

New Head for Deaconess House



Narelle Jarrett

The Council of the Deaconess Institution in consultation with the Anglican Archbishop of Sydney, Donald

Robinson, has appointed Narelle Jarrett to the position of Principal of Deaconess House.

Miss Jarrett, 43, has worked as a high school teacher and as a staff worker for Scripture Union. From 1981 to 1985 she was a parish worker with St. Matthias' University of New South Wales church at Centennial Park.

In 1969 Miss Jarrett completed her Th.L., gaining 2nd Class Honours and the John Forster Prize for New Testament Greek. She also holds a B.D. from the University of London.

Bishop Cameron, Chairman of the Deaconess House Committee, said "We welcome Narelle Jarrett to her appointment and commend her to the prayers of all members of the diocese as she takes up the position of Principal. We are sure that under her leadership Deaconess House will continue to equip women effectively for Christian service, as well as providing a rewarding environment for all its residents and students."

Miss Jarrett took up her appointment on Monday, 20 May, 1985.

Christian surgeon honoured

'Doctor of Medicine' for Grace Warren



Dr. Grace Warren

Dr. Grace Warren has been honoured with the awarding of the degree "Doctor of Medicine (Honoris Causa)" by the University of Sydney. The degree was conferred on Thursday May 2nd at a graduation ceremony in the University's Great Hall. The conferring was set in the tradition, colour and ceremony which is reserved for such important occasions.

Dr. Warren was invited by the University to receive this degree to be awarded in recognition of her contribution to the advance of surgical care of patients with leprosy complications. Quite apart from Grace's extensive experience in surgery, she has lectured, demonstrated and taught techniques to leprosy surgeons and other workers in various countries throughout Asia where she is consultant for The Leprosy Mission in Leprosy and Reconstructive Surgery. She has maintained links with the Department of Surgery in Sydney University returning there periodically to lecture and teach.

The degree of Doctor of Medicine (M.D.) is not often awarded, and so is a clear testimony to the diligence and high calibre of Grace's work. Furthermore, it is wonderful that her energy and skill have been applied to the needs of ordinary peoples who have become the world's outcasts because they have contracted leprosy.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. R. A. Farrell became Asst. Minister, Revesby and Panania as from 15th May, 1985.
Canon D. A. Wellington became Asst. Minister, Chester Hill with Sefton from 2nd April, 1985.
Rev. J. M. Lousada, Rector of Holy Trinity, Panania is also Acting Curate-in-Charge, St. Mark's, Revesby for a two-year period.
Rev. B. J. Skellett will resign as Rector, St. John's Glebe to take up a position in the Diocese of Perth.
Rev. W. Spencer retires as Rector, St. Saviour's,

Punchbowl, on 7th July, 1985.

Rev. D. J. Wilson, Rector of St. Stephen's, Penrith, is also Acting Rector, St. Thomas' Mulgoa as from 1st May to 31st December, 1985.

Rev. G. T. Glascock has resigned as Chaplain, Greenwich Hospital and is now Part-time Chaplain, Eversleigh Hospital.

Rev. R. W. Hemming died 17th April, 1985.

DIOCESE OF GIPPSLAND

Rev. L. P. George died at Traralgon in March, 1985.

Visit of Ward & Laurel Gasque

Ward & Laurel Gasque are visiting Australia from May 31 — June 27 and will be in Sydney from June 11 — June 23, sponsored by the Graduates Fellowship of the Australian Fellowship of Evangelical Students. They will visit theological colleges, take church bookings, make private visits & take public meetings.

Dr. W. Ward Gasque is Vice Principal and Professor of New Testament at Regent College. He was the first person on the staff of Regent (since 1969) and was, in fact, involved in the early planning of Regent. He was also loaned by Regent College to New College Berkeley, as sister institution in California, where he served as founding President (1979-1982).

He is an author (Sir William Ramsay: Archaeologist and New Testament Scholar: A History of the Criticism of the Acts of the Apostles, many articles and reviews), editor (Apostolic History and the Gospel (F. F. Bruce Festschrift), Handbook of Biblical Prophecy, In God's Community, The New International Greek Text Commentary, 'The Good News Bible Commentary', 'commended' Brethren worker aid, frequent speaker at churches, universities, theological colleges, and business/professional groups. He is also a contributing editor of Christianity Today.

Laurel's Gasque's specialization is art history. She has lectured and tutored students at New College Berkeley and Regent College, where she has focused on the Christian heritage in the arts (e.g. 'Our Christian Heritage in the Visual Arts', 'The Life and Work of J. S. Bach', 'Art and the Reformation', 'Biblical Images in the History of Art', etc.). She is on the staff at Regent as Director of Alumni Services and part-time lecturer in Christianity and the arts.

Dr. Gasque has written to AFES, "While both Laurel and I are Brethren 'commended workers' (the equivalent of being ordained), Laurel sometimes sounds more like a traditionalist than I do

(she says she believes in "hierarchy", etc.), though she doesn't really live that way. I, on the other hand, would be quite happy to describe myself as "an Evangelical Feminist (though I do not necessarily use that term)."

"I'd love to make contact with Christian people in the business world. This is a strong interest of mine, along with the need to use tested management principles to the life of the church and Christian ministries."

Some features of the Gasques itinerary include:

WARD GASQUE

Fri 14th: 6.15 p.m. Law Society Function Room, 2nd Fl. 170 Phillip St, Sydney.

"Servant Leadership in the World of Business"

At the Graduates Fellowship & Lawyers Ch'n Fellowship dinner.

Contact AFES 690 1288 or Garry Pritchard 235 2844.

Sun 16th, 5 p.m. & 7.15 p.m. St. Barnabas Church, Broadway.

"Sense and Nonsense about Biblical Prophecy"

"The Gospel According to St. Paul"

Sun 23rd 10 a.m. St. Matthew's Anglican Church The Corso, Manly.

"The Ministry of the Laity"

LAUREL GASQUE

Fri. 14th 7 p.m. S.U. House, 120 Chalmers St. Sydney.

"Christianity & Art"

Sponsored by CARA Centre

Mon 17th, 8 p.m. St. Stephen's Anglican Church, 189 Church St, Newtown.

"Art: Propaganda or Parable"

Sponsored by Eremos Institute for Christian Spirituality.

Africa Evangelical Fellowship

New director appointed

The Australian Council of the A.E.F. (Africa Evangelical Fellowship) has announced that John Freeman is to be the next Australian Director. The Rev. Robbie Dowthwaite, who has been guiding the growth of A.E.F. in Australia since 1970, has felt that the time has come to pass on the torch.

John and Pauline Freeman have been working in South Africa, with the A.E.F., for the past ten years.

Robbie Dowthwaite, with his wife Ruth, gave themselves to the work of A.E.F., first in Mittagong and then in his Rectory at Bundanoon, in the N.S.W. Southern Highlands. For the first few years to 1974, he was the Honorary General Secretary and during that time saw the Australian contingent in the A.E.F. grow from four to fourteen, among them being John and Pauline Freeman.

Since 1975, Robbie and Ruth have been working full-time in the A.E.F. and have seen the establishment of the Australian Headquarters at Castle Hill.

Believing sincerely that a change of leadership is beneficial to any organization or church, Robbie has decided that the time has come for him to step down in favour of a younger man.

After prayerful consideration, the Australian Council invited John Freeman, presently the Field Director for the



John & Pauline with Stephen, Debbie, David, Andrew

Southern Field of the A.E.F., to consider the position.

John has given outstanding service in the work in South Africa. After a few years in the African Christian Literature Advance publishing department of A.E.F., John was elected the youngest ever Assistant Field Director for the South African Field.

At that time the Southern Field included Botswana, Swaziland and Namibia. John has helped guide both Botswana and Namibia to independent Field status, within the Mission.

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General Assembly makes education priority

The Assembly was a very positive time for the Presbyterian Church in N.S.W. Thirteen new ministers were welcomed who had taken up parishes in the state since the last Assembly.

The Assembly decided to seek the appointment of a full-time Christian Education officer to have oversight of 'his growing area of the church's life.

Again the challenges of Sydney's west were laid before the Assembly in the Ministry and Mission report. This committee is appealing for funds for church extension in this area.

The World Mission Committee report was once more an inspiring occasion when many Presbyterian Missionaries serving with interdenominational missionary agencies, gave testimony to the widespread missionary interest throughout the church.

No doubt one of the most important decisions made by the Assembly concerned the future of Theological Education.

The multi-strand system allows candidates for the ministry to study at the Presbyterian Theological Hall, (currently 17 candidates), the Sydney University Bachelor of Divinity course, (currently 3 candidates), or at Moore College (16 candidates).

The Theological Education Committee of the Church presented a recommendation that the Sydney University B.D. course no longer be an option for Presbyterian students. This would have the effect that after the current group of three students graduate no other students will be accepted from the course for ordination.

After much debate, which was noted for its carefulness and lack of emotion, the Assembly decided by a more than 2 to 1 majority to, "declare that the B.D. degree within the Sydney University is no longer to be offered as one strand within this Assembly's multi-strand course of Theological Training, candidates at present enrolled in this strand being permitted to complete their course without prejudice ...

This is a most significant decision in the life of the denomination, the Presbyterian Church in N.S.W. is showing in this decision the importance it places on its candidates being trained consistently with the Biblical and confessional standards of the church.

Bill for prohibition of experiments on human embryos

Senator Harradine has given a second reading on his Private Member's Bill, but it is now lying on the table of the House. He is hopeful that it will be debated during the budget session of the Federal Parliament beginning in August, and then go on to the House of Representatives for debate.

At the outset of a lengthy speech on his Bill, the Senator said that it is his conviction that life begins at conception and that human beings, whether born or unborn, deserve the protection of a legal framework to allow the development of their full human potential.

"I am aware that within our community there are people with a different philosophical view to mine but who nevertheless regard experimentation on human embryos as abhorrent.

"I am not asking Senators to vote on the general question of whether or not IVF should be prohibited.

"I have decided to limit the scope of this Bill to experimentation on human embryos which is abhorrent to the general community but which has been undertaken in Australia and which some scientists wish to pursue in the absence of a clear prohibition", Senator Harradine said.

The Senator traversed the question of when life begins, quoting various authorities including the 1977 Report of the New Zealand Royal Commission on

Contraception which said:

"From a biological point of view there is no argument as to when life begins. Evidence was given to us by eminent scientists from all over the world. None of them suggested that human life begins at any time other than conception".

"Do scientists wish to experiment on this most vulnerable human life?" he asked.

