

Battle Cry sounded! F.O.L. attacks



The Festival of Light held a demonstration outside the State Parliament House in Sydney, Tuesday May 7th, 12.00-2.00 p.m. to let the Premier Mr Neville Wran know that he had a battle on his hands, in trying to legalize homosexuality in this State. Mr. Wran had introduced a private member's Bill attempting to, once and for all, legalize homosexuality and to "bring this State, New South Wales, into line with other States of Australia".

Two well known Parliamentarians, the Hon. Jim Cameron and the Rev. Hon. Fred Nile spoke of the need for people to speak up and let the State Government know that there are people against such legislation.

The Associate Director of the Festival of Light (NSW), Mr Steve Stevens, led the demonstration and introduced a variety of speakers, to those assembled on the footpath.

American Scholar for Sydney

The Annual Moore College Lectures will be held in September this year. The lectures to be held on September 11, 13, 14, 17 and 19, will be delivered by Dr. Kenneth Kantzer. The topic will be "The Reformation for Today". Kenneth Kantzer will be best known as the editor for some years of

Christianity Today. He still writes editorials for that magazine. He is acknowledged in the United States as a leading theologian. More details of Kenneth Kantzer's visit and the topics of each of his five lectures will be published closer to his arrival.

"On Fire" for Pentecost

Scripture Union's new soundstrip "On Fire" is now available — just in time for Pentecost! Suitable for 7 to 11 year olds, "On Fire" covers six exciting stories from the Acts of the Apostles, including



Pentecost, the healing of the Lame man at the Beautiful Gate, Philip and the Ethiopian, Peter's escape from prison, Saul on the Damascus Road and the Philippian Jailer.

The lively, humorous, punchy retelling of these stories will be of great help in

many churches. They will bring a fresh approach for children, to the importance of Pentecost and events in the early church.

The clever narration is done by well known variety star, Roy Castle. The stories were written by David Lewis; Angela Reith wrote the music; and the illustrations were done by Fred Apps. Running time for each story ranges between 5 to 7 minutes.

"On Fire" has been used in England and received enthusiastic responses, such as "Superb — the best yet. The children were enthralled by it".

"On Fire" is available for sale or hire from Scripture Union State offices. The pack contains cassette tape, film strip, detailed booklet of notes for leaders, worksheets which may be copied, puzzles and stories.

A Growing vision

The Rev. Stuart Abrahams has been appointed Director of the Archbishop of Sydney's Vision for Growth Appeal, 1984-1990. The Appeal, which was endorsed by the 1983 Synod, will provide for ministries in the newer and developing areas to the west and south of Sydney.

Mr Abrahams, who began duties at St Andrew's House on 1 May, will work with the Archbishop and the Bishops in co-ordinating efforts to present the

campaign to all churches in the Diocese.

Mr Abrahams was rector of All Saints, Nowra. He has served as Chaplain to the Wollongong Children's Court and as a member of the Deaconess Institute Council, and was also actively involved in the recent Leighton Ford Crusade.

The launching of the Vision for Growth Appeal will take place during the October 1984 Synod.

Executive resigns to be missionary

Greg Blaxland, well known executive officer of the South American Missionary Society of Australia, has resigned to return to South America with his wife, Judy. They will be part of a new urban mission team in Caracas, Venezuela.

Other members are Peter and Val Clifford, Joan Ross and Morna Bissett. Greg and Judy will leave behind their three sons — Peter (23), John (20) and Andrew (19).



"Celebration '84" exceeds all expectations

The Gospel concert called "Celebration '84" to be held in the Sydney Entertainment Centre, June 30th at 8.00 p.m. is proving to be not only unique but is exceeding all expectations.

It will be possibly the first Gospel Concert, with such a range of all-Australian talent, ever to be performed on such a scale of production. The artists include Young World, Family, Robert Colman, Bram & Dianne and the Sydney Congress Hall Salvation Army Band.

The interest aroused is also making it something of a record breaking event. Already buses are fully booked in such areas as Nowra, with others quickly filling in Maitland, Gosford, Blaxland and Wollongong.

Local Youth For Christ personnel have organized the booking of buses and are making even extra arrangements where necessary, so that everyone desiring to attend will not be disappointed.

The "Australian Baptist" newspaper carried an article requesting accommodation in Christian homes and churches, for numbers of country parties planning to attend.

Newspapers of all denominations in Sydney are currently carrying advertisements, while one of Sydney's leading radio stations 2CH, has commenced broadcasting professionally produced spots, advertising the Gospel spectacular, in prime time.

The 2CH management has agreed to fully sponsor "Celebration '84", while the Bi-Centennial Committee has given every support to the Honorary Organizer Mr Alan Petterson. Permission has been given for the newly re-formed Young World Singers to present the theme song for the Bi-Centennial Celebrations. The Multi-Screen audio visual, produced to accompany the theme song, has also been made available to Mr. Petterson for screening during "Celebration '84".

Fortunately the Sydney Entertainment Centre has ample provision for the parking of buses, as well as cars. Food bars abound, so that those travelling great distances will have a wide variety of food to choose from, right at the location itself.

Ramon Williams

The Australian



CHURCH RECORD

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For Melbourne — An Archbishop — at last!

After almost 12 months of what must surely be one of the most difficult episcopal election processes in the world, Melbourne's Archbishop Election Board have named Bishop David Penman as their new Archbishop. Bishop Penman had been an Assistant Bishop with responsibility for the western region of the Diocese.

Melbourne's long election has created problems for the Diocese. Rumours abounded in the Press of bitter faction fighting, though the reality seems to be somewhat removed from that. However, without doubt, there are wounds which will need to be healed by the new Archbishop.

Melbourne has a reputation as an Evangelical Diocese, with a much wider acceptance of other forms of Churchmanship than Sydney. It is said that evangelicals are in the majority amongst Melbourne's clergy, largely because of the excellent ministry of Ridley College in preparing ordinands for the Diocese. However, a Melbourne source told us that the truth of that statement also depended on a broader definition of "evangelical" than many would like.

The election in 1977 of Archbishop Robert Dann gave rise to numerous claims and counter claims. It was suggested by some that ill feeling about changes in the membership of the Election Board led to the election of Archbishop Dann as an interim appointment while these feelings were sorted out. If that is true, and we merely report what we have been told, without comment, then it was obviously not successful. The current election saw divisions on churchmanship largely unresolved.

Front runners, apparently, in the early days of the election were all three Assistant Bishops, David Penman, James Grant and David Shand and Canon Peter Hollingsworth, executive director of the Brotherhood of St. Laurence. There was a lack of agreement amongst members of the Board and the process became a lengthy one. In the end, David Penman was elected.

One Melbourne evangelical who told us that the evangelical group were "politically naive" and did not organise themselves as well as they should also told us that his colleagues were delighted with the choice of David Penman as Archbishop.

David Penman is a New Zealander. 47 years old, he was ordained in 1962. He served a curacy in New Zealand before going to the Diocese of Karachi as a

missionary. He then went to the Diocese of Jerusalem in 1972. There he was chaplain to students and staff at the University of Beirut. His experience in these areas is important. The Australian church now has a leader who has first hand experience of some of the most troubled places in the world.

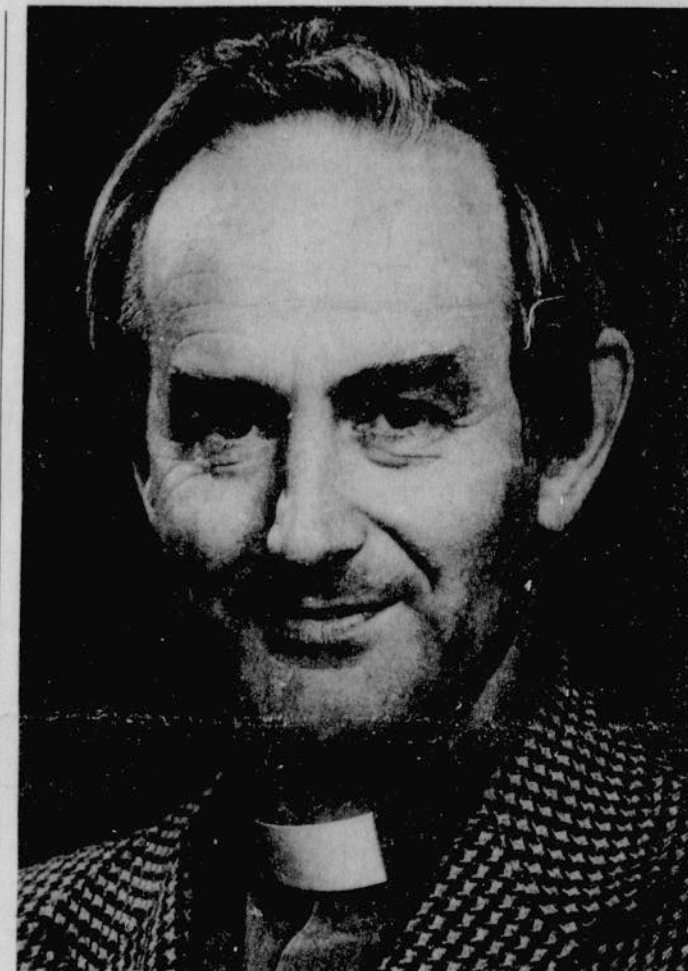
St. Andrew's Hall, in Melbourne is the place where CMS candidates go for training before leaving for the mission field. David Penman was appointed Principal in 1976. In 1979 he returned to New Zealand to become Rector of one of the larger churches there — All Saint's Palmerston North. In 1981 Archbishop Dann invited him to return to Melbourne as an Assistant Bishop.

Bishop Penman's stature amongst evangelicals is evidenced by the decision last year to invite him to be one of the key speakers at a national conference of evangelical Anglicans held in Sydney. His contribution to that conference was important. Evangelicals will be thrilled with his appointment as Archbishop.

However, the new Archbishop of Melbourne describes himself as a "liberal evangelical" while such a term is difficult to define, it seems that the Archbishop elect uses that term because some of his views are not the same as those of many mainstream evangelicals. He is a staunch peace campaigner and says, "I have an open mind on all issues."

At a Press Conference he said, "I am horrified by nuclear war and I will march in peace rallies." He also said, speaking of gay rights, and remarriage, "I wouldn't start with a set of rules — each case is individual. It is very difficult for me to comment directly on the issues of gays and remarriage within the church, but I would certainly find them, understand them and minister to them."

The Archbishop elect makes no secret of his position on women's ministry. He is willing to be co-opted onto MOW's steering Committee in Melbourne and has stated clearly that he believes there ought to be a full place for women in the ordained ministry. Such a position will create tension. The other large evangelical See, Sydney, has shown itself to be firmly opposed to women's ordination though there is currently a



committee meeting to look at the concept of a permanent diaconate with the possibility that women may be included in that. Archbishop Robinson is opposed to women's ordination to the priesthood. In Victoria, the Archbishop elect will find himself at odds on this issue with many in his Province, most notably Bishop John Hazlewood of Ballarat who has spoken and written in strong opposition to women's ordination.

Bishop Penman becomes Archbishop of Melbourne at a time when there are great conflicts within his own Diocese and in the Australian Church. It is important to note that those to whom the ACR spoke all expressed their belief that David Penman can make a great contribution to the Diocese of Melbourne and to the whole Australian Church.

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An Example

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There are many people who are not subscribers who might be interested if current subscribers spoke to them about the Church Record. Why not try in your local congregation?

Newest Title

The last title to be released in the I BELIEVE SERIES is "I Believe in Satan's Downfall". Written by the series editor, Michael Green, it attempts to deal with the modern trend in theology to disregard the idea of a personal Satan. At the same time, however, there is an increase in the interest of our age in the occult.

Michael Green addresses himself to the Biblical material about Satan and evil and, in particular, to the guaranteed downfall of Satan. Since Christians are continually engaged in a spiritual warfare this book is of great importance and we thoroughly recommend it.

You can obtain a copy FREE by introducing three new subscribers to the Australian Church Record.

Francis Schaeffer dies of cancer

AFTER A six-year battle with cancer, Francis Schaeffer, 72, founder of L'Abri Fellowship, died on May 15 in Rochester, Minnesota.

