

A book to compete with the TV age.



Henry Porteous, AIO publishing manager (left) with Owen Shelley.

Owen Shelley's second book, "Visualised Bible stories for the overhead projector", was launched in Sydney on 23 October.

Thirty people attended the launching, including representatives from seven denominational education bodies.

The book is a "kit" for creating a series of overhead transparencies and silhouettes of various Bible passages. Each scene has a number of moveable actors and "props", and acts as a virtual felt board on a screen.

The concept has been well-proved in holding the attention of young and old

alike, making Bible stories more visually competitive in an age dominated by TV viewing.

The system is ideal both for illustrating Bible readings during services and for children's talks.

Owen Shelley's concept has received enthusiastic support throughout New South Wales in scores of meetings and seminars. Good sales have already been reported.

"Visualised Bible Stories" is published by the Anglican Information Office and retails for \$7.95. It is available through all Christian bookshops.

Bibles for China, a note of caution

Even those declared at customs classed as smuggled

An official of China's Religious Affairs Bureau said that Bibles carried through customs by tourists were regarded as smuggled. Mr. Shuai Feng, head of Beijing's RAB office, told a reporter of Hong Kong's *Xingdao Ribao* (12 Oct 86) that Bibles and reference books could be sent to churches, but that the importation of large quantities would have to be approved by the RAB before the churches could pick them up from customs offices. Mr. Shuai charged that some of the Bibles smuggled into China had been altered. He noted that some of them included prefaces that contained phrases such as "before the mainland fell to the Communists", or "after the mainland changed color". He also complained that some versions identified the red dragon of the book of Revelation with the Communist Party. The assistant head of the Beijing RAB, Mr. Zhao Kuangwei, emphasized that the churches of China were very opposed to Bible smuggling. He said that some Hong Kong organizations were trying to bypass the Chinese churches in this activity and were extremely rude.

Mr. Zhao further noted that China did not prevent any believers from listening to gospel broadcasting, even from Taiwan. He said, "We cannot possibly supervise all the religious programs". However, if believers listen to programs that oppose China, they may have to receive some education in patriotism, according to Zhao.

Shuai's objections to the introductions in Bibles printed abroad are quite understandable from China's point of view. In fact, however, the vast majority of Bibles that are brought into China from the outside are printed with no introduction and no commentary. Some include a one-page "plan of salvation" that shows the readers a series of texts outlining the basic Christian faith. There are also some reference editions. Most of these Bibles are also printed in the simplified script used in China today. The Bibles printed in recent years by the China Christian Council in China are reprints of the older, complex character texts.

(CNCR)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. P. C. Baines, Assistant Minister of Nowra has accepted the position as Rector of Otley West.

Rev. R. A. Farrell, Assistant Minister of Revesby will become Curate in Charge of Revesby on February 22, 1987.

Rev. Michael Hill will resign as Rector of Seaforth on January 31, 1987 to become a Lecturer at Moore Theological College.

Rev. R. D. Malley will resign as Rector of

Smithfield from January 31, 1987.

DIOCESE OF ADELAIDE

Rev. W. J. Goodes has resigned as Assistant Chaplain, St. Peter's College, as from December 31, 1986 to become Rector of Mosman Park, Perth.

DIOCESE OF GIPPSLAND

Rev. Jim Connelly, has resigned as Priest in Charge of Neerim South and will become Rector of Maffra in January 1987.

Chuck Colson continued

circumstance, but rather is caused by wrong moral choices. It has also been determined that moral choices are made when people are in the age range of 1 to 6! It is the life of family training and right from wrong, in the early ages, that is causing the crime wave epidemic in the West today.

"Kids in inner cities today are being born without fathers, so if that is so you are not going to solve that kind of problem institutionally. You are only going to solve that problem spiritually, which is what Prison Fellowship is all about.

"The importance of justice in society"

"Cicero wrote, in the Republic, 'that which binds a society together is its sense of concord and justice'. Augustine wrote that 'Without justice sovereignty is nothing but organised brigandage'.

"The problem in Western Culture today is that we are so nihilistic, that is,

we are so emptied of value that there is not any basis for justice. I don't believe justice can be subjectively determined. I think justice is objectively rooted in God's revelation and in the rule of law. Without that, you really do not have a basis of justice in culture.

"One of the jobs of the Christian is to bring people back to an understanding of what right and wrong is. That objective is rooted in scripture, which is the only basis for justice in society".

Chuck Colson then answered general questions from those present, before giving a telephone interview to Radio Station 2HD Newcastle and finally, addressing his last meeting in Sydney, a group of 700 ladies at a Christian Women's Group meeting.

Then he was off to the Philippines to meet with leaders of that country, leaving behind many Australians who now have a clearer idea of what it is to be an active Christian, fulfilling the Great Commission.