The Senator answered his own question with: "They do".

Senator Harradine's second reading speech indicates that he has undertaken considerable research into the subject and he quotes extensively from medical and scientific authorities on opposing views and philosophies in the area of medical ethics.

He says: "In the absence of an advocate who can speak on behalf of the interests of unborn life within these ethics committees where it appears who can shout loudest wins, a clear statement in law prohibiting experimentation will help redress the imbalance"

Continued page 4

New look for C.M.S. Bookstore



Green and Gold all over

The Sydney Bookstore of the Church Missionary Society has recently undergone a complete renovation — one more example of the amazing development of C.M.S. bookstores in Australia under the direction of Howard Whitehouse, the General Manager.

Kevin Engel of the Australian Christian Literature Society, recently highlighted the growth of the bookstores in an article in Checkpoint magazine. An abridged version we reprint here:

In 1894... the first Depot was opened in the Strand Arcade; and, at a later date, when an Organising Secretary was appointed... rooms adjacent to those occupied by the Ladies' Committee were secured... The Depot contains a tea and luncheon room... There is a book and periodical department and other departments... curios, oriental needlework, lending library, reading room... How the members of those early Ladies' Committees would rejoice if they could see how their modest vision has been extended ninety years later!

A chain of CMS bookstores

In 1954 there were three Book Depots — the Sydney shop, another in Church Street, Wollongong, and a small selection of books in Melbourne. Thirty years on there are thirteen CMS Bookstores stretching from Launceston in Tasmania, through Melbourne, the A.C.T., New South Wales and up to Brisbane. Growth like this, as with personal Christian faith and the planting of new churches, doesn't just happen. There must be prayer, preparation, people who are committed and supported. All the CMS Bookstores are now part of the Central Board of Management under a General Manager, Howard Whitehouse.

Development

In the last three years five new bookstores have been established. Four older shops have moved and all wear a new look of green and gold. God has raised up a team of men and women numbering nearly two hundred to serve in these shops. Some are full-time paid professional staff but the majority are dedicated voluntary workers.

The building up of this team has meant

training — in-store training, Saturday workshops and especially the annual Staff Training Week-end. The 1985 Conference has just finished. Four states sent staff to share in a concentrated programme of fellowship, prayer, seminars, workshops, video sessions and a service of personal dedication.

Commitment

All of the full-time staff believe that they are in the place of God's appointment. They see their service in a Christian literature ministry as a means of evangelism, 'equipping the saints' for ministry and of building up the Church. A very valuable by-product of this service is the share of profits which goes towards CMS Budgets in four States.

(REPRINTED WITH PERMISSION)

Archbishop Donald Robinson, President of the Church Missionary Society, in dedicating the new bookstore, said it was important to have responsible management of Christian bookstores because of the great distance that existed between us and the major theological publishing houses overseas.

They must be well informed theologically and exercise great care in the selection of their books because the development of faith in the lives of their customers was dependent, to a large extent, on the availability of helpful books.

Ron Loftus, store manager, assured the large number of supporters who had gathered for the dedication, that he and his staff would do everything possible to see that books not in stock were obtained quickly.

The internal layout scheme for all C.M.S. bookstores is the responsibility of Arthur Middleton whose artistic and promotional skills have done so much to give that attractive and professional look to the stores.

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MARANATHA

The Victory of True Wisdom (Job 42)

We finally come to the end of the book — the conclusion to the story. By the time we arrive at this chapter Job has been removed by God from the centre stage. Job saw himself as the focal point of the universe. All this changes when he is compelled to admit his insignificance and the greatness of God.

Wisdom Regained (42:1-6)

Job's confession here stands in contrast to his complaint (Ch3). He confesses his sinful rebelliousness which undergirded that complaint. He realised that he had said things he did not fully understand and had no right to say. Now that he has met God, he has nothing of himself to plead. It will be the same with each of us. Job accepts God's supremacy, and, if he does not act as Job would expect, it is not due to impotence, but for a reason beyond Job's understanding (vv2, 3). Job had no other way to come to God except by way of repentance. He is forced into this position by God. It is critical to note that nowhere in God's discourses did he answer Job's questions! In fact suffering is not even mentioned let alone substantially dealt with. Rather than answering the questions raised by Job and his colleagues, God staggers them with further questions!

By his unreserved commitment to God, something he made while he was still in his sufferings, Job shows himself a genuine covenant servant. He is one who fears God for nothing. In a real sense Job's confession marks his final 'bruising' of Satan, the final vindication of God's redemption power. The full extent of human logic and wisdom fades into insignificance as the limitless power of a mighty God and the everlasting mercy of a loving Father reach out to his perplexed child. Job now views God in a personal way, and his only answer is to submit in worship, confession and gratitude. He regains true wisdom.

The Triumph of Job's Wisdom (42:7-17)

God now speaks to Eliphaz as the chief spokesman for the colleagues (v7). Many of the things they said about God were true, however they did not comprehend the entire scenario. Job was closer to the truth than they. God vindicated Job in the sight of his friends. This is in sharp contrast to the harsh words God reserves for his colleagues. It implies that Job is more satisfied with courageous frankness, even when this involves doubt about God and his ways with man, than he is with a shallow attempt to maintain a superficial creed in the face of overwhelming evidence. Job vented his doubt. The friends never ventured outside the confines of their creed. They did not ask the great questions that Job raised.

As far as Job is concerned his creed had long since been demolished. What he had understood about God before was destroyed. Job recognises and openly admits to this. Job was a man who candidly expressed his doubts and

wrestled with them. He came through the dark ordeal and experienced God's light in the end. Ironically, there was more truth in those honest doubts of Job than in all the creeds of his friends.

Job intercedes for his friends (42:9b,10a). It says a great deal for his friends that they accepted the position of sinners in the view of the spectators. God does not include Elihu in the condemnation. He had realised something of the disciplinary character of suffering and thereby was marked by true wisdom.

Not only did God give Job double what he had before, but he added special beauty to the attractive daughters that were to grace his home. All through his distress no promise is given that a rosy future will follow. God wants Job to respond wisely (ie. in faith) regardless of physical and material matters. And when Job does respond in the wisdom of faith, God answers with an overwhelming outpouring blessing that Job never would have dreamed of.

Job and the Gospel of Christ

In drawing our studies to a conclusion it will be helpful to isolate some points of instruction from this marvellous but much neglected book.

Firstly, experience, because of its limits, cannot be the only ground of faith in God. This was the problem with Job's colleagues. Their experience was not big enough to encompass the greatness of God. Their comprehension of God was limited.

Secondly, we must allow God to be God. We cannot squeeze God into a box which we have made. Job realised that his concept of God was too small. His troubles take on a new perspective when he sees the greatness of God. The book does not determine to resolve the question of suffering but to set forth a God who is so majestic and overwhelming that answers are not necessary. Even if answers were given, our finite intellects would fail to grasp them.

Above all, Job was a man of wisdom who expressed this wisdom in the form of unreserved allegiance to God. True wisdom is demonstrated in the fear of God. Job was a living example of this. Having completed our studies in Job, where do we go from here? There is only one direction: to the cross of our Lord Jesus Christ and beyond, to his resurrection. This is what Job is all about. If we read the book of Job, and it does not take us to Jesus Christ, then we have not read it properly. The full reality of covenant wisdom is found in One whose body was broken on the tree so long ago. Job was given victory over Satan, but one day Satan would have permission to try again with the Son of God himself, and then he would experience final defeat. Job's sufferings function as an example (Jas5:11), but Christ's greater sufferings are redemptive.

(MICHAEL CHIAVURA)

Different scene same view

New Director of Anglican Media in the Diocese of Melbourne

The Archbishop of Melbourne, Dr. David Penman, today announced the appointment of Mrs. Angela Grutzner as the new Director of Anglican Media in the Diocese of Melbourne.

Mrs. Grutzner, 51, presently News Editor of the national Anglican newspaper, Church Scene, brings to the position a wide and detailed knowledge of the Australian Church and of the Church of the Province of Victoria in particular.

She has worked for Church Scene since November, 1979, in different capacities

before her promotion to the position of news editor in February, 1982.

She succeeds the Reverend Barry Huggett, who returned to parish work in May after 12 years in Anglican Media.

Mrs. Grutzner holds a Licentiate in Theology and is a trained musician. She looks forward to linking Church and community through all avenues of the media.

She expects to take up her position in July.

Terry Fullam Sydney visit



Rev'd. Terry Fullam

The Rev. Terry Fullam, Rector of St. Pauls' Episcopal Church, Darien (Connecticut), recently gave a series of addresses in Sydney at the invitation of the Sydney Anglican Renewal Fellowship.

Fullam is well respected within the Anglican Communion and is noted for his views on Church Growth, unity and Charismatic Renewal grounded in his own parish experience.

A meeting for the Clergy was held at St.

Paul's Belfield. Fullam was concerned to emphasise the importance of the headship of Christ over the congregation. He noted that it is the function of the church to discern the mind of Christ (in line with scripture), in order to operate effectively as an "organism" rather than an organisation. His "model" opts for strong leadership within the congregation. Fullam stresses that "... a parish won't come to any level of renewal without the leadership of the Rector!" However he vehemently rejects the notion of Rectorial headship. Instead, he states that Christ is to be the "Executive Officer".

On view is the concept of congregational obedience. Fullam observes that "... the fruit of the Spirit only grows in the Garden of Obedience." To this end, "... Gods power is given for His purposes as we move in the mind of Christ."

Fullam concluded that if we are unwilling to be led outside our experience, we may stop — and it will be as far as we will go.

A fuller account of the theology and experience of Terry Fullam is recorded in *Miracle in Darien*, written by Bob Slosser (New Jersey: Logos, 1979).

Ordination of Women to Priesthood

Rural deanery gives positive "no"

"It is hard to say 'no' to people, especially if they feel you are letting them down," Rev. Michael Robinson told the Bankstown Rural Deanery Conference. Nearly 50 people, representing almost all Churches in the Deanery, attended the conference to make recommendations to the Standing Committee on the Ordination of Women to the Priesthood.

Mr Robinson moved "that this Rural Deanery Conference does not support the Ordination of Women to the Priesthood on the grounds that it would contravene the biblical teaching on male-female order in the congregation."

Speaking to the motion, he stressed that in saying "no", we do not want to give the impression that we are against women exercising their gifts in the life of the Church. He said, "If nothing else comes out of the whole debate, it has been valuable for this, that we realise that perhaps we have not encouraged our sisters to exercise their gifts more fully."