He was known for an ability to convey the truth of the Bible with keen awareness of the moral and philosophical movements which have shaped modern Western culture. His wide influence on either side of the Atlantic was due both to the work of L'Abri Fellowship, which he founded in Switzerland in 1955, and to the full schedule of speaking and writing he maintained up to a month before his death.

He and his wife and Edith began L'Abri ("the shelter") by simply opening their home to those who came with questions and needs. As a result, their Swiss chalet became known as a place where Christianity was discussed and explained with unusual clarity, and where seekers of truth found acceptance and love as well.

Escape from Reason and The God Who Is There, the first among 23 books,

appeared in 1968 as needful reminders that Christian commitment should extend beyond personal piety to critical assessment of modern thought and attitude from a biblical viewpoint. A favourite expression of Schaeffer's was "the Lordship of Christ in the totality of Life." Accordingly, his further writings encouraged the application of revealed truth to endeavours too often untouched by Christian influence, including the art, education, and politics.

In particular, *Whatever Happened to the Human Race?* (1979) urged Christians to more actively defend the unique dignity and worth of human life in a society which too easily accepts abortion.

He was deeply concerned for the Church and pleaded not only that it acknowledge the full authority of Scripture but also that it demonstrate in inter-personal relations a loving "orthodoxy of community."

Distinguished Theologians' visit

Dr. David Wells, from the Gordon-Cornell Theological Seminary in Massachusetts, USA, will visit Sydney in June.

Dr. Wells is Professor of Historical and Systematic Theology at the seminary. During his time in Sydney he will address a school for Anglican clergy and church workers, speak at Moore College and

fulfil preaching engagements. He also will visit Wollongong and Parramatta.

Dr. Wells is the author of several important theological books, including "Revolution in Rome" and "The Evangelicals", which he co-authored with Dr. John Woodbridge.

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Moore College Library



The filmstrips of the World Home Bible League are also available in Chinese, complete with Chinese scenes and cassette tapes. The accompanying discussion literature, is also in Chinese, but pages and questions are numbered the same as in the English versions. In this way, anyone can use the material!

Photo: Ramon Williams

The World Home Bible League began in 1938 with the vision of one man and his wife. Bill Chapman began distributing Bibles in his home town of Walkerton, Indiana, asking each householder, "Do you have a Bible?" If the answer was "No", the next question was "If we gave you one, would you read it?" From this simple beginning the work has grown to

studies, began acting as the Australian representative. He soon found it necessary to leave parish ministry and enter the work full-time. The League now has five full-time workers, all located in Sydney. Two Anglican ministers the Rev. John Emery and the Rev. Ray Wheeler are on the staff of the League, the former as Field Secretary and the latter as part-time

supporters and by the nature of the League as a non-profit organisation. A recent generous gift has made possible a current offer applying to the League's most popular New Testament (aimed at use in evangelism) which involves "Buy two get one free". This effectively reduces the price of these attractive New Testaments to about 80c per copy.

One unusual venture by the World Home Bible League was begun by the American headquarters in 1980. This was a project to get used (or rather, unused!) copies of the Scriptures (in English) off Western Christians' bookshelves and into the homes of third-world English-speaking people. Many of these could never hope to purchase a Bible of their own in their life time. It is hoped to reach millions of people in African and Asian countries in this way. Australia's responsibility in this project is the Philippines, and already thousands of Bibles donated by Australian Christians have been shipped to that country and distributed in some of the poorer villages. Care has to be taken that each carton contains Scriptures of roughly similar quality, otherwise trouble can be caused in the village!

Equipping for evangelism

The World Home Bible League is committed to a "theological philosophy" as the basis of its ministry. It sees the Word of God as primary in evangelism, outreach from the local church as the most effective means of evangelism, and

seen the League's material proving effective in evangelism. Neil heard of the availability of much of the material, including the evangelistic audio visual "The Touch of His Hand", in Chinese. He immediately began using this material, now has Chinese workers Irene Mok and Law Min Yaw on the staff of his church and sees about ninety Chinese-speaking believers attending services at his church every Sunday afternoon.

Another Anglican Church on the outskirts of Sydney has commenced a programme of New Testament distribution, and of offering the evangelistic Bible Study the "Touch of His Hand" to interested people. Each street is being systematically visited. An amount of \$2,500 has been allocated by the Parish Council for the project. Already twenty people are working their way through the course, and many New Testaments have been placed in homes which previously had no copies of the Scriptures.

Wide use

Sometimes ministers complain of the proliferation of various schemes of evangelism. Perhaps they should be grateful they have a choice! The World Home Bible League material is not presented as the ultimate in evangelistic outreach, but as the kind of material that can happily supplement other material and methods that are used in reaching people for Christ. In the United States as well as here, many Churches engaged in the Evangelism Explosion method of

World Home Bible League serves evangelism

the stage where this year, it is expected that the number of Scriptures distributed by the Bible League in over seventy countries will pass the 200 million mark.

In Brazil, a high school distribution and study scheme with the Portuguese Living New Testament has seen millions of students reached. At a recent ceremony celebrating the four millionth New Testament distributed by the League to the high schools of South America, a request was made for another 25 million more!

The League is associated with its sister organisation the Wycliffe Bible Translators with almost 700 of the 940 new translations being worked on at present worldwide. About 80% of all new translations undertaken by many different agencies are eventually printed and distributed by the World Home Bible League.

Australian commencement

The League's ministry commenced in Australia in 1974. A Reformed Church minister, the Rev. Gerald Hanscamp, impressed by the solid Bible-teaching nature of the League's evangelistic Bible

Accountant. Supply depots in other states are managed entirely by voluntary workers.

The League's first supply depot was the basement of the Hanscamp home. After spending some years in rented accommodation, the League moved into its present premises at Werrington near St. Marys in December 1982. The purchase of these premises was made possible initially by help from the United States headquarters, but as with all running expenses, the cost is now being borne entirely by the local organisation.

As well as providing inexpensive copies of the Scriptures and portions of Scripture for free distribution by local churches, the League makes available simple Bible studies aimed at direct evangelism, and at applying the truths of Scripture to the felt needs of modern man. Many of these study booklets have sold in the hundreds of thousands in this country alone, and are currently used by many hundreds of Anglican and other churches across Australia. Many appreciate the attractiveness, ease of understanding, and low cost of these materials. This latter is made possible by the gifts of many



It was a great day for the World Home Bible League when they opened their new headquarters, at Werrington. (L to R) Bishop Ken Short, who gave the main address during the ceremony, Rev. John Emery, Field Secretary and Gerald Hanscamp, General Secretary.

Photo: Ramon Williams

the equipping of the "ordinary Joe" christian as the greatest need in evangelism. With this aim in view, instructional seminars are held regularly in local churches seeking to encourage and equip committed christian people for sharing the Gospel.

One remarkable use of the League's materials and methods has been in the parish of Cabramatta in the Western Suburbs of Sydney. The Rev. Neil Flower has established over thirty outlet points for the free distribution of the League's New Testament "The Greatest Love". About 1,000 New Testaments a year are placed by his parish in this way. Having

outreach find the League material especially appropriate. Such churches appreciate the low-key, Bible-teaching approach of studies like the "Touch of His Hand" in establishing people in a real commitment to Christ, and in an understanding of the vital role of fellowship with other believers in their Christian living.

The League is glad to number among its Board of Reference members Archbishop Robinson and the Rev. K.F. Baker, now rector of St. Stephen's Coorparoo. It is a truly interdenominational organisation, which though emanating from the Reformed 'stable', enjoys a ministry right across the theological and denominational spectrum. Any enquiries about the League's ministry or material may be made to PO Box 464, Penrith, NSW 2750. Phone (02) 673 3206 or 673 3207.

ANGLICAN CHURCH DIOCESE OF SYDNEY

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We are seeking a mature experienced Secretary/Clerk part time to assist the Director of the Archbishop of Sydney's "Vision for Growth Appeal". This could develop into a full time position, and would particularly suit a person already involved in parish ministry. Written Applications please to: Manager Administration, Sydney Diocesan Secretariat, PO Box 9190, Queen Victoria Buildings, SYDNEY N.S.W. 2000.

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New Victorian State Secretary for Bible Society

If the church is to grow, it has to be through the Word in one way or another, according to the newly appointed Victorian State Secretary of the Bible Society, Mr Brian Good.

"There is a sureness that God blesses through His Word," Mr. Good said. Mr. Good, 50, will take up his new position on June 1, 1984, following the recent resignation of former Victorian State Secretary, the Reverend Wesley Girvan.

Executive Director for the Gideons International in Australia for 12 years and more recently owner of his own business, Christian Resource Services, Mr Good said he was looking forward to settling into his new role.

"It will offer a real challenge," he said, "especially because it is such a well-established Society."

Christian Resource Services became national coordinator for Brian Willersdorf Evangelistic Association, coordinator for Explo '83 Melbourne and national coordinator for Open Air Campaigners (OAC).

Mr Good has been married for 28 years and has four children.

He and his wife Sylvia do not expect many problems in their move to Melbourne from Canberra — it was their home town until 1958 and they still have many friends and some family there.

Christian Ski Lodge celebrates 21 years of ministry to the snowfields

The Southern Cross Ski Lodge is 21 years of age this winter season of 1984. Built and opened in May 1963 the Lodge was the first in Australia to provide a base in the snowfields for Christian ministry and holiday opportunities.

contemporary music and entertainment from a Christian perspective. Other professional artists on the team are Sydney's Greg Dimmock (singer/guitarist), and from Melbourne, Dennis Clare, with his entertaining clown/mime act "Button".



Peter Goodwin-Hudson, Assistant Youth Chaplain Sydney Diocese in 1963 and currently School Chaplain, Repton School, Derbyshire, U.K.

Directors of the Ski Lodge are planning a Week of Celebration and Outreach to Smiggin Holes and Perisher Valley for August 11-18. A team of thirty-five will share holiday activities and the Christian Gospel with both skiers and valley staff during that week. Leading the team is Tony Molyneux, Director of the Sydney Anglican Youth Department and a member of the Ski Lodge Board of Directors.

Well known Sydney rock group The Tony Williams Band will support the team by playing the major resort hotels during the week, sharing their unique blend of



Tony Molyneux, Director, Anglican Youth Department and member Ski Lodge Board of Directors.

Peter was the driving force behind the establishment of the Lodge in 1963.

A Thanksgiving Service and Dinner will be held on Friday, 27th July, 1984. More details and information can be obtained from the Anglican Youth Department, St. Andrews House, Sydney Square 2000.

Programmes will be run daily at both Smiggin Holes and Perisher Valley, where up to 10,000 tourists visit each week at the height of the ski season. Overseas team members will include Reverend Peter Goodwin-Hudson and his wife Brione, who are revisiting Australia for this event.

Chapman returns home

An Anglican preacher of international reputation will return home when he speaks at St. Paul's, Oatley early in June.

Canon John Chapman grew up at Oatley and attended Sydney Technical High School.

He later qualified as a manual arts teacher before being posted to the northwest of the state in 1952.

John Chapman was ordained 25 years ago, and served in Armidale diocese for 12 years, being Director of Christian Education from 1966 to 1968.

While Youth Director from 1960 to 1965 he received his first invitation to preach overseas.

Since then he has attracted large congregations in places as diverse as

London, Philadelphia, Vancouver, Karachi and Hong Kong.

He has been Director of Evangelism for the Diocese of Sydney since 1969.

Each year he preaches over a wide area of Australia and regularly accepts overseas engagements.

John Chapman last year preached at a large public service in Oatley Park to celebrate the suburb's 150th anniversary.

He has surrounded afterwards by old residents who remembered his parents or knew him as a boy.

"It was great to be back", he said. "I met people I hadn't seen for years and we reminded one another of many events of 30 to 40 years ago."

Quick Cuts

A survey on God

A million dollar survey of religious attitudes has recently been conducted in Western Europe. The results may surprise some — 75% of those questioned believed in God; 37% regularly go to church; but only 85% of regular churchgoers believe in the concept of sin — why the other 15% think that Jesus Christ came into the world it is hard to imagine. One of the most interesting results, however was amongst the 25% of unbelievers. Of these, 4% do not believe in God, but they do believe in the devil. Why?

Well we can't say for sure, of course, although it is possible to think of some explanations. It may be that some people are merely illogical; they have not thought through the implications of their beliefs. Or again, people may be protesting against God by claiming to believe in his adversary. But I can think of two rather more profound reasons for this strange result.