Ramon Williams

Youthforce yap on

With dreams and visions for outreach



YOUTHFORCE: (L to R) Peter Mangold, Kim Duncan, Dave Kendall, Simon Hood, Sue Glass, Dorothy Duncan, Glenn Dodds, Mary Dewberry, Arthur Bolkas.

From the north and from the west, they came forth with dreams and visions for ways to reach young people of Australia with the good news of Jesus Christ.

For four days, Youthforce — nine Bible Society Youth and Children's Directors from around Australia — got together at Marysville in Victoria to share ideas and ways to implement them. Through the Youth Advance Program (YAP), the Bible Society is supplying churches and parachurch organisations with Youthforce created Scripture products at reduced prices.

These include Downunder magazine, which discusses issues relevant to youth today, such as nuclear threat, selfishness in society and love and sex, plus leaflets which will speak to youth who are hurting and need to experience a close relationship with God.

Youthforce endorsed a stage production entitled Mr. G's Mobile Medicine Show, which will be performed

at secondary schools around Australia next year by the recently formed Downunder Theatre Company.

The show reflects on the meaning of life and suggests belief in God may not be as crazy as it sounds. It touches on the absurdity of the nuclear build-up, raises the curtain on the problem of selfishness and offers a spectacular breakdance routine.

As well as seeking ways to minister to others, Youthforce were ministered to by Kevin Smith, publisher of On Being magazine, who challenged them to question presuppositions about the way God works and to pay closer attention to sub-conscious decision-making processes. They also discussed what it meant to be free, in every sense, to be the people God wants them to be.

New products, resources, materials and programs were discussed and objectives set for 1987 and beyond.

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Bound together in suffering

Representatives of twenty nations in peace festival



Rev. Fred Nile, E.D., M.L.C., (Chairman) with Afghanistan refugee child and attractive national representatives at the International Festival of Peace, with Freedom and Justice, in Parramatta Park.

Large crowds gathered in the Parramatta Park amphitheatre for the International Festival of Peace, Freedom and Justice recently.

The Festival was unique as it brought together representatives of twenty nations, who have experienced oppression, persecution and war.

National groups taking part included refugees from Afghanistan, Vietnam, Kampuchea, Latvia, East Germany, Lithuania, Estonia, Poland, Ukraine, Czechoslovakia, Hungary, Bulgaria, USSR, Yugoslavia, etc.

The Festival demonstrated the unity between people of different races, colours, religions, etc., who were united in the desire for peace with freedom and justice.

The Festival commenced with a spectacular Parade of Flags, as all the national groups marched into the Amphitheatre with the Blacktown City

Salvation Army Band and the Baulkham Hills Boys Brigade Band.

An unusual feature of the Festival was the tribute paid to those young Australians who have given their lives, so that we might live in peace. The "Lest We Forget" segment included the Last Post and Reveille, which was played by a trumpeter from King's School; the Ode was quoted by Mr. W. M. Casey (State RSL Councillor); and a wreath was laid by Mr. Michael Scrase (Vice President, Vietnam Veterans' Association). Everyone at the Festival then prayed silently for peace in the world for two minutes and then joined in reciting the Prayer of Peace by St Francis of Assisi and Darryl Chute sang "A Song of Peace."

"We were challenged by representatives of these suffering nations," said the Festival Chairman, Rev. Fred Nile, E.D., M.L.C., "who reminded us that there are only about 25 truly free nations in the world."

ARCIC support despite doubts

The houses of the General Synod of the Church of England, meeting separately, shared among themselves their views about the ecumenical documents that were to be discussed in the Synod later in the week.

The House of Laity and the two separate Convocations of clergy eventually passed all the motions to accept the various documents on their different terms, but not without some dissent.

"BEM" sets out what a wide range of Christian denominations hold in common on the subjects of Baptism, Eucharist, and Ministry. It was applauded for the big part reformed theology played in it and for its multilateral character.

The ARCIC documents, which deal with talks between the Anglican and Roman Catholic Churches seemed, in contrast, to raise many doubts and anxieties.

Consonant

In his opening speech in the House of Laity Sir Timothy Hoare (London) stressed that the House was being asked to vote that the ARCIC statements on Eucharist, Ministry and Ordination were "consonant in substance with the faith of the Church of England", not that they

were identical with it, and that the statements on the nature of authority only recorded, "sufficient convergence" for the two communions to explore further".

But members raised anxieties. Mrs Jennet Kidd (Guildford) was concerned for the Queen; Mr Trevor Stevenson (Chichester) wanted to protect "the trusteeship of reformed faith"; Mr Timothy Royle (Gloucester) was disturbed at the prospect of being held to details of a decision in the future.

The overall desire not to shut the door to future dialogue but to continue pursuing these difficult subjects with the Roman Catholic won the day.

All the separate groups achieved a majority vote that "the ARCIC Final Report offers a sufficient basis for taking the next concrete steps towards the reconciliation of our Churches".

The discussion of these documents will be taken up again by the whole Synod.