Mr Robinson then summarised the biblical evidence for an ordered, rather than identical relationship between men and women, and explained that we must be careful to express this order in our Anglican structures. "To ordain women to the Priesthood would cause this order to become blurred and eventually eradicated," he said.

Seconding the motion, Rev. Gary Nicholson pointed out, "It is one thing to

ask people to accept something the Bible does not mention, such as wearing the surplice. It is another thing altogether to expect them to accept a practice which they see the Bible clearly forbids."

After a full debate, the motion was carried by an overwhelming majority, with only five votes against.

Rather than only make a negative statement, the conference passed two other motions expressing a positive desire to encourage the ministry of women in the congregation. The first of these, supporting the Ordination of women to the Diaconate, was only marginally passed.

The second called on each Church in the Deanery to "examine the actual ministry of women in that congregation, and to ensure that women are given adequate opportunity, encouragement and support for the exercise of their gifts in the various ministries of their local Church." After being amended to request each Church to report progress to the Deanery Chapter after the next Annual Vestry meeting, the motion was carried by a clear majority.

Although differing points of view were expressed, the spirit of the Conference was relaxed and friendly. It is only to be hoped that the Synod debate in October will also be conducted in such an atmosphere of honesty, gentleness and charity.

2CBA FM needs help

Station sailing close to the wind

Strikes, rising prices, the falling dollar, mixed with doom and gloom, have conspired to bring Station 2CBA dangerously close to the wind, according to CBA director the Rev. Vernon Turner. He said continuing mail disruptions have slowed down badly needed letters. Some days only one or two letters arrive at the Station.

Meanwhile the cost of running the

Station keeps rising.

Mr. Turner emphasised that 2CBA is running economically and with extremely good spiritual results, but many accounts remain unpaid. To meet its budget by the end of June, 2CBA needs \$35,000 which could be raised in a few days if "Blue Card" donors would respond to this appeal, he said.

New E.F.A.C. leader

Woman Heads Evangelical Body in Victoria

At the annual meeting of the Evangelical Fellowship in the Anglican Communion (Victoria) last week Mrs Dianne Heath was elected chairman. She is the first woman to hold that position.

Other office bearers are: president, the Rev. John Clarke; secretary, the Rev. Phillip Saunders; and treasurer, Mr John Broadbent.

(NEW LIFE)

"Celebration 85"

— New concept for Central City outreach

Inter-denominational, inner city, in the city

Dr. Leighton Ford is to visit Sydney next September as key speaker in "Celebration '85", a new and major Christian outreach for the City of Sydney.

Some people have wondered, why the need for this outreach? Why is it being called a "celebration"? Why have Leighton Ford? Why is it all being focussed in the city with the meetings at the Sydney Entertainment Centre, Sydney Square and St. Andrew's Cathedral? Is this an Anglican outreach, or are the other denominations involved as well?

The Australian Church Record posed these and other questions to the Rev. Barry George, the Anglican minister who is directing the celebration in co-operation with the Billy Graham Evangelistic Association.

Barry George has a formidable committee behind him. The composition of the committee answers the question about the involvement of the various denominations. Archbishop Donald Robinson is President of the Executive Committee and Bishop John Reid is its chairman. All the mainline Protestant denominations are co-operating. Well known names on the Executive Committee include the Rev. Gordon Moyes, Superintendent of the Wesley Central Mission, the Rev. John Edmonstone, President of the Baptist Union and Sir Harold Knight.



Rev. Barry George

The Committee is studded with the names of prominent Christians, from a string of denominations. There is a total committee of 40 members, but a few names which would be familiar to most readers of the "A.C.R." include Canon John Chapman, the Rt. Rev. A. J. Dain, Rev. John Mallison, Archdeacon Phillip Oliver and the Rt. Rev. Ken Short.

With Leighton Ford participating as the main speaker, and with his record as an evangelist, the main thrust of the outreach would appear to be evangelistic. Barry George agrees that this is so. A major objective is to present Jesus Christ intelligently to as many people as possible in the city, that each may know who He is, what He did, why He came, and have the opportunity to make an intelligent response to His claims.

"But", he says, "the Celebration" is definitely for Christians. We believe that Christians across the face of Sydney will want to celebrate the positive nature of the Gospel."

"This is something of a new approach for Sydney. By combining celebration and evangelism into an outreach, the committee believes that 'Celebration '85' will say to the community at large, not only that God is alive and well, but that the Christian faith offers hope beyond the grave", Mr. George said.

In essence, then, 'Celebration '85' seeks to bring Christians together, while at the same time reaching out to non-Christians.

A lot to celebrate

Barry George says that Christians sometimes forget that they have a lot to celebrate. It scarcely needs saying, but Christians should be constantly celebrating the fact that Jesus is alive. Barry and his committee are setting the stage for Sydney to celebrate that

through Christ we have a new life and new hope.

'Sydney Celebration '85' will share this hope through a city-wide evangelism program which aims to turn this great city back to God.

Apart from the main meetings in the Sydney Entertainment Centre, it is planned that Leighton Ford will speak at businessmen's luncheons, to lunch time crowds in Sydney Square and to meetings of university students.

Between 15th and 29th September, 1985 meetings will be held at the Sydney Entertainment Centre on Fridays and Saturdays at 7.45 p.m. and on Sundays at 3 p.m. It is the largest auditorium in Australia, seating 10,000 people in a "U shaped" format, or 12,000 people when the arena floor is used too.

"We are aiming to fill the Sydney Entertainment Centre with church people and outsiders".

"We are certainly aiming for people who work in the city. This outreach seeks to ensure that people coming to the city between 15th and 29th September next will in some way be confronted with the Gospel", says Barry George.

Because this is a Sydney outreach, the inner city churches are organising their own evangelistic efforts in the months leading up to September. Canon John Chapman, Director of the Department of Evangelism in the Diocese of Sydney, will be spending a good deal of time on inner city evangelism, including a meeting at the South Sydney Leagues Club.

John Smith of the God Squad will be sharing in a ministry to inner city high schools.

George and Rita Galieh, well known husband and wife evangelists and are organising their own program of evangelistic weekends in churches around Sydney prior to September.

Like all forms of mass evangelistic outreach, a lot will depend on the prayers of individual Christians and the activities of Christians in inviting their non-Christian friends to meetings.

Barry George says that Christians are being given plenty of scope to act.

"We believe that the public meetings, like the lunch time meetings in Sydney Square, lunch time meetings in St. Andrew's Cathedral, three twilight meetings in the Lyceum Theatre and the large meetings in the Sydney Entertainment Centre will be largely attended by Christians who have brought along their unconverted friends," he said.

There will be other meetings to which people will receive personal invitations. One will be dinner for members of State Parliament, to be addressed by Leighton Ford. Another will be a luncheon for business people.

Focusing existing resources

There are many forms of Christian witness constantly at work in the city of Sydney. Many large organisations have weekly Bible studies.

The Department of Evangelism of the Diocese of Sydney conducts a number of weekly Bible studies in strategic locations, each one addressed by top Bible teachers.

Barry George is seeking to utilise resources such as these.

"We hope that the Christian groups who meet in the city will see this as an opportunity to reach their workmates with the Gospel", he said.

The Sydney Entertainment Centre has now been operating for more than two years. It is a sophisticated venue, and in terms of auditoria of a similar nature, it ranks on a world scale.

Barry George sees this as a challenge.

"We are planning that the meetings in the Sydney Entertainment Centre will be professionally produced", he said.

"The Australian participants will all be appearing there because of their commitment to evangelism, but we recognise that we have to have top quality people doing a top quality job".

"I hope that no Christian will be ashamed to bring a non-Christian to the meetings in terms of it being a second rate production", Mr. George said.

"At the meetings, the emphasis will be on CELEBRATION, with Leighton Ford as the main speaker. A range of professional and talented artists will support him", he added.

In SYDNEY SQUARE the format will be different. There the emphasis for the day to day city crowds will be music and bands, as well as the Christian message.

The budget for the whole of the outreach is \$400,000. Of this sum, \$125,000 will go to meeting the costs associated with the use of the Sydney Entertainment Centre, including lighting, sound, video etc. In keeping with the policy of the Billy Graham Evangelistic Association, the following principles will apply concerning finance:

- * Leighton Ford will receive no remuneration from the Celebration. He is paid an annual salary by the Billy Graham Association

- * The Executive Committee relies entirely upon the generosity of individuals and churches for the budget income. There are no overseas or outside resources to draw upon

- * At the end of the Celebration a public audit will be made available. Within the concept of an outreach for the city of Sydney, an obvious focus of attention is the inner city.

Inner-city plans

The Executive Committee appointed the Rev. Ronald Johnson, Rector of St. Michael's, Flinders Street, Surry Hills as chairman of a sub-committee of the inner city churches.

Ron Johnson sees the inner city churches, sometimes small in number, sometimes struggling, as an effective force to be mobilised for evangelism.

The tactic adopted by him and his sub-committee is to get the inner city churches to see a common purpose. While individual numbers may be small, there are, in fact, large numbers of Christians who are spread out in churches around the city.

"We want to encourage them in fellowship with one another, to show them that they are not alone", Mr. Johnson said.

"There is a relatively large number of churches involved. We are trying to link up those churches in an encouraging way and to use their smallness as opportunities for the Gospel."

He said that steps so far taken included training days and seminars. The seminars seek to talk about the setting of congregational goals and how to implement them.

Another has been the publication of a newsletter among the inner city churches. One of the aims here is to get these churches to contribute material to the newsletter so that the different churches might pray for each other.

"We want to know what is happening to their churches so that through the spirit of love people might begin to open up in evangelistic ways personally", Mr. Johnson said.

His committee is making people available to go into homes as dialogue leaders, thus giving a renewed impetus to dialogue evangelism meetings where non-Christians can have the Christian message explained to them in a friendly way.

Mr. Johnson explained that Canon John Chapman will be devoting himself extensively to inner city evangelism for six weeks or so prior to September, when

he is booked to speak at about a dozen inner city churches.

He will be encouraging the people in those churches to invite neighbours and friends to come to the Leighton Ford meetings.

"Through the means of dialogue evangelism, personal witness, the John Chapman meetings and through general motivation we are seeking to bring about a situation where the inner city churches are moving towards evangelism NOW. When the time comes for the Leighton Ford meetings, we are hoping that the inner city people will see this as perhaps another Christian event, although a highpoint at which they will want to be present", Mr. Johnson said.