First, it may arise out of the fact that it is easier to imagine or portray an evil man, than it is to imagine a good one. Hell seems more interesting to us than heaven; darkness rather than light. It is hard to be interested in perfection. This

may well be, of course, because of our own sinfulness. We find it very hard indeed to imagine someone who is really good, because we have no experience of what such a person may be like. This observation shows, by the way, just how miraculous the gospels are. They do portray a perfectly good person, but they make him seem real, not sentimental, romantic or wowsersish.

But there is a second, rather more sinister reason why people may believe in the devil rather than God. This is the rise of occult and magical practices. There is more of this in the community than is sometimes realised, and much of it is directed to getting in touch with spiritual forces beyond the allowable barrier. I believe in the devil, not just because the Bible speaks of him (though that is sufficient reason) but because I have met people who have experienced his presence. Often they were badly frightened — a foolish game had turned very, very nasty. Yet what else can we expect? When a culture turns its back on God — the devil is the alternative, and that way is death and madness.

(We suggest that you might like to use this article in your Parish Paper)

Peter Jensen.

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Lesley Hicks

I had my first opportunity recently to attend a citizenship ceremony. The oath of allegiance, I was relieved to find, is still sworn to the Queen, though I understand moves to revise it are afoot. Our local mayor administered the oath (or affirmation, in a few cases) to some 45 new citizens, including the Vietnamese refugee couple who are much-loved members of our congregation. About 20 of us were there to support them and their two children, and gathered for a celebration meal afterwards.

It was obviously an occasion of immense significance to them, and a joy for the rest of us to share it with them.

The Nguyens have been in Australia just the minimum three years, and had eagerly put in their application forms earlier so that they could become citizens as soon as legally possible. Moreover, with some financial help from friends and with savings from factory jobs held by both husband and wife (both former nurses in Vietnam) they had recently been able to put a deposit on a home unit in a cheaper area of Sydney. This they intend to let to others, not wanting to up-root themselves at this stage from their present rented accommodation, with its proximity of their work, the children's schools and our church.

So for this family at least, the long journey from Vietnam has ended with a fairly secure foothold in Australia. Like many other migrants whose language, poverty and other handicaps put them low on the status and employment scale in their new country, they have high hopes for their children.

In another sense, though, the story of their settlement in Australia is just beginning, along with more than 85,000 others from Indo-China who have come to our shores as refugees since the end of the Vietnam war in 1975. Their wellbeing will depend much on attitudes of the Australian community towards them.

Study of Vietnamese in Australia

Because of our close identification with this one family, and as both my husband and I have since its inception been committee members of the NSW Indo-China Refugee Association (ICRA), I

The Long Journey

was interested to receive a review copy of **The Long Journey** — Vietnamese Migration and Settlement in Australia, by Nancy Viviani, who is Senior Lecturer in the School of Modern Asian Studies at Griffith University, Queensland. (Pub. Melbourne University Press, April '84, Hard cover \$26.60.) It is a scholarly sociological study, not a personal, popular one. It provides the vital background facts for anyone seeking to think through the issues posed by the current immigration debate sparked by Professor Blainey's remarks. Is Australia's racial balance under threat? Does the admission of refugees from Indo-China and the follow-up family reunion policy mean that we are being swamped by Asians, as the National Front graffitiists allege?

Problems of Clustering

The proportion of Indo-Chinese in Australia is only about half of 1% — i.e., 0.5% of our population. In some areas, notably the Fairfield municipality of western Sydney, they have clustered in comparatively high concentrations, but still the fears and accusations of racists have little rational basis. Viviani comments that, before 1982, while fears of job competition by the Indo-Chinese could be justified in terms of their impact on job opportunities in the areas where they are concentrated, this was balanced by the fact that they took jobs that were hard to fill and keep filled, and that they spent most of their income and so contributed to job creation elsewhere.

Need for Reassessment

She goes on to warn (p. 217) "This changed in 1982 when it became clear that both migrants and refugees were affecting the job opportunities of Australians in Sydney and Melbourne and themselves suffering the effects of recession. This situation indicates the need for government to reassess its economic management and migration intake. Nevertheless... refugees have well-based claims to entry as their numbers are small they have little national impact on employment."

Nancy Viviani's study centres on migrants from Vietnam, who form the great majority of Indo-Chinese here. The Kampuchians and Laotians she considers deserving of separate studies. She distinguishes carefully throughout her book between the ethnic Chinese community who fled Vietnam in such large numbers, and the ethnic Vietnamese. With language and cultural differences, they form two distinct groups in Australia too.

Challenge to Democracy

Her final chapter discusses in detail relationships between Australians and the newcomers from Vietnam. She quotes Felix Rohatyn's comment (on America) "Democracy may be a great luxury that works so long as there is growth to allocate. The system has not been tested in allocating sacrifice." If times get tougher, will the Australian middle-class make sacrifices to ensure that Vietnamese can have the same class mobility that they themselves have had? Her answer is a pessimistic one. (p.275)

And to Churches

Yet our own experience is showing us that Christian congregations can play a part in welcoming these neediest of newcomers to our shores. In so doing, not only are our Vietnamese friends helped, but we are enriched by knowing them.

Deaconesses in Aboriginal ministry development

A report by the Rev. David Thompson of Nungalinya College, Darwin

The culmination of many struggles and hopes by two Aboriginal women took place at Ngukurr, Roper River, in the diocese of the Northern Territory, in their ordination as Deaconesses on May 12.

Betty Roberts and Dinah Garadji, who are sisters, are both widows with grown-up children. In 1979 they began attending Church leadership courses at Nungalinya College, Darwin, and this led to a year of full-time studies in English as a Second Language in 1980, followed by three years of study for the Diploma of Theology. They were awarded the Diploma in December 1983 and returned to Ngukurr to complement the ministry of the Rev. Gumbuli Wurramarra, the diocese's first Aboriginal priest.

As the first Aboriginal Deaconesses in the diocese they represent a significant step forward in the development of local forms of ministry in Aboriginal communities. Other Anglican students are now studying at Nungalinya College in preparation for a pattern of shared ministry with other men and women in their communities. Aringari Wurramarra of Angurugu, Groote Eylandt, is now in the final year of Diploma studies while three other men have commenced full-time studies towards the Certificate of

Theology. They are Jock Wurragwagwa from Umbakumba (NT), Rupert Nungumajbarr from Numbulwar (NT), and Stephen Giblett from Lockhart River (Diocese of Carpentaria). Their wives are also involved in studies in a special Aboriginal Women's Studies course.

Other men and women from northern communities attend short courses and are studying by extension for the Certificate.

Evidence of growth in the life of the Church in such communities is seen not only in the patterns of shared ministry that are emerging but also in significant adult baptisms in recent months at Numbulwar and Umbakumba. This also occurred at Ngukurr on the day following the ordination, in the baptism of 8 adults and 11 children by Gumbuli in the Roper River, and their confirmation by Bishop Clyde Wood, complete with staff and wide-brimmed hat, on the bank of the river.

Betty Roberts and Dinah Garadji now go on with the struggles and hopes, sorrows and joys of their ministry as deaconesses as they share with Gumbuli and their people in the Lord's task of teaching and witness, of love and reconciliation in a community that has its share, for good and ill, in the cultural and material changes that are occurring in Aboriginal communities.

Bible Society no room for complacency

If changes in the image and structure of the Bible Society do not serve to promote the effective circulation of God's Word, then they should be rejected or abandoned.

This is the opinion of The Reverend J R Payne, Australian General Secretary of the Bible Society in Australia, expressed in his general review of operations, presented to its National Council in Melbourne today.

"We have to formulate new insights and give orientation and assistance to the whole Bible Society movement as we forge ahead," Mr. Payne told the council.

"The Bible Society in Australia has

made significant progress in the period under review, however there is never any room for complacency. "Any Christian organisation that does not rest on the rock of God's Word will fail and fall. We must, as a Bible Society, re-examine our foundations. "We would all concede there is much to be done to accomplish greater achievements in fundraising to support the World Service Budget of the United Bible Societies and for more effective circulation of the Word of God in our spiritually needy country.

"Anything that does not contribute to this might as well be thrown out before it is taken away."

Anti-Discrimination and Religion

The Dean of Sydney, the Very Rev. Lance Shilton gave the address at St. Andrew's Cathedral recently at the Ninth Annual Service of Commemoration of the Most Excellent Order of the British Empire. The Cathedral was crowded with members of the Order and their friends. The Dean said,

The report of the N.S.W. Anti-Discrimination Board on 'Discrimination and Religious

Conviction' this week takes a big stick against major denominations by highlighting the legitimate rights of minor sects and by claiming that these major denominations are in positions of privilege in respect to rates and taxation, it does not acknowledge the great volume of Christian voluntary work done by members of these denominations over a period of 200 years.

Bookaire — Alive and Well

Since you last read about BOOKAIRE, the Flying Christian Bookshop, in this publication many adventures have been added to the work of selling Christian literature and novelties to the "outback" people.

Such as — being billeted in caravans, hotels, motels, sewing rooms, study rooms, school rooms, churches, church halls, clinic halls and the occasional guest bedroom.

— arriving to find all accommodation taken but being warmly welcomed by clergymen and their families.

— landing on the local emergency strip then walking, at night, through the mullock hills in order to make contact with our hosts.

— having all navigation aids malfunction because of numerous thunderstorms in the vicinity. Fortunately the Lord's voice is louder and He attends to our guidance. Praise His Holy name!!

— running very low on fuel when one's destination suddenly foggs in or other weather problems prevent progress and one needs to return to last point of departure. Racing before dust storms.

— conducting deputations to many Churches and other groups and being interviewed on radio and TV.

The places visited, other than deputations and properties have been as far North as Proserpine and Alice Springs, as far West as Perth and as far South as Lake Grace, as far isolated as Andamooka, Tibooburra and Kuerin, and high as Mt. Buffalo — numbering about 37. Some have been visited at least three times. One trip entailed 30 hours flying time, 3,000 nautical miles and three weeks.

Stalls have been set up at fetes, District Shows, shop fronts, BBQs, in Schools, Churches, Church Halls, kitchens, lounge rooms, clinics, hangars, verandahs, bedrooms, conference rooms, and at one time on the wing of the aircraft.

Who said "There's no more adventure to be had!" — Try doing the Lord's work.

The aim of BOOKAIRE is to enhance the work of Ministers, Missionaries, Padres, Pastors, Lay Preachers and the many others in the field as well as the establishment Christian Bookshops by visiting the isolated people and letting them see what is available in the way of Christian literature and novelties.

"The hour of difference" makes all the difference



Dario and Martha Rosso.

The radio programs "THE HOUR OF DIFFERENCE" are described by the producers as "a message of meaning for families". They are in Spanish and English, and are the results of a lot of hard work by Dario and Martha Rosso, of the POCKET TESTAMENT LEAGUE in Sydney.

At first they worked at night, as the "recording studio" was in their home, near a busy highway. They had to wait until traffic noise was at its lowest. Now they have been offered better quarters, but the challenge of producing programs for three of Sydney's FM radio stations is very exciting.

Each station requires a different format. 2RDI-FM at Burwood uses a quarter hour English speaking program with Spanish songs. The programs are aired every first and third Friday, at 8.30 pm. The area covered, of 170,000 people, would include approximately 2,000 Spanish speaking people.

At Liverpool, Radio Station 2GLF-FM reaches a Spanish speaking Community of over 25,000! The General Manager, Mrs. Joan Killorn expects very high standard programs but is happy to use "THE HOUR OF DIFFERENCE", every Sunday at 8.00 pm. The quarter hour program is completely in Spanish.

A lady at Fairfield has written to say, "What a nice experience to listen to our beloved hymns on 2GLF-FM, in our mother tongue. I pray that God will help you in the continuance of this ministry."

Melbourne release, What it's like being a State Ward

How does it feel to be a State Ward? A new booklet detailing the opinions of the young people themselves was launched recently by the Associate Director of the Mission of St. James and St. John, the Reverend Ian Paxton.

Entitled 'Kids Speak Out: What it's like being a State Ward', the booklet presents the views of twenty-six children and youths from eleven family group homes administered by the Mission.

In launching the booklet, Mr. Paxton referred to a number of significant individuals, Government Committees and Programs that should take note of what has been said by the children.

