Christianity Made Simple, it is called **Belief**.

The book gives a good introduction to Christian Belief. The Chapter headings give an indication of its scope — Revelation, God, Creation, Conversion, Sanctification, Church, Prayer, and Judgement. It sounds like heavy stuff — but it's not. David Hewetson's text is written in the simplest possible terms that makes it easy for the newcomer to Christianity to read. It is full of analogies and carefully chosen illustrations. Yet Hewetson does not shirk difficulties — his section on the Trinity is very interesting and valuable. Bible verses are not used — but Christians will recognise them being woven, in a paraphrased form, into the text.

But one of the most important features in this age when many balk at being confronted by a page full of words, is the artwork of David Miller. Every page has an illustration of one kind or another — sometimes an explanation of the text; sometimes a cartoon sending up common attitudes. On only a few occasions was I not sure of the

significance of the illustration. In fact, after reading the book thoroughly, I went back and just read through the cartoons — it was a very enjoyable exercise! And I really loved the kookaburra!

The last section of the book is a Study Guide. Here there are Bible verses to look up and questions to discuss. This section would make an excellent basis for small group discussion with new converts or with a youth group.

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If the other books in the series — Ethics, Jesus, Bible — are as good as this one, then I await them with great interest.

Denis Kirkaldy

"The Truce of God"

Rowan Williams

Fount. 1983 121 pp.

Regardless of the title this little book is about the damage sin has done in every level of society. We see violence around us, especially in the media, and we are made aware that something has basically gone wrong. Violence should not exist in a moral universe.

While man's attempts at peace are naive, Jesus offers a unique solution. Not that he was a peaceful man. He provokes conflict and confrontation. When people meet him they are judged and hidden divisions and disunities are unearthed.

Williams' discussion is most interesting. He sets out his ideas outside the usual limitations of Christian jargon, and is obviously right up to date. He is challenging, as with his claim that governments are as unwilling to admit fault as individuals (p 110).

Unusual and recommended.

Stephen Miller

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