"What we are trying to do is to build up communications, prayer life and Christian encouragement in such a way that people will become open to invite friends. Through the dialogue meetings we are praying that people will be won to Christ, and that as new Christians they will have the enthusiasm to invite THEIR friends".

Mr. Johnson is hopeful that after the Leighton Ford meetings are over his Committee will continue to operate.

"I see a real need for such a committee in the city to act in an ongoing way with evangelism in mind", he said.

Mr. Johnson invites anyone who wishes to contribute to Celebration '85 insofar as the inner city is concerned to contact him at St. Michael's, 196 Albion Street, Surry Hills — telephone 331 2865.

In order to get a further perspective on the inner city, the "Record" spoke to the Rev. David Eastway, rector of St. Clement's, Marrickville.

The congregation there are being strongly motivated towards evangelism through study programs and evangelism.

David Eastway is working closely with the Ministers in charge of local Baptist and Uniting churches. Together they are working towards the Celebration through training, and indeed all the elements of the strategy determined by the inner city committee.

On July 19 there will be a Youth Rally at St. Clement's, as a focal meeting for young people in the "southern" region, with John Chapman speaking and the well known musical group "Cascade" playing.

John Chapman will speak at a combined churches rally on the Sunday evening.

Interdenominational

On the interdenominational side, the mainline churches are giving active support at all levels. This should help achieve the large crowds which will be necessary to fill the Sydney Entertainment Centre.

The Rev. Gordon Moyes of the Uniting Church says: "Sydney Celebration '85, looks like being the interdenominational event of the year. The Wesley Central Mission has committed itself completely to be part of the city wide celebration".

Leighton Ford

And of Leighton Ford himself? While it is possibly true to say that he does not have quite the same dynamic appeal of Billy Graham, Dr. Ford is nevertheless a powerful speaker, evangelist and Bible teacher in his own right. He has spoken face to face to more than three million people and has been heard regularly on the 'Hour of Decision' which is broadcast around the world on more than 850 radio stations. He has been instrumental in bringing thousands to Christ.

The theme of his preaching will be that THERE IS HOPE. Jesus gives us a hope and a purpose in life.

Christians should be celebrating this hope and bringing their friends to celebrate with them.

Gordon Moyes is probably right — this looks like being the interdenominational event of the year! But how much more than that will it be as we see people committing their lives to the Lordship of Christ.

Quick Cuts

John Paul's Bumpy Ride in Holland

Agree with him or disagree, you can't ignore John Paul II. If a Bishop is to be a prominent, visible banner-bearer for the Christian faith and its distinctive standards, then J.P.2 (as some people call him) is a spectacular Bishop. In the ideological turmoil of our time, conservative Christians are under threat both from external Secularism and that internal wishy-washy so-called liberalism that wants to sell out to the attacking forces. The strong, uncompromising stand that John Paul takes on such issues as the family, divorce, abortion and his strong call for social justice and peace have won him wide support far beyond Roman Catholic ranks. The trouble is that the Papacy claims jurisdiction over all baptised Christians and this is a serious "sticking point". John Paul reassessed this

claim even when he joined in an Anglican Service in Canterbury Cathedral 3 years ago. So, while there are serious problems of Authority and Jurisdiction and Doctrine, the plain fact remains that when a Bishop takes an outspoken stand for what other Christians believe, those others are right to applaud such a lead. John Paul has had an easy ride with most of his international journeys but not a strongly individualistic Holland. Leaving aside the disgraceful rioters who exploit any occasion to demonstrate, John Paul has had to listen to some frank criticism by his co-religionists. It is healthy that the faithful should speak up. Before the Protestant Reformation they were not free to do so.

(BERNARD G. JUDD)

Moderator warns British christians

'Your Heritage is at stake'

Preaching at St. Giles Church, Edinburgh, on Assembly Sunday of the Presbyterian Church, The Moderator, the Rt. Rev. David Smith gave a timely warning to christians and gave an urgent call to the Kirk for re-commitment.

Why do Church leaders say that there is an urgent necessity for recommitment among our membership?

For an answer I point you to the fact that there is more evangelism in the world today than ever before. The great world religions are on the march — with one exception, and the one exception is Christianity in Britain.

Recommitment is an urgent necessity among our own membership. At least it is so if we want to preserve the Christian heritage.

Insidiously and cleverly, with political pressure in the right places, and carefully calculated personal support from the right people, a great campaign is in progress to undermine the Christian culture and destroy the Christian heritage of Britain. I believe with great intensity that it is the task of the whole Church to live with such conviction, and to speak with such eloquence, that the Christian case is presented clearly and persuasively.

From time to time I have had the privilege of speaking to some Government Ministers — sometimes of one party and sometimes of another. All of them indicate in the clearest terms that the opponents of Christianity are well organised, have a strong lobby in the corridors of power and exert pressure in high places. So they declare by way of warning; and exhort us to go and do likewise — to rouse the nation and let all

the people know what is necessary to preserve the Christian way of life.

But what, you may ask, is at stake? One is tempted simply to answer: "Everything". That is true. All that we have grown up to take for granted in a Christian country.

To be more specific about it, the whole attitude to home and family life is at stake. The freedom to choose your way of life and work, how you will earn and spend your money, how you will educate your children and what values you will offer them — all that is at stake.

Your freedom to think your own thoughts and express them, to choose your form of Government, to move freely within your own country and travel beyond its bounds at will, all that is at stake.

The whole structure of a compassionate society in which the strong care for the weak, the young feel loving responsibility for the aged, and the healthy will provide for those who are crippled — all that is at stake.

Yes, and our freedom to worship God, to find help, strength and forgiveness in and through Jesus Christ, the support we know in the fellowship of the Christian Church, where there is trust between friends, the comfort of the Sacraments and of Scripture, all that is at stake.

(LIFE & WORK)

Ethiopian Government's Change of Mind

Ibnat, Ethiopia (EP) — More than two-thirds of the 50,000 Ethiopian famine victims who were forcibly evacuated in early May from Ethiopia's largest feeding camp by local authorities, have returned to the camp, according to Western relief officials.

After the first two days of resurrected relief operations at Ibnat, officials from World Vision reported that nearly 35,000 famine victims have been re-registered at

the camp and are once again receiving assistance.

The reopening of the camp follows an agreement between World Vision and the Ethiopian government to ensure that the famine victims are restored to health before being sent back to their farms in the Gonder, Tigray and Wello districts to begin the planting season. Ethiopia is now entering its season of "long rains".

(EPNS)

Prohibition Bill continued

"The English House of Commons has recently debated this subject and overwhelmingly endorsed a Bill to prohibit experimentation", he said.

"Quite simply, the Bill seeks to prohibit experimentation on human embryos in Australia, that is those created as a result

of in vitro fertilisation, and to prohibit the creating of human embryos for experimentation."

For a person engaged in prohibited experimenting, Senator Harradine's Bill provides for a penalty of \$20,000 or imprisonment for four years.

WORLD

South African theologians under fire

Boesak's theology denounced as unreformed

(Orange Free State, South Africa) The theology of Dr. Allan Boesak came under heavy fire recently in the inaugural address by Dr. J. H. Smit on the occasion of his inauguration as professor of missiology at the University of the Orange Free State.

Calling Boesak's use of the bible superficial and unreformed, Smit declared that for Boesak the core message of the bible is Jesus as Liberator, whereas Reformed theology insists that the key to Scripture is the message of Jesus as Redeemer. Boesak emphasizes psychological, socio-political and economic liberation, and sees sin as residing in social structures and oppression. But the Bible, according to Smit, teaches that sin is first of all a break between God and man. He charged Boesak with allowing the situation to dominate his theology.

(IRS NEWS EXCHANGE)

Funding Death

Journalist says China uses U.N. Aid for forced abortions

Peking, China (EP) — By Peking's calculation 53 million abortions have been performed in China during the past five years as part of a national campaign to limit population growth. Through money given to the United Nations Fund for Population Activities, the U.S. government supports this campaign.

Mosher said pregnant women, many close to term, are coerced into having abortions. "It might be subjecting [them] to exhausting morning-to-night 'study sessions', levying heavy penalties on them and their families, and actual incarceration of those who still proved recalcitrant," he wrote. "Nor does the description 'voluntary' adequately encompass the reports that have come out of China in the years since then of pregnant women being handcuffed, thrown into hog cages and taken to the operating tables of rural clinics."

Mosher said some children are killed during birth by an injection while still in the birth canal, or by strangling when they emerge. "Since the baby is still partly in the womb at this time, this is not considered to be infanticide but merely abortion," he wrote.

(EPNS)

American Evangelicals take a strong line

NAE Condemns Homosexuality, Gambling, Pornography

The National Association of Evangelicals (USA) took strong positions against homosexuality, gambling and pornography in resolutions passed March 7 during its 43rd annual convention held in Los Angeles.

The resolution also stressed the importance of compassionately proclaiming the good news of forgiveness to those involved in homosexual practices, and urged accepting them into fellowship "upon confession of faith and repentance" from the sin of homosexuality.

The resolution concluded by urging "Christians everywhere to seek ways to minister more effectively to both the victims and perpetrators of obscenity and pornography".

(EPNS)

Scientology's \$39 million bill

Fraudulent Promises Proven

Portland, Ore (EP) — Hundreds of Church of Scientology members rallied here May 19 to protest a fraud judgment against the church. A jury awarded \$39 million to ex-member Julie Christofferson Titchbourne, 27. Titchbourne claimed that the church and its founder, L. Ron Hubbard, made fraudulent promises to improve her IQ and eyesight.

Hubbard, who has not been seen in public since 1980, did not appear for the trial. A default judgment was entered against him, meaning that he is liable for damages to Titchbourne arising from her nine-month involvement, ending in 1976, with Scientology.

At least six former Scientologists testified on Titchbourne's behalf, including a former personal secretary to Hubbard, Laurel J. Sullivan. Sullivan testified that despite a 1972 church policy statement that Hubbard did not accept income from Scientology organizations, Hubbard used a Liberian corporation to collect fees "in tens of thousands of dollars" per month from Scientology reserves. Sullivan said Scientology organizations in Europe and Africa funneled reserve funds to the Liberian corporation, Religious Research Foundation, through banks in Luxembourg and Liechtenstein. Hubbard then billed the foundation for services and the foundation transferred funds to Hubbard's personal bank accounts in Switzerland and Liechtenstein.

Martin L. Samuels, former head of Scientology in Portland, testified that much of his 1979 testimony against Titchbourne was false, and that Scientology witnesses were coached by the national office to lie.