Mr. Paxton said today, "the children's statements cannot be dismissed like a

The areas reached by 2NBC-FM at Narwee, is one of the largest, because of the more powerful transmission signal. Listeners have written from as far apart as Hornsby and Wollongong! over 100 miles.

2NBC-FM broadcasts a half hour program in Spanish, every Friday evening at 8.00 pm. The total number of Spanish speaking people reached could be in excess of 35,000, commented Dario Rosso.

A lady at Hurstville wrote, "Because of family problems I am unable to attend church services regularly. Therefore your program "THE HOUR OF DIFFERENCE" offers me, every Friday, the spiritual food I am deprived of and also helps me to cope with my problems.

"I pray for you regularly, so that the program may continue and reach families who undergo the same problems as myself." This letter was similar to many which have reached the POCKET TESTAMENT LEAGUE, and which have encouraged the Rossos to keep going.

If it were not for the generous support given by the various radio stations using the program, the work would not be possible. It is not the type of work people rush to support, yet it is reaching a mission field in the midst of Sydney's population.

The programs produced by Dario and Martha Rosso are available for any interested radio station. Literature, in Spanish, is also available, from the POCKET TESTAMENT LEAGUE.

grain of salt. They speak loudly to legislators, policy developers, service providers and to parents about the way adults can neglect children."

For the booklet, young people were interviewed on a wide range of subjects, including their family backgrounds, what life is like in a family group home and future aspirations. Their comments have been produced under these and other headings. They make compelling reading.

The majority of the children were in their early teens, although people as young as seven and as old as seventeen were interviewed. All comments were made in confidence, and no names were linked to the opinions printed in the booklet.

ACC: The racism debate

The Australian Council of Churches has expressed its disappointment at the way consideration of Australia's refugee and immigration policy has been reduced to a low level of public and political debate.

No one questions the right of individual citizens or responsible members of Parliament to question any aspect of government policy or to reflect upon the basic principles of that policy and its effects on Australian society.

The Australian Council of Churches is concerned, however, that the manner in which the debate has been handled,

particularly in the Australian Parliament, has cloaked the essentials of the issues in an emotionalism that has allowed extremist viewpoints to assume predominance.

This has overwhelmed any consideration of the moral and humanitarian elements of Australian immigration and refugee policy.

The Australian Council of Churches is concerned that the government maintains its commitment to a policy of family reunions and of the acceptance of refugees on humanitarian grounds.

"I'm Listening, But..."



Alan Craddock

Being able to listen properly is an important skill for all relationships. The ability to listen opens channels of communication and can keep them open, but it is a skill not readily acquired or used. There are many factors which appear to make us too ready to express a point of view when in fact we should be listening to someone else's viewpoint. This not only applies in our relationships with other persons but also to our relationship with God.

The Bible contains many passages in which God calls upon His people to listen. The word of God was often brought to Israel through the prophets and was prefaced by an injunction to hear or to listen. This was no casual call for a half-hearted and half-hearted "response". For example, Jeremiah commented: "Hear and pay attention, do not be arrogant, for the Lord has spoken... if you do not listen I will weep in secret because of your pride." (13:15-17)

The suggestion here is that arrogance and pride can keep Israel from listening. Yet this would be their loss, for the words they fail to hear are words of warning. Here we see a principle which appears to operate to the detriment of relationships in all kinds of circumstances. The attitudes of the hearer either block or distort the message intended for the hearer.

Recently, I saw a video-tape of a married couple engaged in marital counselling. The wife was very hurt and frustrated by her husband's failure to spend time with her and the children and by his obsession with work and consequent financial success. She was trying to tell him that she needed him, the children needed him, that they loved him and were anxious that all his efforts at work were going to be wasted in the long run if they had no real family life left to enjoy.

The husband listened in the sense that he let her have her say. He sat quietly and looked at her as she spoke. He even nodded from time to time as if in agreement with her. But when he spoke it was apparent that he hadn't listened to her message as it was intended at all. He restated what he believed she was saying as a form of reflective listening. But he didn't reflect her message. His vision was what he thought she was saying and was a product of his own emotional state.

He felt angry, for he regarded his work effort as a sacrifice made on behalf of an ungrateful family. The plea for involvement came across as an attack on him. He couldn't see the concern, the need or the love. All he could see was what he felt. He felt angry and let-down and hence saw nagging and denigration rather than love and need.

His reaction to his wife's statement was then mis-heard by the wife. In the face of her need for more time she was feeling desperate and frustrated. So when he responded mistakenly, she mis-heard his message too. She missed his frustration at not being thanked and respected for his effort and heard him saying he didn't want her or the children and liked his job more than them.

This is a tragic comedy of communication errors which largely emerges out of a failure to listen carefully and accurately. Such care and accuracy requires one to concentrate on the message being expressed by the other person. Rather than concentrate on our own feelings and what our response is to be, we need to concentrate on the feelings of the speaker. If the husband in our example had done this he would have understood his wife's need and love for him better. If his wife had been able to

understand his feeling of family commitment this would have helped her too. Instead of being driven apart they would have come a little closer and more able to make changes in their attitudes and behaviours which could resolve their differences.

They needed to reason together, but a prerequisite for such a process is careful, accurate and active listening. This applies equally to our relationship with God. We can fail to listen to God when we read the Bible or pray in a frame of mind that is dominated by unhelpful personal attitudes. We can be closed-minded, seeking only words which reinforce an existing viewpoint or prejudice. We can be dominated by particular unhelpful emotions and thus listen selectively and only register those messages which somehow complement our current emotional state. The risks of distortion, of misinterpretation and of overlooking certain aspects of God's total message are extremely great in these circumstances.

Jesus recognized this problem when he preached in parables. There were those among his listeners who would not understand and who heard only what they wanted to hear or expected to hear in the light of their fears and prejudices. Those who feared a change in the status quo heard only a blasphemous and dangerous heretic. Those who had secular political hopes heard the possibilities for political change.

No wonder Jesus kept saying, "He who has ears to hear let him hear" (Luke 8:8). He makes the point later that there are those who hear but who do not understand (8:10) and that we need to consider carefully how we listen (8:18). It is also clear that hearing leads to obedient action. The response of understanding is followed by action which is in harmony with the understanding. "But I tell you who hear me: love your enemies, do good to those who hate you" (Luke 6:27)

The need to really listen, with a view to learning and acting in appropriate and helpful ways is a key need in all our relationships. It begins with our readiness to listen to God and then can flow into and benefit all our human relationships.

FRANK AKEHURST

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This is a discussion on 14th May on the theological issues raised by MOW's call for the ordination of women to christian ministry on the same basis as men. John, you are going to read or propose a way forward?

Agreement and disagreement

Woodhouse To begin with, we would want to set forward points where we agree with MOW so that we do not argue at cross purposes. But there are also some crucial points of disagreement.

Let me suggest areas of agreement. Firstly, we would want to affirm that there have been many ways, and there continue to be, in which in church life women have been wrongly regarded, wrongly treated, and wrong attitudes have prevailed; and there is need for reformation and change. Secondly, there is a need to explore ways in which denominational structures can be developed to encourage much more fully than they do at the moment women involved in full-time Christian service. There are great inadequacies in our denominational structures at the moment you would agree. Thirdly, as far as treatment of the Bible is concerned, and this is a crucial issue in this debate, there are considerable cultural differences between the New Testament and our own day which at times involve differences in the specific terms in which the will of God is going to be followed. There will be differences in the ways in which God's will is expressed in the New Testament world and in our own. Fourthly, we want to affirm wholeheartedly with the MOW material that men and women share equally as joint heirs in the grace of life.

However, there are two radical disagreements we have with the direction in which those concerns are being pursued by MOW, and these to our mind are very serious points which need to be confronted and dealt with. The first is that we would want to affirm that according to the Bible, sexual distinctions do matter, and are part of God's purposes for His Church. Further, there is no inconsistency between this situation and the fact that men and women share equally as joint heirs in the grace of life. Secondly, we would want to affirm that Biblical affirmations about the significance of sexual distinctions **cannot** be dismissed as belonging only to an ancient culture. For they are, within the Bible, based firmly on the nature of creation, and indeed on the nature of the Godhead itself. Now those 2 areas of disagreement constitute our greatest difficulty with the direction in which MOW is moving.

Sherlock Well, I will happily agree with your agreement. I'll happily agree with the first of your disagreements — sexual distinctions do matter, if you like, *viva la difference*.

A preliminary comment would be that the ordination of women appears to affect only a small number of Christians — The number of women likely to be ordained in the next 20 years, if steps are taken to allow it, is probably not going to be larger than the number of men likely to be ordained in the next 20 years and that might constitute, say, 1/2 of 1% of the Christian population. But the reasons given for excluding women from Christian ministry, assuming we're talking about the presbyterate, or priesthood are what bother me, because those reasons affect the way we think about God.

I think the doctrine of the Trinity is now at stake which means that the status of the Catholic creeds is at stake. Is the Gospel a Gospel which brings liberation to all people who hear and receive it, or is it something which brings part liberation to 50% of those who hear it? Trying to maintain that the maleness of Christ's humanity is theologically significant brings distortion into the doctrine of humanity. Further, how you understand the doctrine of the image of God affects the way you think about the church. Because, as I understand it, the image of God is a corporate entity, and the church is where that image is being renewed. That brings us to the ministry and the whole problem of authority. What is authority? Does **anybody** have it? If they have it, how is it to be exercised? How does that square with the New Testaments clear emphasis upon

diakonia, service as being the key aspect of Christian ministry? It then gets us onto eschatology, because to what extent do we think God's rule is seen in this creation? Is it something which is seen at least in part, or is it something which

The Pain of Second

At our invitation, knowing that the ACR is a positional paper, the Movement for the Ordination of Women kindly agreed to discuss the theological issues raised by their current moves to have women ordained for christian ministry on the same basis as men. By agreement, so as to enable critical questions to be raised and answered by all concerned we set up the discussion in the form of a debate.

The ACR wishes to unreservedly thank the participants for the generous way in which they gave not only of their time, but also of themselves.

really isn't seen at all, or only seen by faith? And, I guess, finally we get to hermeneutics, which I must say I'm not that bothered about. It seems to me that the theologians have argued themselves silly on either side, and that should be set aside and we should get on to talking about theology.

ACR Charles, can you summarise?

Sherlock I think there are theological reasons why women may not be admitted to the presbyterate, but what bothers me is the reasons given for them end up compromising the doctrine of the Trinity, the doctrine of Christ, the doctrine of humanity, the doctrine of Scripture, the doctrine of the Church, the doctrine of the Ministry and Eschatology. I changed my mind about 10 years ago because it seemed to me the price to be paid for maintaining the status quo was just simply much too high.

Preece I would think that the second area of disagreement is the key-issues of creation, and to what extent we can base our view of humanity on some sort of natural law, or whether it is more historically determined and does develop historically? And also the issue of the Godhead.

How strictly can sexual language about God be applied to God's being, or to what extent it's analogical? I also see an issue in Paul's strategy of being all things to all men. He actually used that in a specific sense in a patriarchal culture. How does that work out now in our society? I think Paul was trying above all to avoid any scandal other than the scandal of the cross. And yet today it would seem to me that the scandal is being caused by the perceived second class citizenship that many women see themselves having in the church; many women outside the church seeing women having that second class citizenship. And so I'd see ordination as being symbolic in a sense of those wider issues. I don't see ordination as anything particularly magical in itself.

No separation of spiritual, social, political

ACR Thanks. Now Susan would you like to say something by way of introduction?

Glover Yes. I took down your opening statements John. And I can agree with your first three points until we get to number 4 which says that men and women share equally in the grace of life. And I think there the fundamental differences begin. Because in the way women are regarded, treated and conceived of, in an ontological sense, there is no way they share in the grace of life. I think that in the Scriptures there is every indication that they do, but I think in the church's theology concerning women a very radical separation is made between spiritual life and social and political life, and I think making that distinction on any grounds whatsoever is a radical distortion of the Gospel itself. Because if the Gospel doesn't begin to work itself out in the fundamentals of life in its total framework then it really has nothing at all to say. To make statements that women share in every way in the grace of God and that they are equally redeemed with men, and they are called to serve but in a very limited capacity, undermines the very fundamental issues of the Gospel.