(EPNS)

English Evangelical's Appointment

Bishopric for Colin Buchanan

Canon Colin Ogilvie Buchanan, Principal of St. John's College, Nottingham, since 1979, is to be the new Suffragan Bishop of Aston, Birmingham.

Canon Buchanan, who is 50 and has been an academic throughout his ministry — apart from a curacy at Cheadle, in the early 1960s — succeeds the Right Rev. Michael Whinney, the new Bishop of Southwell.

As a liturgical expert par excellence — he is editor of "News of Liturgy" and has been a member of the Liturgical Commission since 1964 — he has been enlivening the General Synod for the past fifteen years with his remarkable powers of oratory and lightning delivery — never more so than in the sessions which led up to the publication of the Alternative Service Book.

For the past fourteen years, until a few weeks ago, he was Grove Books — a name which he admitted was "a thinly veiled title of Colin Buchanan." The first of the well-known booklets appeared in 1971.

But earlier this month it was announced that Grove Books, struggling against financial difficulties because of its rapid growth and lack of capital to support the necessary stock, had formed itself into a charitable company — Grove Books Ltd.

Canon Buchanan, son of an academic, was educated at Whitgift School, South Croydon; Lincoln College, Oxford; and Tyndale Hall, Bristol. In 1964 he joined the staff of the London College of Divinity, which later became St. John's College, Nottingham, and held a number of posts, including Director of Studies and Vice-Principal, before he became Principal there.

(EPNS)

REVIEW

Church growth in Scotland

Episcopal Church growing faster

The Scottish Episcopal Church is the fastest-growing denomination in Scotland, according to a new survey on church attendance north of the Border.

Though membership of the Episcopal Church has fallen by three per cent, (which is the average rate of decline across the denominations), its attendance has risen by nine per cent — with a "staggering" increase of twenty three per cent, in child attendance.

In the Church of Scotland membership has declined by five per cent, adult attendance by two per cent, and child attendance by three per cent. But the Scots in general still go to church more regularly than their fellow-Christians in England and Wales, reveals the survey, *Prospects for Scotland**. It was published on April 20 by MARC Europe, a research organisation which is part of World Vision, in co-operation with the National Bible Society of Scotland.

The census, based on returns from seventy-five per cent of churches of all denominations, shows that seventeen per cent of the adult population — one in six — attend church every week, compared with nine per cent in England and thirteen per cent in Wales. And, in spite of its slide, the Church of Scotland still has the second-highest number of adult Sunday worshippers (266,000). The Roman Catholics top that figure just slightly (287,000).

The north-east of the country is the area where the Episcopalians are strongest. "The north-east is the major region where it is most difficult to tag the Episcopalians with the colloquial name for them in some other parts of Scotland, 'The English Church'," says the geographical section of the report.

In Edinburgh, it observes, the native strains of Episcopalianism are diluted by the English presence. That Church's greatest strength and growth are in "the very different clime" of Edinburgh.

"Incidentally, the apparent growth of attendance in what appears (not least in Edinburgh) to be a very middle-class Church with an upper crust seems to raise questions about whether some churchmen worry too much about 'middle-class' characteristics in church life."

(CHURCH TIMES)

Missionary Breakthrough

Burmese missionary reaches original Buddhist tribe in Burma

Arakan State, Burma (EP) — A Burmese missionary has effectively penetrated the hostile Rakhine tribe with the gospel, according to reports by Christian Aid Mission. Ronald Lalthaniana, director of the Evangelical Churches of Burma, reports that missionary Zun Ceu, who went to the Rakhine tribe in Arakan State in May of 1981, has documented more than 400 conversions to Christ since that time. These conversions come from the "original" Buddhist tribe, which claims to have first brought Buddhism to Burma.

Scripture Union's work has been growing rapidly in Malaysia since 1968, with over 43,000 people using S.U. notes. Some of the latest developments include the introduction of senior high-school Bible study notes in conjunction with Intervarsity Fellowship, the establishment of Inter-school Christian Fellowship groups in schools, and the expanding of S.U.'s work into West and Central Malaysia.

Scripture Union's new General Secretary, Paul Hidayat has experience in literature work, as well as business training. "He is visiting church groups on behalf of S.U. and in the last 6 months, found 40,000 new subscribers!"

One of the biggest problems facing Mitsuru and his staff is the Moslem presence which accounts for 80% of the population. "The official religion in Malaysia is Moslem and the constitution does not allow them to become Christians. There is freedom of belief but no freedom to convert people to your belief," Mitsuru said. If a Malayan becomes a Christian, he is thrown out of his village.

Christians given TV time

Yugoslavs prepare unprecedented series

The *Scientific Programme* of the TV Belgrade, a major Yugoslav TV network, is preparing an unprecedented series on several religious communities in Yugoslavia. Included in this are two 50-minute programmes, one each on the Pentecostals and the Baptists, soon to be aired in the spring. A Sunday morning worship service has been filmed in the church in Osijek where Dr. Peter Kuzmic is pastor, as well as some lectures in the Biblijsko Teoloski Institut which he directs. (Kuzmic is a member of Lausanne Committee for World Evangelisation and of the Executive Committee of World Evangelical Fellowship's Theological Commission). Since this is the first time such a programme has been made in Yugoslavia, there is great interest among the population which lacks information about Protestant churches, which constitute only 0.9% of the total population of 23 million. Four years ago, Dr. Peter Kuzmic and several other religious leaders appeared in two programmes in which religious leaders, leading Marxist sociologists and philosophers of religion were interviewed. This and the present series of programmes are an exception for the socialist countries where Christians generally are not permitted public exposure through the media.

(KESTON COLLEGE)

Malaysians turning from Islam to Christ

Scripture Union Staff Worker Reports

Over the last 300 years, the number of Christians in Indonesia has risen from 2% of the population to 10% in 1985. This growth rate is because many people are turning from Islam to Christianity according to Rev. Mitsuru Iwai, Scripture Union's Associate Executive Secretary for East Asia.

Mr. Iwai and his wife have just spent a month in Australia to report on the situation in South East Asia and to observe S.U.'s work in Australia. Mr. Iwai has worked for Scripture Union in Indonesia and Malaysia for the last two years alongside Rev. David Chan, the S.U. Regional Secretary. Before working for S.U., he was a student at the All Nationals Bible College in Britain and pastor of a Japanese church in South America.

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Your Responsibility or ours?

As I sit here attempting to write this column I am conscious of failure. This morning I said something to my wife which was completely wrong, but I firmly believed it at the time and in so doing I saved myself a lot of guilt and effort. It all began when my son and I sat up through the night watching the Australian cricket team on television playing in a limited over match against England. We thoroughly enjoyed the match and wearily collapsed into bed at about 4.30 a.m. on Sunday morning.

Sleep came quickly, especially in the knowledge that Australia had won and that, for the first time in many weeks, I did not have to take a Sunday morning service and I could sleep in. My wife and daughter had not watched the match and they were well and truly asleep by this time.

At about 9.10 a.m., my anxious daughter roused me into reluctant consciousness: "What time is Family Service, Dad?" Well, as you can probably guess we had slept past the time for getting ready. I had "failed" to set the alarm — of course I never intended to do so. I wasn't going, but I knew Chris and Alison were going. In my sleepy state, before returning to it, I apologized for not setting the alarm and getting them up but commented: "You really have to take responsibility for your own arrangements" (or words to that effect). I then collapsed back into a snug and guiltless sleep.

Now, my wife and daughter took my comment very well, but I'm not too pleased with it. In our family relationships, it is true that we have our individual concerns and responsibilities, but there is a great danger in over-emphasising this fact. We can easily come to the point where we divest ourselves of all concern and responsibility to provide mutual encouragement and support for each other. "You must look to your own needs and concerns — you must take responsibility for your own arrangements. I will look to mine".

There is some truth here, but it can easily be taken too far. Family members need to work as a team. They require a careful blend of separateness and togetherness, a mixture which avoids the unhelpful characteristics of either extreme. Because we love and are committed to minister responsibly to each other, we can never totally divorce ourselves from each other's needs and activities.

This becomes clearly apparent when times of crisis arrive. A serious illness which attacks the physical, emotional and spiritual well-being of a family member cannot be regarded as the sole responsibility of the troubled person. The awareness of relationship responsibilities and of opportunities for support and service is a critical factor in effective marital and family coping strategies adopted in the face of the crisis.

A study by Colleen Johnson, at the University of California, investigated the impact of illness on late-life marriages in which either a husband or wife was recuperating from a period of time spent ill at hospital ("The impact of illness on late-life marriages" *Journal of Marriage and the Family*, 1985, 47(1), 165-172). The results of the study are grounds for a great deal of encouragement.

Most of the couples studied were highly satisfied with their marriages and saw their relationship as a significant source of support during the crisis. Eighty-three percent of the couples said that their spouse was the person they would usually turn to for help with their problems and 68% said that they shared most interests and activities.



Alan Craddock

Johnson concludes: "When a husband or wife is recuperating from a hospital stay, the marriage seems to avoid the effects that illness and impairment generally impose on intimate relationships . . . (and) bears up well when social support must be provided on a long term basis . . . (Also that) old age is a time when being married provides a significant relationship for which there are few substitutes."

If a couple are to enjoy such benefits in their relationship, at any stage in their married lives, it is not appropriate for either of them to claim that problems are a matter of sole responsibility. In counselling I have sometimes observed couples who make this error. It can occur in one of two ways.

First, there is the situation in which the sick or troubled person says: "This is my problem, I don't want it to be yours and I don't want to be a burden on you." In saying this they cut themselves off from help and actually impose an enormous burden composed of feelings of frustration and helplessness upon an anxious and concerned partner.

Second, there is the opposite situation in which the healthy or untroubled partner says: "This is really your responsibility — it will be better for you to grapple with it without becoming dependent upon me or evading your responsibilities." Being on the receiving end of a statement like this can make you feel very lonely and desperate. To need your partner's help is not to be weak or irresponsible. Of course, there are problems associated with irresponsible forms of over-dependence, but one does not solve such problems by cutting off all help and by avoiding any form of involvement which can be seen as supportive.

There can be little doubt that Christian marriages and families need to involve a significant sense of mutual concern and mutual ministry. This is in stark contrast with the trendy individualism which is current in our society and which threatens to rob human relationships of their greatest resource: That is, the complementarity of different persons (with their various needs, strengths and insights) which strengthen their joint effort to live loving and mutually satisfying lives. Complementarity is only a strength when where is a joint recognition of the need for a sharing of effort and for mutual service. We need to work as a team in areas of routine as practical and trivial (?) as helping each other to get up on on time or in more significant areas of life such as coping with illness or tragedy.