Not only redemption, but also all the sacraments of the church speak against this situation. Baptism itself is a protest against separating the spiritual from the kind of cultural and social life in which we live. All the tenets of the Creed talk about a spiritual equality, but which is not yet worked out in church life and in social life. 90% of the Scriptures shout and scream that there is a total inadequacy and distortion in our present situation. So I would take issue with your proposed fourth area of agreement.

I also agree with Charles and Gordon about all the other things that it therefore affects too. But I think that one fundamental thing that we've got to get

past is making this tremendously artificial distinction in life, that compartmentalises our life into various issues that have no relation to one another. Because if you end up saying to women, "You are equal in this, this, and this, but you are limited in some way in your capacity to serve Christ," then in effect you render "equality" meaningless.

St. Peter in trouble

Forsyth I want to tell Susan that we do really mean what we say when we say we believe that men and women share equally as joint heirs in the grace of life. And that I cannot believe that Susan has understood what she has just said to me. Because if what she said is true, not only Robert and John are in trouble, which is small fry, but the man who says that we are joint heirs in the grace of life is in trouble. The Apostle Peter said those words in the very text in which he makes the distinction between men and women. In other words the assumption in your mind, which is that spiritual "one-ness" is compromised if there's any other kind of "non-oneness" at any level is challenged by the very structure of the material. But if you're right, the Apostles Paul and Peter have committed a gross error.

Glover I think you've misunderstood. I think that what you've got in the New Testament is two very different strains of material.

You have got a goal to which you move, and to which the church works, and your whole teaching of eschatology shows you the direction in which the whole of creation goes. The whole concept of the Kingdom of God, and Jesus's and Paul's perspective on it is a movement towards the realisation of God's rule in the lives of many women in our society. So therefore, what you have in 90% of the New Testament is teaching related to the coming of the rule of God into a social framework, into spiritual lives and beings. I use the word spiritual to mean the total capacity of, the encompassing of all those things.

But I think also, in the midst of that, you have other strands of material that relate to situations where the Gospel, or that spiritual material, comes like a seed into the cultural situation — to work its way through and to move towards the goal of the realisation of God's Kingdom.

Now, if you therefore cut the material off at one point, and say, "This is as far as it goes, because Paul or Peter have taken it thus far," what you're doing is dismissing all the material which pushes you further towards a greater realisation.

10% and 90%

Forsyth But you've just begged the question by the way you set it up. We deny the "10% versus 90% tension" which you are assuming.

Glover Because you're holding onto that 10% as being 90%.

Forsyth Far from it. We're holding on to both equally and strongly. I'm denying there is a tension, because I'm denying the very assumption that you're assuming to get the whole hermeneutic going. Stendall made this mistake: "Here is Paul who, Saul the poor man couldn't quite get it all together."

If Paul had said, "Wives submit to your husbands because it is inappropriate to go any further at this stage", your case would be well argued. But since he says, "As Christ is head of the Church" and even goes back to the creation accounts, it's quite clear Paul meant his congregations to understand that his reasons flowed from what they would call "the Scripture", or God, and not merely as an accommodation of the circumstances.

Paul is able to accommodate, and I'm aware of that, but he's also a man who loves to educate his congregation. And when he is accommodating he often makes it very clear, as in the very passage I think Gordon mentioned "All things to all men". In 1 Cor. 11, Ephesians, Colossians, and here in Peter, there is no

mention at all of accommodation which suggests to me that the Apostle actually believed that these matters were fundamental matters of Apostolic teaching, not merely strategy.

Sherlock I think we're talking at about 6 cross purposes. I hate to rephrase peoples words but if I may, I think Susan is challenging number 4 not in terms that the Scriptures say men and women share equally as joint heirs in the grace of eternal life. The Bible says that. Nobody's going to question it. But in terms of the Church affirming it, that is quite another matter.

Forsyth I'm saying that John and I affirm that, and don't regard that as inconsistent with denying the ordination of presbyterate to women. But was Peter inconsistent when he affirmed that, and then told wives to submit to their husbands?

Sherlock No.

Forsyth In that case why am I inconsistent and not Peter?

Sherlock Because you think it means that husbands should rule their wives.

Submission and freedom

Forsyth How do you know what I mean?

Sherlock Because that's the only way (if I've read all the literature properly) you can get the idea that ministry has anything to do with authority. And the problem, as I see it, with the ordination of women to the presbyterate amongst those who take the New Testament seriously is that it involves women exercising an authority over their husbands. Now, if that brings an inconsistency into the New Testament, well I think we've got problems. I'm not convinced myself that it does because it's one thing to call wives to submit to their husbands; it's quite another thing to tell husbands to ensure that they submit. The New Testament never does that. And you can back that up further by saying why is it in a society in which wives were given no legal rights, in which they were hedged about by all sorts of restrictions in Judaism, that Paul has to twice, and Peter once, tell wives to submit, and slaves to submit. The answer is because the Gospel had freed them and made them responsible people who could stand on their own two feet. The very fact that Paul enjoins these people to submit in a particular way, as he enjoins all Christians to submit to each other, is showing that he is treating them as human beings with a full humanity in every respect entirely open to take part in the church in every way that God may call them to. But if they think that's licence to go running around bossing people, that's outed.

Forsyth Can I ask you a question? Are you saying that there is an asymmetry in husband/wife relationships taught by the apostles.

Sherlock Yes.

Forsyth That's not what Susan is saying. She is saying that this was the part of the 10% which is a wise accommodation.

Glover Robert, one of the biggest mistakes we make in exegesis is simply lifting texts out. One of the great difficulties is getting to the real context of something, and it's not just the context of words. It includes the context of background, and an understanding of background. One of the things I think we've all got to agree on is that on that much of the material we're working in area of scarcity, in almost "poverty" on the background of some of these issues. That's what makes the whole situation much more difficult and ambiguous. Therefore I can understand your position when you simply say, "Well, it's written there in black and white — either you accept what it says or you say that Peter or Paul is wrong."

Now I don't think that Paul is at all wrong, but I think we're basically misunderstanding a lot of what he's saying because we really haven't got sufficient information from which to really put those words into context. But from what I can read and understand of

Class Citizenship

Charles Sherlock is a lecturer at Ridley College, Melbourne.

Robert Forsyth is Rector of St. Barnabas' Broadway, serving the University of Sydney.

Susanne Glover is a graduate in theology from Moore College and London University, is doing post graduate research at the University of Sydney, and serves in her local church.

Gordon Preece is Curate at Christ Church, Blacktown in the western area of Sydney.

John Woodhouse is a lecturer at Moore College, Sydney.

the rest of the New Testament teaching, and Paul's use of that material, I see Paul accommodating to various groups of people. Not just women, but also to masters and slaves. I see his accommodation regarding what he eats and doesn't eat, where he goes and where he doesn't go. Even though he maintains every time his freedom to do these things. My feeling for Paul is that "the tension" is only there in the way we exegete the material, and that is due to the scarcity of our background information.

'Asymmetry'

Forsyth Do you think there is an asymmetry between husband and wife? If someone said that the Bible makes no distinction between husband and wife and we should all be perfectly equal in every possible respect, does that reflect as you understand it the teaching of the apostles?

Glover I think that you've got, as I said before you, two different strands of material. I think you have an accommodation to a patriarchal society.

Forsyth And would this be in the accommodation?

Glover Yes.

Forsyth Then that is different from what Charles said.

Glover No, I haven't finished. I think, that you have an accommodation, but I think also on the part of Paul you have a vision of where things ought to be moving towards.

Forsyth Was accommodation a denial of the other realities for today?

Glover I think it is now, because of how radical Paul's concept of the relationships of men and women in that society. He has to remind women in a Greek culture and a Jewish culture to be submissive, you don't remind women to be that if there is any question of them being that. So something comes to create that foment.

Forsyth Indeed, and I think there is more to be said. But the big difference between us is not the way we read the New Testament, but it's an assumption that we bring to it. You read the 90% and say that is inconsistent with submission. Submission is impossible with "joint heirs in the grace of life", except as a missionary strategy.

Sherlock Hang on, hang on. Submission is the core of the gospel.

Forsyth No, no, no, asymmetrical submission, where the husband is the head of his wife.

Sherlock Hang on, hang on. I prefer to get this debate off particular texts on to more substantial matters.

Forsyth Well you might, but let me say, no, that's not adequate because the problem is not one of the texts. It is one that goes behind the texts.

Sherlock Alright, to the doctrine of God.

Forsyth It is certainly that, and I want to definitely challenge your Trinitarian theology on this very line. But it comes back to whether people can be the same and yet different. And what differentness challenges their sameness.

A new start

Sherlock Can I start with something else? How do we conduct our Christian lives? Do we conduct our Christian lives primarily with the vision of what God created this world for, and in the unfortunate interrupted state in which we live of sin, is recreating this world for? Do we live in the light of that now?

Forsyth Yes.

Sherlock Or do we live primarily in the light of this fallen world with a dim hope of something that once was and might be?

Forsyth No.

Sherlock Right. Now, I cannot imagine in heaven there being the sorts of differences between the openness of men and women to God, and to each

other, and to ministry to each other, which are presently being maintained in the church.

Woodhouse Can you imagine anything like them in the Garden of Eden?

Sherlock No.

Woodhouse The apostle Paul could see them there though, couldn't he?

Sherlock I don't think the apostle Paul can see them there. I would like to start with a wider framework. God has fashioned this universe and human beings are made in the image of God.

What the image of God is we don't know, nor can we know of course, because of the second commandment. But what it means to be made in the image of God is to live under God, and over the world. And it means to live as male and female, as fellow man and fellow woman. There is a diversity within that unity. It is the sort of unity, which is the unity of a harmony or a society, rather than a plain oneness. Further, this unity and diversity somehow reflects the divine character. I think it is quite clear in Genesis.

Woodhouse We go along with that thought.

Sherlock When we come to the New Testament, Paul preaches the gospel of Jesus, which is the inbreaking of the kingdom of God. That is, God's creation, the making of a human society which is to live in harmony is now to some degree at least by the power of the Spirit restored, and the church is called to be the place where the image of God begins to be regrown afresh. And in that society there is a call for variety; variety of gifts, variety of gender, variety of ministry.

Woodhouse And the gender makes a difference?

Sherlock Yes, but Paul doesn't in my opinion particularly line up authority structures or institutional structures with those varieties. And that's the problem.

Forsyth We are not defending the indefensible. I'm not defending exploitation and authoritarianism.

Sherlock I know you are not. But you are still defending the idea that there are particular structures in the church which correspond one for one with particular varieties in the human race, and within the recreated human race in the church to the point where the variety within God has become compromised, and the freedom and the power of the gospel are diminished.

Forsyth We utterly deny that. We utterly deny that.

Unity and diversity, Genesis 1, 2, 3

Woodhouse Tell us how the distinction of the sexes is expressed in congregational life? What difference does it make?

Sherlock By being men and women.

Woodhouse Just by being men and women? The relationships are all entirely symmetrical?

Sherlock I get a different reaction from men than what I get from women.

Woodhouse Right.

Sherlock I mean that is as simple as that. I think the arguments that talk about the family as somehow the model of congregational life are not in the New Testament. I first of all want to know what we mean by the family. The assumption is that we are talking about two adults, a few kids, a car and a cat. In the New Testament we are talking about extended households.

But when we come to ordain particular people, what we are doing is we are setting people within a permanent structure within the church where the concept of the family as we use it does not readily fit. Given the sinful condition of the world that is sadly a necessity. But when it comes to the point of some Christians, baptized and brought into Christ, being ineligible for that structure, what you are saying to that group of Christian is, "You are really less saved".

Glover It's something in the question of exegesis. When we read Genesis 2 or even Genesis 1, we focus on the spiritual

MOW debates women's ordination

priority of Adam and fail to see where the passage really comes down, the climax of that passage is on the unity of male and female, and the oneness of the one flesh. And it just shows the structure of our own culture and of our own sexuality and minds that we go straight to that text and focus on the spiritual priority of Adam and see that as the key issue there. And that is the point that I want to challenge.

Forsyth As Paul did.

Glover I don't think Paul did.

ACR I think John and Robert will need some time to now reply to a number of things, so please go on.

Woodhouse Well, I think that we have to work with texts Charles, I don't think we can avoid referring to texts, it is the only control we have. And I would want to affirm that the control on how we read Genesis 2, (which of course can be taken in a whole lot of different ways) is the control of the rest of Scripture where it is available to us. And I would have thought that in 1 Timothy Paul sees significance in the order of creation. He draws consequences for the congregation from that order in Genesis 2, not from Genesis 3. MOW is constantly accusing people of defending the rule of men over women from Genesis 3. I certainly don't want to do that and I haven't struck many that do. But the apostle Paul does it from Genesis 2 and I think that those consequences are the ones that we ought to say are not inconsistent, in Paul, with equality.

Robert **Forsyth** Well, I want to agree with Charles very much that the New Testament Christians were very radical in their society, and that there is no way in the world that I am defending the denial of the presbyterate to women on the grounds that this is the 10%.

I believe that when Paul said that women are to be subordinate to their husbands he was speaking of the order of the kingdom. This is so because he goes back, as the New Testament writers often do, to the primeval history, to the beginning to find the way things ought to be. Jesus does the same.

I think that Charles is right that people really do feel the denial of ordination as making them second class Christians. And I think that reflects a very deep crisis in our church. But I don't think it is to be solved the MOW way. I think the MOW way is to say along with our society that "unless you do the same thing as me you are not equal." You see, the argument if pushed to its limits says, unless anybody can be ordained they're not equal to me in grace. But of course, none of us want the ordination of idiots, children, people who haven't got the gifts, you know ...

Feeling the pain

Glover And women, fall into the category too?

Forsyth That's absurd. That's an absurd comment, and an unhelpful comment.

Glover I am sorry, but that's the way it comes right across ...

Woodhouse No, no, listen.

Sherlock That is not what I am saying, believe me, I am not.

Sherlock But it is what you communicated.

Glover Yes.

Forsyth It is what you heard me say. Give me the credit of believing I can actually be a reasonable person and say what I say.

Sherlock But can I make a little plea here? What you intend is nothing unhelpful, but what we hear is unhelpful. The difficulty is, that far too many evangelicals on this issue who want to defend the status quo, I think, need to be heard the way they are heard.

Forsyth I will pay that one immediately. I agree with that. We have got to feel the pain. There is no cheap way out of this.

Sherlock Exactly.

Forsyth There is no cheap answer. There is no sort of 'she'll be right in a day, keep it our way.' There is no way without pain.

I'll give you that one immediately. But I say, do we not all agree that ordination should be restricted in some way? Everyone agrees with that?

Woodhouse All agree? Do you want to ordain everybody?

Glover No, I am not so sure on what basis it is going to be restricted.

Forsyth OK.

Sherlock In principle I would agree, but I am not quite sure what is coming next. Go on.

Forsyth Since not every Christian can be ordained, and there are some Christians at present, like my child who is a 10 year old Christian, I don't want him ordained.

Woodhouse But he is a joint heir in grace.

Forsyth Indeed, he stands, he is a baptized Christian, he stands with me cheek and jowl in the kingdom. Equal. And yet, in order of the family, I am his father, and in the order of the church, it just happens by sheer coincidence to be also his minister. He is not less a Christian, he is not less a member of Christ because he is not ordained.

Glover But he has the opportunity.

Forsyth Yes, but other members of the congregation will never have the opportunity.

Glover For what reasons? Sex?

Forsyth Some difficulty in their backgrounds. The restriction of ordination is not denial of membership of Christ ...

Glover Yes, but ...

Forsyth And if you can see that point when obvious, and agree, why not agree about it then ...

Sherlock Can you hang on?

Woodhouse You'll find it a hard case to prove ...

ACR Can I just say something now? That if you all speak at once, the tape recorder can't differentiate the words.

Forsyth Right, I understand that.

ACR It is important that you speak one at a time for that reason otherwise ...

Forsyth Can I ...

ACR It can't sort it out okay?

Forsyth Can I just proceed to the point then? We heard you in silence. Write it down quickly and then, come back at the end so that we get a chance to get our arguments out. Otherwise I will keep getting derailed on the way, and that doesn't help me nor I suspect you in hearing what I want to say.

Glover Of course.

Time bombs

Preece F. F. Bruce says of Galatians 3:28, that there was no reason as far as Paul was concerned why a Gentile could not exercise full functions in the church, there was no reason why a slave could not exercise full functions in a church. Then, what is the reason why women cannot? Now, that is where it comes across to women that they have second class citizenship. It comes across at that point.

Galatians 3:28 is a very clear text which Paul sees as having social consequences. And he did see it as actually breaking down the barriers between Jew and Gentile. When Peter was obviously quite happy to accept the spiritual equality of Jews and Gentiles, but he wouldn't sit down to eat with them, or socialize with them, or relate with them in a way that gave any social or concrete expression to that spiritual equality, Paul objected.

I would think that all evangelicals would want to accept that the abolition of slavery was actually in accord finally with the teaching of Paul. That is, it is not out of character with it. And in terms of women exercising full functions in congregations, that also in the long term is in full accord with Paul.

Paul operates by dropping time bombs, and he seeks to transform relationships that may take a very long time. Firstly, he says that masters and slaves should see each other as brothers. Then, he seeks to transform relationships within the church, and regards the church as some sort of alternate social structure. But he seeks to do it without causing a scandal to the gospel, and without limiting the effectiveness of the gospel in the society at the time. And then thirdly, in the ongoing progression of history, when the

Continued back page

Editorial

This one hurts

"A brother helped is like a strong city but quarrelling is like the bars of a castle" (Prov. 18:19).

It may well be impossible for an outsider to understand, but part reason for the pain we see in the debate over women's ordination is because it is a lover's quarrel. Here, in fact and representatively in the Movement for the Ordination of Women are persons we have stood shoulder to shoulder with for the cause of the gospel, been encouraged by, prayed for and who also have been deeply hurt.

Hurt by whom? Hurt by christian men, often leaders and sometimes of inferior gifts who by slight or plan so viewed women's service in the church as to imply a second-class personhood or citizenship in the kingdom of God. And what is being done at a personal level is made worse when reinforced by our institutions which at their very best can only be impersonal, and therefore when positively inadequate on matters of relationship, anti-personal.

Another reason for the distress is that both sides see great theological truths at stake, truths that are at the foundation of the gospel. And these have to be aired, defined and decided for or against. It is not that the ACR does not have a great responsibility both to explore and attempt to resolve the personal hurt or the institutional inadequacy in the question of women's ministry — our commitment is ongoing, but also we have to look critically at the theological issues involved.

In the course of the debate three major areas of concern emerged: 1. the way we interpret the bible, technically known as "hermeneutics", 2. the nature of the Trinity and its meaning for relationships, 3. the question of headship. All these of course are inter-related and finally must be viewed together, but for reasons of space as we follow the course of the discussion we will comment on each in turn.

Interpreting the Bible

It is claimed that unless we have an interpretive or organising principle we will do the Bible an injustice as we try to read it. For example, Deuteronomy 14:8 commands "the swine . . . their flesh you shall not eat", but christians know that eating pork does not break God's law because Jesus declared all foods "clean", Mark 7:19. Jesus' words and actions, we believe, act as an interpretive or controlling principle.

Now, to overcome the difficulties posed by the places in the New Testament which restrict the ministry of women, especially in Paul (e.g. 1 Corinthians 11 & 14, 1 Timothy 2) a hermeneutic or interpretive principle is appealed to: "the gospel brings liberation to all persons and the whole person." Restrictions on the liberty of women to minister, few though they are, are seen to be accommodations to culture, only necessary until a different cultural environment allows such restrictions to be lifted, even though the New Testament may appear to ground them in the doctrine of God or in creation. Further, it is argued, because of the progressive nature of the effect of the kingdom of God on society as well as the church, the time comes when such restrictions **must** be lifted as the Holy Spirit opens our eyes

to identify which people now need liberation. The example often given to illustrate and strengthen this point of view is slavery.

A "Perjorative" question

Here, though, we need to ask a question which because of the emotions it rightly raises will probably only be thought of as perjorative, but nevertheless needs to be asked because it is in every way appropriate — it is already being raised by the group concerned, it involves restrictions in behaviour, and some see the possibility of a common basis in the church's attitude to it and women's ordination. Under the principle of the gospel bringing liberation why should not practising homosexuals be the next group to have certain restrictions in their behaviour lifted?

This is a legitimate question? Yes, gay groups within the church already claim that Pauline restrictions on homosexual activity are culturally conditioned and therefore no longer literally applicable. It is argued that Paul had no knowledge of homosexuality as an innate or even a learned response. Paul was speaking against bi-sexuals, not against those with a dominant homosexual disposition. The open expression of sexuality is a very important part of what it means to be a real person. Compulsory celibacy for homosexuals is not liberating but repressive. As to a possible common link, some say that at the basis of the church's attitude to women is an inability to come to terms with sexual differences *per se*. But only a few will draw that across to practising homosexuality.

The question remains in all its starkness, why not homosexuals? It is possible to give an answer. "No, for the following reasons . . ." "I don't know", "Yes". It **does** need answering because the logic of the liberation hermeneutic could take us there.

A fundamental question

But is the gospel "a gospel of liberation" in just those terms? Is it not more a gospel of relationships, a gospel of judgement (Romans 2:16) which calls forth repentance in the face of the promise of forgiveness? "Judgement" "repentance" "forgiveness" because the first and **controlling** relationship we are called to is with the holy, righteous God revealed in the death and resurrection of Jesus Christ, the Lord.

And therefore, seeing the gospel as judgement and thus having to answer the practising homosexual question in the negative, and turning to the very difficult problem of women's ordination which now causes us all so much real heartache, is it not under our Lord's banner (which is marked "forgiveness of sins") truer to rephrase "who to liberate" to "how to serve"?

The interpretive principle the Bible gives us is not "liberation" as such but the way in which liberation itself is to be understood, the character of God revealed in the face of Jesus Christ. And we know only one Jesus Christ, Christ clothed with his gospel. Put in the formal terms of church theology the **Trinity** is the Bible's interpretive principle. It is, in the end, the only one which leaves Christ in the driver's seat as Lord, not us. This subject we need to examine at another time.

STAFF VACANCIES

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LETTERS

Dear Sir,

Alarm bells are ringing, but who will heed? The siren voice of the Social Gospel is calling even evangelicals into today's fashionable religion which reverses the ancient faith for reconciliation with the world, liberation of the oppressed and many other fine sounding unbiblical goals. Average churchgoers are confused — and no wonder. It is a revolution which the World Council of Churches correctly terms "CHRISTO-MARXISM".

Liberalisers are steadily divorcing JESUS CHRIST from the WORD OF GOD WRITTEN, which means that a new christ is being created in their own image, one more palatable to Modern Man. The Bible is too disturbing for the ecumenicals' proposed World Church of all religions. Instead, to quote John Stott — "Christians should immerse themselves in the secular world of politics, economics, sociology, race relations, community health, development and a host of other such spheres". This is the new ecumenical thinking. We must be weaned away from the Scriptures which our theological giants regard as Myth and Allegory, not to be taken as historical reality. After all, dead men do not rise, nor virgin births possible. These must not be taken literally!

But just as they have exchanged the Living Waters for a Social Gospel, God has rewarded their unbelief with spiritual blindness, which means they can sit down with marxist revolutionaries discussing the philosophy of Dialectical Materialism, the devil's religion, as old as the serpent himself. There will be no barriers in the proposed World Church. Thus,

in the crashing world events which lie ahead, as our LORD warned, they will have the power to dictate to governments how to conduct their affairs — probably through to a frightened world. But their Prince of Peace will be an imposter, a false christ.

It is for this that many Protestant churches are abandoning their ancestral Faith and the LORDSHIP OF OUR SAVIOUR JESUS CHRIST for the role of Judas Iscariot. It looks as if it will be very little flock who holds out.

Yours sincerely,
Phyllis Creasey

Dear Sir,

Why does the stencil that makes our youth workers have a beard?

Does a beard make a youth workers' ministry more acceptable? If so, why?

It might be that the youth worker is doing a big con. Young people know ministers are square, dull and boring — and clean shaven. So the youth workers come across as the opposite.

But in the secular world young people attracters gave up beards long ago. Michael Jackson, Donnie Sutherland, Police and Cliff Young don't need beards to communicate to young people. So let's stop making beards compulsory for our youth workers before getting rid of them will be as hard as getting rid of the clerical collar.

Salveto!!

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. I. W. Cox, Rector of Lalor Park has accepted the position of Rector of Lithgow.