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LETTERS

Dear Sir,
I am not a controversialist and I have invitations to enter the current controversy in Sydney over the ordination of women. But in your issue of May 6 you draw me into it. You cite me for the view that *kephale* may mean 'origin' and go on to suggest that Dr Wayne Grudem has shown that this is false. You say that evangelical scholars have taken up Bedale's idea without checking it. Perhaps I should make a few comments.

First, I have not seen Wayne Grudem's work, but I know him for a fine young scholar. If, however, he argues that Bedale was trying to prove that a normal Greek *kephale* does not mean "head" in the sense of ruler he has misunderstood Bedale. That scholar was not trying to establish the secular meaning of the word; he was writing an article on "The meaning of *kephale* in the Pauline Epistles." In making the point that biblical Greek has some distinctives of its own he reminded his readers of what he took to be the consensus on *kephale* in non-biblical writings. Why would he cite evidence for what he thought no one doubted?

And with reason H. Schlier has a comprehensive survey of the secular use of the word in the *Theological Dictionary of the New Testament*, vol. 3, where he concludes "it will be seen that in secular usage *kephale* is not employed for the head of a society" (p.674), exactly what Bedale was saying and as the German original was published in 1938 it is not correct to see the idea as no older than thirty years. R. C. Dentan finds the biblical use of "head" for head over others "apparently unknown to secular Greek" (*Interpreter's Dictionary of the Bible*, 2, p.541). Liddell & Scott do not find such a usage anywhere, though they give good coverage to the word. Conzelmann says that in secular Greek '*kephale* does not denote the 'head' of a community' (*Commentary on 1 Corinthians*, p.183,n.22; he cannot find the usage in 1 Cor. 11:3 in either the Old Testament or classical Greek). We should be clear that the idea that "head" is not used for head over people in secular Greek is not an idiosyncrasy of Bedale's, but is the normal scholarly view.

That *kephale* can mean "source" is, I think, clear enough. For example, in an Orphic fragment entitled in Liddell and Scott we read "Zeus is the *kephale*, Zeus is the middle, from Zeus all things are completed." I do not see why *kephale* should be taken to mean anything other than "source" or "origin" here. We should also notice that Paul twice speaks of Christ as "the head, from whom . . ." (Eph. 4:15; Col. 2:19). What does *ex hou* mean but source? I do not wish to prolong this letter so I refrain from going farther.

The view of 1 Cor. 11:3 that Bruce has put forward is found in *The New International Dictionary of New Testament Theology*, 2, p.160, in the *Illustrated Bible Dictionary*, 2, pp.615-6, in C. K. Barrett's *Commentary on the First Epistle to the Corinthians*, p.248, and elsewhere.

I simply wish to make two points, sir. The one is that it is the normal scholarly view that *kephale* in Greek generally is not used of headship over people, the other that there are competent scholars, evangelical and otherwise, who see "origin" as the most probable meaning in 1 Cor. 11:3.

The issue is not clear cut; there are arguments on both sides. It would be better to weigh them calmly than to proclaim in large headlines "Head means 'authority over', never source", to say things like "With this behind us . . ." and to accuse those who have a different opinion of reading things into Scripture. If Wayne Grudem has something new to say, by all means let us examine it with open minds. But it is a pity to announce that my young friend has "finally dispelled" ideas widely held by some of the foremost scholars of our day before his contribution has been subjected to careful scrutiny.

Yours sincerely,
Leon Morris,
Doncaster

Dear Sir,

It is difficult indeed to do lead reviews of books which offer wholehearted support to one's own position and especially in a contentious issue.

But Grudem's book was reviewed (ACR May 6 pp1, 12) with as much restraint as a crow feasting upon early morning carrion.

It may have been prudent to allow Grudem's conclusions to be tested by the bench of New Testament scholarship, a process in which Grudem himself participates in his judgment of Bedale and to which he hopefully submits his findings.

I do not doubt that Grudem has a point to make but it is hardly substantiated by the

ravenish celebration on each of his '2336 examples' of *kephale* in ancient Greek literature. I presume for instance that the reviewer is free from his own criticism of Bruce, Morris and others that they 'just simply accepted the point made by Bedale without, presumably, checking it out'.

About Dr. Raoul Mortley's paper and the 'Macquarie University Findings', Dr. Mortley put forward a view of Gal. 3:28 in which he questioned whether it held any social implications. I consider him to be incorrect in relation to Paul's use of these common ancient ranking divisions and a more helpful way forward was given by Prof. Edwin Judge the next day in his paper 'The Churches and the Teaching of Paul on Women'. The social aspects are clearly outlined and also belong to The 'Macquarie findings'.

I hardly think any of the information warrants the 'ordination bombshell' headline though it adds some new fragments to a very sensitive and human issue.

A final note about Grudem's '2336 examples' of *kephale* which never mean 'source' or 'origin'. There is another way to approach Paul's use of words. It should at least be asked if he is creating a new metaphor or giving a new sense to the word to throw some new light on the gospel. Paul appears to do this from time to time and scholars often resort to this argument to point out the distinctiveness or uniqueness of Paul's thought. And rightly so but it is always a fine line of judgment involved in the choice of nuance or meaning of words in ancient texts.

The 'Macquarie findings' themselves have occasionally turned up other 'unique' instances of these words or ideas from other ancient Greek sources, sometimes vindicating one's judgment about a particular usage in the New Testament sometimes not but always urging caution and balance in one's conclusions. This applies especially to such a profound 'Pauline' expression as Gal. 3:28 where it is now innovative usage rather than form which is the point of focus.

Yours sincerely,
Dr. Peter Marshall
Director
Zadok Centre

Women's ordination

Dear Sir,

I welcome John Woodhouse's article on women's ministry (ACR, May 6) as the best contribution to the "Why not?" case ACR has carried.

Dr. Woodhouse sees correctly that headship is not to be limited to secular understandings (with thankfully no reference to computers!) but rather than be viewed primarily in terms of how Paul employs the term, and the implications the Apostle develops from that. In this light, the concept of headship is radically redefined and applied by Paul. In John Woodhouse words "Headship, properly exercised, takes the initiative in self-sacrificial love". The debate over "origin, source" versus "authority" has long been a red herring.

Headship, in Pauline terms, therefore becomes a responsibility strikingly parallel to the responsibility all Christians carry — to love one another as Christ loved you. The issue between the for and against cases comes down to whether men carry the primary responsibility. Is Dr. Woodhouse suggesting women have a lesser responsibility to act in a self-sacrificial manner? I would argue that the distinctive preface to the discussion of relationships in Ephesians 5:21 "Submit to one another out of reverence for Christ" indicates that for Paul the responsibility is fully mutual.

When carried over to congregations, the principle "responsibility carries authority" does not decide the issue, for all carry a responsibility, the burden lying particularly with the mature, whatever their gender. I agree with Dr. Woodhouse that there needs to be order in relationships of both marriage and congregations. I would suggest however that such order is not necessarily determined by a generalised principle of gender, but is rather a more individual matter depending upon gifts and circumstances.

Dr. Woodhouse's proposal that 'deceived' in 1 Tim 2:14 be understood as 'usurping' is quite strained. The word is better understood in the context of the problems with false teaching in Ephesus noted throughout the Epistle.

On a more general level, it is not strictly fair to say the issue is a question of accepting Biblical authority. For many committed evangelicals it is a question of what the Bible actually does or does not say. In this respect it is misleading of Dr. Woodhouse not to mention in his summary of the "for" case the fact that there are alternative exegetical conclusions of the key texts which call for consideration.

One final note. The ACR report of the Macquarie University seminar does no credit to the paper. Dr. Raoul Mortley's paper was in no way 'a case in point', and was, I suspect, delivered with a tongue firmly in cheek. The

bogy of 'allegorical interpretation' is no real threat on evangelical horizons. The ACR seems to be making a habit of setting up paper men, knocking them down, then claiming the battle has been won.

Yours sincerely,
Tim Harris
Springwood

Dear Sir,

Men have led the world and the Church for as long as history, and doubtless the bishops and archbishops will have their way, but until Women's Ordination came into prominence and I read the pompous articles against, it had never troubled me personally. I prefer to be a woman, one of the majority who prefer their partner to shoulder his responsibilities, but when it comes to the faith — that is something no fallible man can give nor take away. That is where the word "subjection" which means

"inferiority" in any dictionary, makes me boil. In all other ways I prefer to be feminine. The "Case Against the Ordination of Women" (ACR 6.5.85), though approached with considerable tact, the subconscious thought breaks through. Note the downgrading of women in this example: "In Genesis 2:18-25 we read of the formation of the animal kingdom and of woman". Apparently Man is on a different level — a different species. Was not Creation on a rising scale and Woman came last — the more spiritual as has been demonstrated in Life's Reality throughout the ages. Men need women's attributes — desperately. Men congregated together in a womanless society tend to degenerate. The Reality is that women lift his sights and his ego, calm troubled waters in the home, gentle his harsher character with sacrificial love. Most real men acknowledge this and thank God for the gift of a good woman who has helped him to a place in the sun. Consequently when we read pompous Doctrinaire by churchmen, it is obvious they have missed the Reality which Christ demonstrated when he sent women from the Empty Tomb to announce the Risen Lord to his fearful disciples.

There is an old French legend — somewhat gruesome, but with a lesson. A foolish young man, entrapped by the devil, is persuaded to bring him his Mother's soft warm heart. So he made his way home —

Killed her, and took the heart and fled
From the little house in the vale,
Fled distraught through the wind and the gale;
And as he was running, he stumbled and fell,
And the heart lay there on the ground as well,
And the heart was saying soft and small;
"Are you hurt, my child, are you hurt at all?"
Yes, we are . . .

Yours sincerely,
Phyllis Creasey
Clontarf, Qld.

Dear Sir,

In what I have read in your coverage of the debate concerning the ordination of women, I have as yet seen no admission of the following.

There appears to be a logical inconsistency in attempting to critique arguments in favour of women's ordination according to the Bible; while failing to critique the current model of ministry in the same light. I would suggest that, while there are very understandable historical reasons for ordination more or less as it now exists, there is no real biblical justification for it, nor for the current model of a one-man ordained ministry in any community of Christians.

I can see no very strong biblical reason for precluding women from participation in any activity of ministry (including celebration of the sacraments), except the teaching of the word. The spiritual responsibility of men could still be preserved, while women took such an active role, if the implicit — and erroneous — equation of an allegedly biblical view of ordination with current Anglican practice was corrected.