Rev. J. H. L. Johnstone, Field Officer, Board of Education has accepted the position of Rector of Clovelly.

DIOCESE OF GIPPSLAND

Rev. F. Oakley, former Rector of Kilmore died on March 28.

DIOCESE OF BUNDBURY

Rev. Dr. M. Lee has accepted the position of Rector, Boyup Brook.

Rev. G. Hilton is now Minister-in-Charge, Cranbrook.

Rev. G. Priest, the new Sub-Dean was installed in St. Boniface's Cathedral on May 20.

DIOCESE OF NEWCASTLE

Capt. M. Rogers of the Church Army has been appointed Parish Evangelist in the parish of Waratah.

Rev. B. Roach became honorary assistant minister in the parish of Belmont on May 1

Rev. L. McIntyre has been appointed honorary assistant minister on the staff of Christ Church Cathedral.

Rev. Cannon I. Stuart became Rector of Muswellbrook from May 14.

DIOCESE OF WILLOCHRA

Ven. J. Green is resigning from Port Lincoln soon.

Rev. M. Bleby is resigning as Rector, Kapunda to become Rector, Coober Pedy.

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GOOD READ

Discrimination and Religious Conviction, NSW Govt, 576 pages

The NSW Anti Discrimination Board has finally released its research report, **Discrimination and Religious Conviction**. The first report of its kind to be compiled in Australia, it is 576 pages long and makes 39 recommendations.

The Report is important. Recommendations will be discussed by the NSW Government and Parliament will make the final decisions on what to enact as legislation.

The Board has often been very critical of the NSW Anti-Discrimination Board. We have been disappointed, however, that comments on this Report have been rather superficial. Some of the recommendations made have far reaching implications for freedom in this State — certainly for freedom for those who wish to follow the basic principles of Biblical Christianity.

For this reason we are giving over our Book Review section to the ADB Report. In this issue we publish some sections of the Report. These come from the Board's own summary of the full Report. In our next issue we will do a full critical review of the Report.

What the report found

The report found sufficient evidence of religious prejudice and discrimination to warrant its major recommendation that religious discrimination should be made unlawful under the NSW Anti-Discrimination Act. Prejudice flourishes in the widespread ignorance that exists about religion. Knowledge and understanding of many different religions are all the more necessary as Australia's population becomes more diverse.

What the major recommendation means

We have recommended that religious discrimination should be made unlawful by amending the Anti-Discrimination Act to include religious belief and absence of belief as a ground. This means that the Act should give a means of redress to people who are discriminated against because they do not have any beliefs, as well as to those who have the kind of belief of which another person does not approve.

A further important recommendation extends discrimination on the ground of religious belief to include religious practice.

However, the requirement that religious practices should be accommodated is conditional. Our recommendation says that practices should be "reasonably" accommodated, unless doing so would cause an enterprise "undue hardship". Inconvenience, it should be noted, is not the same thing as undue hardship. We believe that these conditions will give, say, an employer and an employee who wants leave to observe a holy day sufficient room to negotiate an accommodation of that religious practice.

Existing laws

The Board surveyed many laws which contain references to religion. Our recommendations for change in legal provisions concerning religious practices, objections and the status of religious officials are summarised here:

- Aboriginal sacred sites should be part of land rights legislation and controlled by NSW Aborigines.

- Crimes Act provisions concerning blasphemy, sacrilege and desecration should be reviewed, and if retained, should protect non-Christian as well as Christian sensibilities.

- Jury Act religion exemption provisions should cover both full-time religious officials with pastoral responsibilities and those who have religious objections to jury service.

- Anti-Discrimination Act exceptions for religious officials under section 56 should be widened.

- Motor Traffic Regulations should allow an exception for religious objections to wearing motor cycle helmets.

- Religious meat slaughtering requirements should be strictly observed by the meat industry.

The Board found that rating and taxation exemptions which give financial privileges to religious bodies are based on nineteenth century interpretations of ancient charities law which need to be reviewed in the light of the social needs and conditions of the 1980s. Non-religious and philosophical groups claim that they should also have the benefit of exemptions hitherto granted to religious bodies alone. Debate has focused on three issues: whether the state ought to continue to support activities which are purely religious, how much religious bodies should be publicly accountable for savings made at the community's

expense, and whether religious aims are compatible with social aims.

The Board has taken the view that the most appropriate forums for the review of rating and taxation exemption would be the State and Commonwealth Law Reform Commissions which would be able to take an informed overview of the law and receive submissions from all interested parties.

Education

International conventions recognise not only the right of parents to educate their children according to their convictions, but also the right of children to an education in understanding and tolerance. The report examines the various school systems in Australia, as well as the history of state aid.

We recommend that it should be unlawful to discriminate on religious grounds in education. This recommendation will not affect the kind of education, religious or non-religious, which is given in any school. Students' religious practices should be accommodated by all schools, and students' conscientious objections to religious education or observances (at least at secondary school level) should be permitted in government schools. Non-government schools should be all allowed to enrol students of their particular religion.

Conflicts may arise between orthodox religious teaching or practice and the content of school curricula, such as the evolution-creation controversy in biology teaching, sex-role divisions and equal opportunity policies. These conflicts need to be handled with sensitivity.

We conclude that government school education should more accurately reflect the cultural diversity of NSW people, and that it should promote understanding and tolerance of racial and religious differences. We have recommended that the content of general religious education programs should include accurate and unbiased information about Christianity and other world religions, together with philosophies which reject religion, and that teacher education courses should be developed accordingly.

Employment

We have recommended that religious discrimination in employment should be made unlawful. Discrimination in employment occurs in two ways, directly and indirectly. Direct discrimination occurs, for example, when an employer hires, fires or promotes an employee on the basis of religious beliefs, not individual merit. However, giving preference to a person with a specific religious belief is not discriminatory where such a belief is an essential qualification for a job such as religious teaching or broadcasting.

Other areas

We have recommended that religious discrimination in the area of goods and services should be unlawful.

Religious discrimination in accommodation falls into two categories, discrimination against religious minorities because of prejudice and misunderstandings about their practices, and discrimination by religious organisations offering accommodation as a charitable service.

We have also recommended that religious discrimination in access to public places should be made unlawful. The manifestation of religious belief through religious processions and distribution of tracts is already subject to local government ordinances.

Chronicle

WORLD

REVIEW

MARANATHA

Robert Barnes, the English Lutheran

Chancellors of universities seldom die by execution, but Thomas Cromwell was Chancellor of Cambridge University when he was beheaded in July 1540. His death was a triumph for his enemies who had carefully plotted his downfall.

Robert Barnes was named in the Act of Attainder that sealed Cromwell's fate. The Act said "that in March 1539 he had said in London that the English Lutheran Robert Barnes and others taught truth."

Cromwell, chief minister of King Henry VIII, was a man of great political skill. Barnes was a royal chaplain and represented Henry in ecclesiastical negotiations on the Continent. The two men shared acquaintance at court and a full sympathy for Protestant theology. They shared a similar fate too, for Barnes was executed only two days after Cromwell.

Robert Barnes was described as "The English Lutheran", because he had been closely associated with Martin Luther. Further, he had done a great deal to spread the doctrine Luther taught, yet he did not hold these views all his life.

Barnes was born in Norfolk in 1495. He was a clever lad and went to Cambridge as a novice with the Augustinian Friars. Popular and brilliant, he was sent on to Louvain University where he gained the D.D. degree. He returned to Cambridge as Prior of the Augustinian Friary.

At Barne's instigation a more Bible-centred approach was taken to requirements for the Cambridge B.D. degree. His reputation as a forthright preacher grew.

White Horse Inn conversion

It was at this time that Barnes joined a group of men who read and discussed the works of Luther. They met at the White Horse Inn, close to the Friary. Barnes brought a fellow Augustinian, Miles Coverdale, (whose version of the Psalms was included in the Book of Common Prayer) into the group too.

There they met Hugh Latimer and Thomas Bilney. These days we would describe Bilney as an exceptionally gifted personal evangelist. He had already won Latimer to a commitment to Christ. Now he was just as successful with Barnes, who began to adopt a much more Protestant stance.

The historian John Foxe described the change: "Barnes, with his reading, disputation and preaching, became famous and mighty in the scriptures, preaching ever against bishops and hypocrites; and yet did not see his inward and outward idolatry, which he both taught and maintained, until good master Bilney, with others, converted him to Christ."

At the end of 1525 great changes began in Barnes's life. The remaining fifteen years of his career threw the spotlight on to his greatest strengths and weaknesses. His learning made him an able theological writer and ecclesiastical ambassador. But his intemperate outspokenness and lack of political judgment landed him in hot water again and again.

Very near the Friary, in the centre of Cambridge, stood St Edward's Church. Barnes preached there on Christmas Eve 1525 and spoke rashly against Cardinal Wolsey. When reports of this reached the authorities the preacher was questioned about twenty-five statements in his sermon. Each was regarded as offensive, if not heretical. Eventually Barnes was imprisoned. He escaped, feigned suicide and crossed the English Channel.

That Barne's language was intemperate, none could deny. Once he described the Pope as being "as holy as my horse". Papists who refused the Bible to laymen were asked, "you worms' meat, you stinking carrion, you nourishment of hell fire, how dare you thus presume against your God omnipotent?" Later he was to write, "I confess that many words have been sharply written by me, which I would gladly had been more charitably written."

At Wittenberg with Luther

On the Continent Barnes assumed a false name and went to Wittenberg. There he befriended Luther and was favourably regarded by many other leading reformers. These contacts admirably fitted Barnes to be a theological negotiator for King Henry. Time and again he crossed the Channel in his King's interests and as his envoy.

Barnes wrote works explaining and defending his opinions. He believed that the Bible had full divine authority. "How are you able to defend a thing?" he asked, "that you cannot prove openly by holy scripture?" He warned that "it is no child's game to trifle with God's word."

With Luther Barnes believed in the bondage of man's will, saying, "free will without grace can do nothing... nothing that is fruitful, nothing that is worthy of thanks, that is acceptable before God." He flatly denied the semi-Pelagian view that man "disposes himself by attrition to receive grace, and then God helps him." No, man needs all goodness "until God of his mere mercy comes and gives grace, and changes man's will to grace."

Luther's doctrine of justification by faith alone found full expression in Barne's work also. Christ alone can justify. "If the law helps to justify — for that was the opinion of the Jews — then is not Christ alone your justifier. If he is not your justifier alone, then he is dead in vain." By his perfections, especially by the perfect worth of his substitutionary sacrifice, Christ offered a right relationship with God.

Repentance and faith were the conditions of such a status. "Christ comes not except to those who see their sins in the law and repent. Repentance, that is to say, this mourning and sorrow of the heart, lasts all our lives long," he said. Faith is not a work, but a necessary response to God's promises. "The scripture says that faith alone justifies because it is that thing by which alone I depend on Christ", wrote Barnes. "And by faith alone I am a partaker of the merits and mercy purchased by Christ's blood, and faith it is alone that receives the promises made in Christ."

Barnes insisted that good works must follow justification. Good works are, he said, "not done to justify man, but a just man must needs do them."

Robert Barnes, by God's grace, was one such "just man", though faults of character remained. He spoke again against church authorities in 1540, again in terms of bitter invective. As much for his intemperate words as for his Protestantism an Act of Attainder was drawn up against him (there was no trial) and he perished in the flames at Smithfield on 30 July 1540.

English Petition — 'Tell Bishop-designate to affirm Creeds'

A NATIONWIDE petition has been launched "earnestly begging" the Archbishop of York to invite the Bishop-designate of Durham (Prof. David Jenkins) to affirm publicly the Creeds — and, should Prof. Jenkins refuse, to question seriously whether it is right to proceed with his consecration as bishop.

The petition is the brainchild of the Rev. William Ledwich, Chaplain of Hereford Cathedral School, who, with a group of mostly young lay supporters, plans to circulate it throughout the country with the help of a Catholic and an Evangelical in each diocese.

Mr. Ledwich and his supporters — who point out that the Archbishop of York is a communicant of the Bishop-designate — are "grievously distressed" by Prof. Jenkins's recent statement that he believes in the Virgin Birth.

"We earnestly beg the Archbishop of York to invite Prof. Jenkins to affirm publicly the Creeds as the Archbishop of York should he refuse, and to question seriously whether it is right to proceed with his consecration as bishop."