Yours sincerely,
Mr. S. M. Lake,
Adelaide.

Dear Sir,

Congratulations on the special edition of ACR, featuring the Ordination of Women (6.5.85).

This edition with its two outstanding articles, "Head" means "authority over", never "source", and "The Ordination of Women" by

John Woodhouse has made an outstanding contribution to the ordination of women question, and I might add, the upholding of "The Faith once delivered to the Saints".

It shall be of more than passing interest to await MOW's response. Will they admit to Dr. Grudem's Survey being correct? The Whole debate centres around this "Headship" understanding. Over to you MOW.

Again congratulations on a very memorable and courageous edition of ACR.

Yours sincerely,
Alan Barron, Modbury Nth

Don't overlook the differences

Dear Sir,

Nairobi Diplomat, Matthew Neuhaus (Letters 6/5/85), maintains that the Queen's position as head of the Church of England as well as the head of state of Australia puts her in potentially a more powerful position of spiritual "dictatorship" even with regard to Australia than the Pope could hope to have.

Which is a distortion of the truth, for the Queen does not in any way, presume to represent daily (as does the Pope), nor does she claim to be infallible in spiritual matters, as does the Bishop of Rome. Looking at the potential aspect, which Mr. Neuhaus puts forward, her majesty has never in any way tried to introduce doctrine or influence her subjects whatsoever in their spiritual thinking. On the other hand, Roman Catholics are compelled (under threats of excommunication) to accept whatever bulls, doctrines and decrees that are forthcoming from the Vatican.

Mr. Neuhaus' claim that the Pope has to be a priest and to have studied well the scriptures, which makes him a spiritually minded man, is also open to debate. For many there be who study the Bible (for one reason or another) but who are in no way "spiritually minded". Marx and Lenin both knew the Bible well, yet without any claim of being spiritually minded. As to whether the Queen or the Pope is the more spiritually minded, it is left to the individual or the judge.

In complaining about the tone of the editorial (which was the subject of his letter) Mr. Neuhaus states that it does not help the development of fellowship with Roman Catholic brothers, while agreeing that "differences" must be expressed, this we endeavour to do, in love. Yet we are accused of being lacking in a deep and sincere affection towards our brothers when we point out to them "such differences". Which differences (based on spiritual convictions) cannot be compromised in any way. The main obstacle towards fellowship between Anglicans and those belonging to the Church of Rome, is, without any doubt, the acceptance of bible teachings as against bulls, doctrines and decrees as laid down by the Pope of Rome, which appear to be at variance with bible truths.

Love? Yes. But Compromise? No.

Yours sincerely,
F. Bourke
Clontarf, Qld.

Religious division

Dear Sir,

I am concerned about the use of Totemism by the present Federal Government to partition our continent on religious lines.

I have always understood Article 116 of our Constitution to outlaw "establishment of religion" and religious grounds being used as a basis for any action for preferment among the Citizens of our Commonwealth.

As "Totemism" is a religion, even though a primitive one, the present action of the Federal Government to establish it as the basis of the handover of Ayles Rock, must be unconstitutional.

It is Totemism today but what next?

Yours sincerely,
Charles H. S. Thomason (ThL)

Banks and credit

Dear Sir,

If I am correct in inferring from Mr. E. T. Rock's silence that he is unable to find any instance of a bank creating credit this should be helpful to any of your readers who may share the prevailing haziness about economics.

The illusion that banks can create credit is very widespread. As far as economics goes we are still in the dark ages.

Yours sincerely,
W. A. Dowe
Lakemba

Editorial

Regional Racial Discrimination

Has our racial discrimination gone too far, or has it come too close?

The time is with us when christian denominations, local churches and para-church groups will have to re-read the missionary manuals.

Over the centuries the turbulent saga of christian missions has continued in locales that range from the bizarre to the beautiful. But discrimination exists.

The relentless love of christian men and women, moved by God, has been shown in the cities and the isolated regions, the centres of commerce and the disease and poverty stricken areas. But discrimination exists.

Great acts of compassion, years of sacrifice and the generosity of many has seen new languages learned. False religions, christian perversions and heresies have been identified and opposed. The great doctrines of the Bible and the love of God have been declared to almost every tribe, race, nation and tongue. But discrimination exists.

Much money has been given. A vast array of people in different professions have been trained. The result is that people the world over have been gospelled. But discrimination exists. Prayer has continued to be offered for missionary work. Jesus' great commission has been taken up by many. Australian christians have prayed earnestly for the work, the work overseas. We thankfully witness prayer in churches, in special evenings and even weekends of prayer, for the work overseas.

But now, the blind spot that exists under our very noses deserves much closer attention. The discrimination in our thinking exists when we concentrate on those overseas and ignore the very same people when they migrate to Australia.

Areas within the great metropolitan areas of Melbourne and Sydney contain significant and diverse racial groups of such

proportions to warrant immediate action in evangelism and christian nurture. It is ironic that those sometimes include people from countries closed to missionary agencies and the gospel.

Prayer must now be offered for the discrimination that sees local congregations ignoring the men, women and children of other nationalities living within our parish boundaries.

Attention needs to be drawn to the fiction which says that other religious ideas and beliefs are "off limits". That is not the case when we send our missionaries overseas.

A tough love is called for to communicate the glorious love of God and to provide a helpful and adequate means to teach the Bible in other languages.

We pray for our missionaries and their sense of isolation and ostracism. Now we are faced with a similar possibility in our own community. Will we discriminate in situations in which we pray that *missionaries* will not?

Reformed, evangelical christians with special skills and abilities in other languages and cultures should be encouraged and assisted into ministries to other language and racial groups with the same vigour that our denominations encourage overseas missions.

The returned missionary, the converted overseas student or the migrant who has settled here should be given every opportunity to develop a caring evangelistic and nurturing ministry right here in our own backyard. A backyard that we now have to share with many others.

Our racial discrimination must stop. We can no longer feel at ease with the work amongst other people, other races and other religions when these very same people have been invited here to live. We must minister the Gospel to them, now, and not just to the descendants of the Anglo-saxons. Our racial discrimination must stop.

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CAMPBELLTOWN, N.S.W. 2560.

Applications will close on 30th June, 1985



Loving God

Lesley Hicks

Do I love God? Well, of course I do! I'm a Christian after all — have been for years. How do I express that love? Charles Colson tells in the introduction to his latest book *Loving God* (Marshall's paperbacks, UK, 1984, \$5.95) of asking some of his more experienced Christian friends that latter question and finding their answers unsatisfactory.

He had been overwhelmed by a new awareness of the absolute holiness of God, and thirsted for more of Him. He genuinely longed to know the secret of loving God, but, groping for answers, his friends suspected a trick question. "That did it. The cumulative effect of my survey convinced me that most of us, as professing Christians, do not really know how to love God. Not only have we not given thought to what the greatest commandment means in our day-to-day existence, we have not obeyed it. And if this was true for individual believers, what were the ramifications for the church? Perhaps the reason the church was so ineffective in the world was that it had the same needs I did." (P. 15-16)

Theory into practice

"My question then, for individual believers and thus the church, is this: do we view our faith as a magnificent philosophy or a living truth; as an abstract, sometimes academic theory or a living Person for whom we are prepared to lay down our lives? The most destructive and tyrannical movements of the twentieth century, Communism and Nazism, have resulted from fanatics singlemindedly applying fallible philosophies. What would happen if we were actually to apply God's truth for the glory of his kingdom?" (P.16)

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"Debate will take time"

Principal says

"The great debate on women's ordination is really a debate about how to interpret the Bible" Dr. Peter Jensen told the Autumn School of Theology at Moore College during May. "The whole debate will take time", he added, "because massive issues are at stake."

Dr. Jensen was summing up after a two day conference attended by more than 50 clergy and church workers. The Conference topic was "Personhood, Sexuality and Christian Ministry in Theological Perspective". Papers were delivered by members of the College faculty and were described as an attempt to work through the issues with the help of all present. It is hoped that all papers will eventually be published. Archbishop Robinson was also invited and delivered a paper on "Tradition", in which he raised a number of issues that he believed needed to be addressed by scholars.

The Conference was opened by Dr. John Woodhouse with a paper on "The Use of the Bible in Modern Controversies — a Watershed among Evangelicals?". In it he discussed the issues which are dividing evangelicals at the moment concentrating on the matter of women's ordination. He showed that reputable evangelical scholars who were divided in the innerness debate were together on this issue while others who agreed on many matters were opposed over the women's issue. The paper set the scene of women's ordination.

In his summation of all that had

occurred Dr. Jensen emphasised that the key area where more study was needed was Christology. He said that we need to do much more study on the Person and Work of Christ. Taking up the issue of tradition raised by Archbishop Robinson he said that he believed that conventional theology may lead to a better understanding of authority which would be helpful in evangelical disagreements. To confront secularism, which he claimed was a parasite feeding off Christianity, he said that we need clergy who are assured in their faith in God and we need a reformation in our attitude to the Word of God. "The great task of our time," he added, "is to work out who Jesus is." To do this no text can be suppressed he said, alluding to the current debate. "Our commitment as evangelicals is to the Bible and the whole Bible, not parts thereof."

Suggesting that it is arrogant to ignore the testimony of former generations he concluded by stating that the issues at stake are so great that it will take time to work it all out. While we need to be radical and seek justice we need to be aware that the whole question of what ordination is needs review and the whole question of the relationship between men and women is at stake. His concluding remark, which is a timely reminder in the present debate, was "We have everything to offer to the world if we remain true to the tradition of Jesus Christ. And we should maintain that loyalty no matter what the world may think of us."

Former Senior Chaplain gains doctorate

Australian College of Theology Award



Lt. Col. Douglas Abbott

Education at Sydney Teachers College.

Born in Ryde NSW, Dr. Abbott was educated at Boronia Park Public School and Drummoyne High School. He served in the RAN in World War 2 and was on active service at age seventeen in Corvettes and at forward Naval bases in Papua New Guinea. Following training under the post-war CRTS scheme at Moore College, and a period in the Parish of Ryde, he was Commissioned in the RAACHD of the Australian Regular Army in 1955.

Dr. Abbott began his research in Anglican Mission education in the early 1970's while serving on the Headquarters of the Pacific Islands Regiment in Port Moresby. In 1976 he was awarded a Churchill Fellowship for military studies in Canada, USA, UK and Europe.

The Australian War Memorial has recently awarded Dr. Abbott a grant to write the history of the Chaplains General of the Australian Army, and he is now beginning that research.

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ADDRESSING THE NON-CHRISTIAN MIND WITH THE GOSPEL Part 1.

The kingdom of love relationships

Apologetics is the art of communicating the gospel to persuade non-Christians to show repentance towards God and faith in Jesus Christ. This process essentially means telling the gospel story in such a way that it will best challenge the non-Christian's sinful self-rule. Our sinful self-rule has not changed since the Fall, but how we think about it does change. Apologetics seeks to show clearly how the gospel still says to our generation, "stop, go back to Jesus Christ".

This is offered as the first of an occasional series to help in evangelism.

How do you feel when your non-Christian friends ask you difficult questions about your Christianity? Do you feel like a Toohy's to wash away the sense of frustration and uselessness? How does one go about convincing non-Christian people of the truth of Christianity? How does one make Christianity appealing to the Non-Christian?

Various points of contact have been proposed. I want to suggest another one. Perhaps it is an old one under a new guise. It arises out of the teaching of the Bible. For the Bible is all about personal relationships. Declaring God's purpose in history to be the establishment of a kingdom made up of a certain type of personal relationships, the Bible itself gives us the clue to a point of contact. Not surprisingly, life is all about personal relationships. All people everywhere engage in them, finding some satisfying, some disappointing, others painful and others the very nectar of life. My proposal is simple. It is to make Christianity appealing by presenting it in terms of a certain type of personal relationship which most, if not all people, find attractive because of their very nature.

Individual success?

It is true that many people in our society today think that life is all about individual success. That is, they find their meaning of significance in life (and the satisfaction that goes with it) bound up in the performance of certain tasks as individuals. These self-defined tasks may be as broad as acquiring great wealth or attaining a certain social status or position. Nevertheless, even people who think this way are engaged in personal relationships in their daily endeavours and these personal relationships can be pleasant or painful.

Successful individuals frequently find life fairly meaningless towards the later years if there are no valuable personal relationships to hold life together. Self-achievement is not the ultimate source of meaning. Reality will only tolerate certain beliefs for so long, then it takes its toll. Take the young boy who believes he can fly. Reality allows a few jumps from a relatively low height without great harm. But then comes a height when harm is inevitable and the belief is shattered.

The Bible clearly teaches that life is all about personal relationships. God is the starting-point of reality and God is three Persons. The Father, Son, and Holy Spirit all share in personal relationships (see especially John's Gospel). At the very beginning the Bible teaches that God made mankind (male and female) to represent Him on earth and to have dominion over it. It is no accident that we are all persons. We are persons because we were made to represent God, and God is personal.

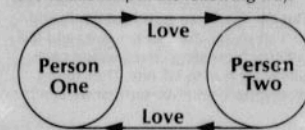
More importantly people were made to share a certain type of relationship with the person God and with those other persons God created. This much is clear from Jesus' summary of the Torah (God's fatherly instructions). Love toward God and neighbour constitute the two great commandments (Matthew 22:37-40). It is not surprising that people were made for the purpose of enjoying love relationships for in the Bible it becomes apparent that the Persons of Trinity enjoy love-relationships. And people were made in God's image.

"Love" is an ambiguous word in contemporary use. Sometimes it refers to sexual relations. On other occasions it can refer to emotional attachment. For the writers of the New Testament the basic component of love was an act of will. Love involves the decision to do good to the other no matter what. It was a rigorous commitment. Love was not (and is not) basically an emotion although it will certainly involve the

emotions. Being an act of will, love can go on even when people don't feel like being loving. Commitment to the good of another can be made even in the face of abuse, rejection, and persecution. Jesus provides the model for love. While we were yet sinners he died for us.

Love — relationships

The Kingdom of Heaven will be a kingdom of love-relationships. Each relationship will be complete or perfect. Each partner in a relationship will love the other. That is, each person will be committed to the good, and nothing but the good, of their partner. Diagrammatically, we can represent a love-relationship in the following way.



In the imperfect or incomplete world in which we now live, love is often imperfect. Not only are people open to change of attitude and inconsistency but people's knowledge is not perfect. People often do not know what is good in particular situations. For example, when my children were young they use to like to bring my wife and I breakfast in bed. They were motivated by love. They wanted to do good for us. Little did they know that I hated breakfast in bed. I was irritated by toast crumbs getting in the bed (even just the thought of it irritates me) and the jam on my fingers. In this case the lack of knowledge did not present a problem for the relationship. I knew that my children wanted good for me and accepted the gift accordingly. In many cases, however, the lack of knowledge generates a situation where the recipient is convinced that the person is trying to harm or irritate them. Relationships can be damaged on such occasions.

The beautiful thing about love-relationships is their ability to repair themselves when damaged. This is because love-relationships allow for repentance (change of attitude) and forgiveness. In radical contrast to love-relationships stand two other kinds of relationships. Contrasting these three ways of relating will bring the value of love-relationships into sharp focus.

Relating by threat

One way of relating is by threat. In a threat-relationship a person relates to his or her partner on the following basis.

"If you don't do this good thing for me, I will do this bad thing to you."

This type of relationship does not produce anything good. The person under threat finds no joy, while the one doing the threatening must always remain alert for he or she has alienated the good will of the other. In fact, they have provoked hostility. Strength must be maintained so that one's own good can be assured and harm prevented.

As a small boy of six or seven I experienced a threat relationship which left an indelible mark on my memory. An older boy of thirteen or fourteen used to come to our house to play. As I think back on events he obviously must not have been able to form friendships with people of his own age. Frequently I would frustrate him and he would end up using threats to get his way. On one occasion he suspended me on a six-foot paling fence by a jumper. I was unable to get down. After some time I was found by my father who released me and terminated my relationship with the boy by issuing a threat about what he would do, should the boy appear at our house again. Most of us have experienced relationships of this type and know how painful and unsatisfactory they are.

Threat relationships can be found outside the domain of personal relationships. Parents and teachers often resort to such tactics. In these cases we are not so much concerned with personal friendship and its basis but with social relationships. The difference can be seen if we notice that a policeman might be friends with someone on one basis and have to treat his friend on the basis of threat in certain social situations. As a basis for personal friendship threat is not adequate. It does not lead to any sort of satisfaction or joy.

Enhance relationships

The second type of personal relationship may be referred to as **exchange relationships**. There are several forms of exchange relationships. A person in this type of relationship relates to their partner in one of the following ways.

"If you do this good thing for me, I'll do this good thing for you." "I won't harm you if you don't harm me." "I'll harm (hurt) you if you harm (hurt) me."

The problem with any type of exchange relationship is that the other partner is committed to their own good and not to yours. The underlying motivation is one's own good. Partners only concede good to the other if it secures good for them (or they threaten harm to the other to avoid harm for themselves). There is no security in such a relationship because if conditions are such that a partner will gain by breaking the agreement then the partner will, unless you threaten enough harm to reduce drastically their advantage. Even if such a ploy is successful it leaves a lot of bitterness and resentment. There is a fundamental attitudinal problem with exchange relationships. They are much better suited to economic and commercial relationships than personal relationships. Even in the realms of business they can generate much bitterness.

Nevertheless exchange relationships are common. Within suburbia neighbours often implement exchange relationships which are marked by indifference. It is almost as if a tacit agreement is reached that neighbours won't harm one another but there is no commitment to each other's good. Yet again, many young couples build marriages on the assumption that their needs will be met because they will meet the needs of their partner. There is value in these exchange relationships, but it is limited. There is no ultimate security since one's partner is committed to their own good and not to the other's.

For those who have experienced a love relationship there is no doubt that they are the most meaningful and satisfying. Even those who have not shared in love relationships frequently can recognise what they are missing. The true value of love relationships can be seen when they are broken or ended. Working on the principle the greater the value the greater the loss then we can expect that where love relationships are broken by death, there will be great pain. My experience is that we find just what we expected. When one partner in a truly loving relationship dies the loss felt is very great indeed. The greater the person valued their partner the greater the loss.

A help in presenting the Gospel?

How has all this helped us in relation to the presentation of the Gospel? The answer is clear. God desires to have a love relationship with all men and women everywhere. Most people imagine that they can relate to God on the basis of exchange. But an exchange relationship with God is logically impossible since God is the Creator. Everything we have, He gave us and all we give to Him, is His own. We cannot earn anything from God even though we might from others.

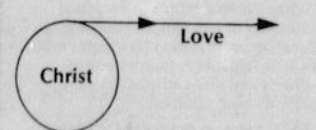
The Bible is the story of God's total commitment to mankind. It is a commitment that began with creation and found its full expression in the death of His Son, Jesus, on a cross in Jerusalem.

Moreover, the nature and the extent of Christ's self-giving can only properly be explained in terms of love-relationships.

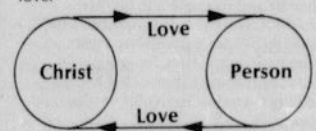
When Jesus died on the cross the pain he experienced was far more than just physical. The dimensions and nature of his suffering is revealed in his cry, "My God, my God, why have you forsaken me?" What was broken on the cross was not just Jesus' body, it was a love-relationship with his Father which he had shared from eternity. God treated Jesus in the manner that he should have treated all mankind.

Those of you who have been to many funerals and seen the grief of broken love-relationships will know the pain the breaking of these imperfect earthly relationships cause. Can you imagine the pain that Jesus' separation from his Father caused? There can be no greater pain.

The point of the cross is that Jesus did this for others. He deliberately underwent all this suffering for the good of others. He took the pain so that others may not have to suffer it. The cross shows that God's half of the love-relationship has been established. The gospel now calls all men and women to change their attitude to God (to repent) and commit themselves to Jesus as Lord.



The love-relationship is only complete when a person responds in love to God's love.



Entry to the mind of the non-Christian can now be gained in a number of ways depending on the circumstances. The ways are only limited by the limits of our imagination and ingenuity. Suppose a person is lonely. We can raise the question of the type of friendship they might need. We can explain that only the friend who is committed to our good no matter what is a true friend. Besides offering our own friendship we can offer the friendship of Jesus.

If someone comes for marriage counselling, we can inquire as to the basis of their relationship and point to the eternal pattern which God has ordained. The same goes for those that come for marriage preparation. Wherever friendship or personal relationships are mentioned there is an opening for the gospel of Christ.

The beauty of this relationship-based method is that it can be presented not only by word but by example. We can appeal to and attract non-Christians by living out the model in our churches, marriages, and families

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