The petition has so far been circulating in the West Midlands, where it has already attracted five hundred signatures, says Mr. Ledwich.

Meanwhile the Chapter of the Bath Deanery, at a recent meeting, has passed a motion calling on the bishops to be "true guardians of the faith."

The motion, which was carried by twenty-nine votes to two with no abstentions, states: "This Chapter, composed of members of the clergy of varied Churchmanship, calls on the bishops to be true guardians of the faith once delivered to the saints and requests the Archbishops to consecrate as fellow-bishops only those who, privately and publicly, firmly adhere to that holy faith in the one who alone brings salvation to all mankind."

Church Times

The Bishop's appointment has raised a number of problems which plague The English Church. The issues are well put in an Editorial in the Church of England Newspaper.

What the bishop designate said

"I THINK it quite likely that Jesus performed miracles or was thought to perform miracles." "The Virgin Birth, I'm pretty clear, is a story told after the event in order to express and symbolise a faith that this Jesus was a unique event from God." "It doesn't seem to me reading the records and what Paul says in 1 Corinthians, that there was any one event which you could identify with the Resurrection."

The man who said those things on television recently has no place in the leadership of the Church of England. David Jenkins may be a professor of theology, but he is not a Christian believer in the New Testament sense; he is a hinderance rather than a help to the people of God; he should not be allowed to take up his appointment as Bishop of Durham.

These are hard things to say, but we are convinced they need saying — and we lament the total inaction on the part of our archbishops. Perhaps they have had private words with Prof. Jenkins, warning him against incautious statements. But they have neglected their God-given duty of defending the faith and protecting the faithful.

And who on earth says that our system of appointing Bishops is satisfactory? It is, quite clearly, an affront to God, an offence to every right-thinking Christian, and a stumbling block to every would-be Christian.

Romanian Baptist Pastor fined for having a Christian Book

On 24 February Pastor STEFANUT of the Braila Baptist Church was heavily fined when he was tried under article 90. The charges relate to an accusation of distributing religious literature, and result from an incident which occurred in July 1983.

The pastor and one of his deacons were stopped in July 1983 by the secret police and their cases searched, without a search warrant. They were told the police were carrying out random checks in connection with a theft. Each man was carrying a religious book from abroad, but Stefanut told the police he had loaned the other man the book, and accepted full responsibility for possession of the books. Since that day, a long investigation with the threat of a trial has faced Pastor Stefanut. Despite the fact that the maximum legal period of time for carrying out an investigation without bringing the accused to trial or dropping the charges had elapsed, the charges were not dropped throughout the autumn and winter of 1983.

Believers in Romania thought the real purpose of the investigation was to bring pressure on the pastor and his congregation and, ultimately, to remove him from the local association of Baptist pastors. Stefanut was elected secretary of the Bucharest Association with the authorities' anticipation that he would be someone likely to co-operate with them. However, this was not the case and Baptists in Romania believed the authorities would like to see him out of the Association. Because of the court case and fine, Stefanut now has a "criminal" record and may not continue as secretary of the Bucharest Association. The surprising development, however, is that Vasile TALOS, pastor of Bucharest's Sfinta Treime (Holy Trinity) Baptist Church has been asked to replace Stefanut.

Keston College comments that the authorities have hinted to the Baptist Union of Romania that it may be able to hold the overdue Baptist Congress, at which elections for the Union leadership would be held. Perhaps they would not like such independently-minded pastors as Stefanut in positions of influence at the Congress, when there are sure to be candidates for the leadership of the Union favoured by the government.

However, with the selection of the delegates from Romania to the European Baptist Federation Congress in Hamburg in August still to be made, the authorities may also be considering carefully who they would prefer to represent not only the Baptists but also Romania abroad. In this case, the delegates' suitability may hinge more on their being seen as uncompromised spiritual leaders than compliant figures because of Romania's need for further Western economic aid.

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'Insensitive' to clergy wives

In England a HOUSE of Bishops working party looking into the situation of divorced or separated clergy wives will find it difficult to collect evidence under its present set-up — because it is "insensitive," a former clergy wife said this week.

Mrs. Pauline Morrell, secretary of the deserted clergy wives' association. Broken Rites, with Mr. Frank Field, MP, and the association's assistant secretary, has already given evidence to the working party — which is chaired by the Bishop of St. Edmundsbury and Ipswich, the Right Rev. John Waine. The wives were asked to describe their personal stories before the whole group — which was uncomfortable and "an insensitive thing to ask," said Mrs. Morrell, "even after a long time."

"We were not consulted about how to get evidence from our members and their response to the working party has been pretty small. The Church of England is a small world, and one is sure to know somebody who knows someone in the group," Mrs. Morrell said.

"We should like to see evidence being collected by smaller groups, perhaps by a bishop and assistant bishop in each area. I am hoping to be called again, because I would now want to discuss the wider issues involved."

'Much to be done'

"We should like to see somebody working full-time, either at Church House or the Church Commissioners, doing the work we are doing in Broken Rites. There is a lot to be done, and it is difficult for people obliged to work full-time in their own jobs, as we are."

Many divorced or separated clergy wives have turned their backs on the Church because of the way things have been made easy for their husbands, "who have told a great many lies," said Mrs. Morrell.

"Our correspondence reveals stories so similar that they are staggering. The same phrases occur again and again. Most commonly, the husbands claim that they are 'not supported enough in their ministry'."

"There is an element of fantasy in all this, and a lot of deceit and self-deceit. They always have plausible-sounding excuses to justify what they do — in their own eyes if not in anyone else's. I think there are many in orders who should never have been ordained."

"Many of us are disturbed by the way our husbands have been allowed to continue their ministry and by the way that, if one bishop will not accept a man, another will. I myself am uncomfortable about the implications for ministry when a man who has treated his wife and family in such a way is allowed to continue."

Church Times

Brunei Chinese reassured

Non-citizens of Brunei — mostly Chinese — have been assured they won't be asked to leave the country after it becomes fully independent on January 1, 1984, according to news agency reports.

New passports are being issued to Brunei nationals, an immigration official said.

Non-citizens who are permanent residents will be given international identification certificates after January 1.

The travel document now carried by most Bruneians is a British protected persons' passport.

Its validity will be extended "for a limited period" after independence, an official of the British High Commission said.

This oil-rich sultanate which shares the north Borneo coast with the east Malaysian states of Sabah and Sarawak, has a population of about 220,000. Some 140,000 are Malays and 60,000 Chinese.

About 90 per cent of the Chinese are non-citizens and their future status has been unclear since passage of the 1961 Brunei Nationality Enactment, which amended citizenship requirements following an abortive rebellion.

The 1961 law says the non-citizens can become the Sultan's subjects — if they have lived in Brunei for 20 or more years in the last 22 years, speak fluent Malay and pass a general knowledge test.

Unsuccessful Chinese applicants complain that the general knowledge test is rigged against them.

Officials deny this and insist that strict standards are necessary to ensure loyalty to Brunei's Islamic life-style.

CATW

English Synod votes for women priests

Derby Diocesan Synod agreed by an overwhelming show of hands last Saturday to urge the General Synod towards the ordination of women priests — without delay.

Votes are not counted. The Bishop of Derby, the Right Rev. Cyril Bowles, wanted to avoid any hint of "triumphalism," one of the supporters of women's ordination said afterwards. But Bishop Bowles pronounced the motion — proposed by General Synod member the Rev. Martin Leigh — "clearly carried."

The motion said that "now is the time to remove the barriers to the ordination of women and (this synod) urges the General Synod to introduce appropriate legislation." Long, steady hand-clapping followed the proposal by Mr. Leigh, who is Vicar of Baslow.

According to one observer, the opposers were "like Canute trying to hold back the tide." Bishop Bowles had to urge the opposers to speak, for they were thin on the ground — but it was thought that many had stayed away.

Three priests and one layman spoke against the motion. "But the proponents were very well organised, trooping up one after the other with prepared speeches," said one of the three, industrial chaplain the Rev. Brian Hackney.

"I did not intend to take part, and came with only a few notes on a piece of paper in case they were needed; but, when the Bishop urged the opposition to speak, I got to my feet. I have heard a number of priests were away on a pilgrimage... but I don't know if that is so."

A proponent of the ordination of women said that the whole thing had been accomplished "without any hurt to anyone."

Church Times

The Foundation of True Religion

Galatians 1 God's Gospel — Revealed to Paul

In 47 A.D. Paul travelled Galatia preaching that Jesus Christ died for sins and by that death delivered people from the present evil age. This merciful act of God was within his eternal purpose and even contemplating it evoked praise from Paul (1:3-5, Acts 13 & 14). People believed and churches were founded.

Not long after, probably 48 A.D. Jewish teachers of the "Circumcision party" visited these churches. They argued Paul's gospel was defective. His teaching with respect to the Old Testament, circumcision, religious festivals and food laws was inadequate. They came with the full gospel.

They then attacked his motives. They suggested he left out the Old Testament teachings because Gentiles in Galatia would find them unpalatable. Further they questioned his credentials as an apostle. He was not one of the twelve and his commission was from Antioch not Jerusalem.

Paul took issue with these teachers and their views. Earlier he had confronted them in Jerusalem (c46 A.D.), more recently he had dealt with them in Antioch and now he would confront them by letter.

In Galatians 1 he weaves two arguments together. He defends his gospel and his apostleship.

Argument 1: Paul's Apostleship came from God.

Paul does not open his letter with the customary words of thanksgiving and encouragement. He immediately defends his apostleship (1:1).

a) His Apostleship was not of man: 1:1

He was not an apostle by human appointment. He certainly did not have delusions of grandeur and appoint himself nor did he receive that appointment by a church group deciding he had the gifts.

He was not even appointed by God through a human agency. It was true that he and Barnabas went out from Antioch after the Holy Spirit had separated them for the work and the teachers and prophets of that church laid hands on them (Acts 13:1-3). It was also true that Ananias had laid hands on him and instructed him concerning the nature of his apostleship (Acts 9:10-19, 22:12, 16). Neither of these actions, nor any other actions by men, however, appointed him as an apostle.

b) His Apostleship was of God 1:1

He was given his apostleship through the resurrected Jesus Christ on the way to Damascus. The light from heaven, the voice of Jesus, being thrown to the ground and the consequent blindness was a revelation of Christ himself. (Acts 9:3-9, 22:6-11, 26:12-18). In this meeting lay Paul's authority as an apostle.

This of course was not where his choice was decided. Like the prophets of old (e.g. Jer. 1:5), he had been set apart before he was born to be the apostle to the Gentiles (1:15,16). He was an apostle by God's choosing and this choice was made known to Paul in a revelation of the risen Christ.

Argument 2: Paul's gospel came from God.

Paul preached a gospel of grace. Moreover this gospel was the only gospel. Anyone changing this gospel, in the case by adding regulations of a ritual kind, was in danger of being put under God's ban. Even angels and apostles ought to beware! God's judgment would fall upon anyone who preached a different gospel from the one the Galatians had received (1:6-9).

Why could Paul be so dogmatic and even offensive with such strong language?

a) His gospel was not man's gospel

No man taught Paul the gospel, (1:11,12). He points out that his contact with the apostles was minimal — the first three years of his Christian life he spent in Arabia and Damascus (1:17); when he did go to Jerusalem he was only with Peter a little over a fortnight (1:18-20) and then he went off to Syria and Cilicia returning to Jerusalem fourteen years after that Damascus experience (1:21-2:1). His movements since his calling made it difficult to substantiate that other apostles taught him the gospel.

b) His gospel came through a revelation of Christ

But surely Paul would receive some information about the gospel from Peter in that fortnight and even before that from the Christians he had so zealously persecuted? True, but it was the essence of the gospel Paul learned from the revelation of Christ. The Son was revealed in Paul (1:16). The light no only shone around him but in him too (2 Corinthians 4:6).

The gospel he learned was the gospel of grace (1:3, 6,15). Paul had been a "works" man of the very worst kind, even to opposing God by persecuting his church. He had no claim on God at all (1:13-14), yet God mercifully delivered him.

Not only was Paul's mission but also his message directly from God.

What Lessons are there for us?

Firstly let us note that Paul is God's messenger to us Gentiles and read him carefully.

Secondly let us observe that God's message is a message of mercy to men and that this message is the only gospel there is.

Reg Piper

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