(CEN)

Reprint of Cranmer's classic

Anglican teaching on Holy Communion

"A book every Christian needs to read" is a good description of a book about to be re-published, according to theologian D. B. Knox. The book, Thomas Cranmer's work on the Lord's Supper, will be republished next January. Archbishop Cranmer was the major compiler of the original prayer books of the Church of England.

Dr. Knox is former Principal of Moore College, and author of a recent book on the Lord's Supper, *The Lord's Supper from Wycliff to Cranmer*. He told the Church Record, "The re-publication of Cranmer's classic and clearly written teaching on the Lord's Supper is to be welcomed by every Anglican — indeed by every Protestant Christian."

He explained, "There is only one doctrine of the Lord's Supper common among Protestants, as recognised by Calvin in his catechism. Cranmer's exposition of this doctrine is not lengthy — it is clear and concise."

Harrison Trust Project

For this reason the modern church owes a great debt to the Harrison Trust and the Focus Christian Ministries Trust in England who have just announced the republication of a classic Reformation text. *A Defence of the true and catholic doctrine of the Sacrament of our Saviour Christ*, was written by Archbishop Thomas Cranmer to set forth his belief that the Lord's Supper and the doctrines underlying it in his Prayer Book were completely consistent with both the Bible, and the Early Church Fathers. First published in 1550 it was so popular that it went through three impressions in that year. It drew replies from Richard Smythe, Professor of Divinity at Oxford and the Roman Catholic Bishop of Winchester, Stephen Gardiner. Cranmer later replied to these replies. Modern opinion suggests that his critics were no match for him.

Often, critics of the Reformed tradition claim that too much attention is paid to the Bible, and not enough to the teachings of the early church writers who were responsible for the way church tradition was formed. A contemporary of Cranmer, Peter Martyr wrote, "... there was none of the Fathers which he had not diligently noted; no ancient or modern book extant that I had not seen with my own eyes noted by the Archbishop's hand."

Cranmer's purpose for writing the book is set out in his Preface. He suggests that all of the advances of the Reformation will be lost if the central issue is not dealt with. "The very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation," he wrote.

Reformed v. Catholic

In the Australian Anglican church today there are numerous battlegrounds between those who hold a Reformed view of truth and those who want to support a catholic view. With ARCIC II due to report soon, the confusion

between Anglican and Roman Catholic beliefs will again come into focus. With a new Australian Prayer Book currently under discussion the key doctrines of the church are again being restated.

In all of this Reformed Anglicans have, rightly, wanted to spend their time defining the teaching of Scripture. Unfortunately, along with this, has come a blurring of understanding of the great Reformation issue — what happens at the Lord's Supper. "The doctrine of the Lord's Supper has been confused by Roman Catholic theology and by Anglo-Catholic theology copying Roman Catholic theology," according to Dr. Knox.

In the past the Lord's Supper has been the key issue. There have been long and often bitter battles over our approach to the service of Holy Communion. One of the most famous, of course, was the "Red Book Case" of the 1930's in which the Bishop of Bathurst was taken to court for allowing the use in his Diocese, of a Service Book based on the illegal 1928 Prayer Book and which included the teaching that transubstantiation occurred during communion.

The biggest problem in this whole discussion is to determine just what is Anglican. The average congregation member (and probably most clergy) have a view of what is "traditional" based only on the recent past. So successful was the Oxford movement of the mid-19th Century that many of the new elements which it introduced are now seen even by evangelicals as part of Anglican tradition. This has muddled the waters of contemporary discussion.

Given this background, it is vital that Anglicans understand exactly what their tradition is — especially in the area of our understanding of the Lord's Supper. How are we to do this? The reprint of Cranmer's *Lord's Supper* shows the mind of the compilers of the original prayer books.

Special Offer

This republication will be a 280 page paperback. The publishers are offering a pre-publication special and the *Church Record*, because of the importance of this book, has decided to offer readers an opportunity to buy at the pre-publication price without having to send to England. For details see the advertisement in this issue.

Dr. Broughton Knox summed it up, "Every Anglican who goes to Church should know what Cranmer taught. They should know the contents of this book. It reflects the New Testament teaching and makes sense of the Prayer Book which is used Sunday by Sunday."

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MARANATHA

Son of God

Matthew 27:32-54

I asked my scripture class what they would do if they met God. They replied, "ask for his autograph", "run and kiss him" and so on . . . In contrast with their replies people in the Bible often fall on their face in fear (e.g. Gen 17:3; Ex 3:6; Josh 5:14; Ezek 1:28; Rev 1:17). To what degree have we lost a consciousness of the awesome greatness and holiness of God?

Our Milky Way Galaxy is moving through the universe at 2.3 million km/hr. It would take a spaceship over 2100 years at this speed to reach the nearest star system. We have direct proof of the existence of at least 100 billion billion stars, and we are still counting. It is impossible to comprehend such vastness, yet these things only exist because of the sovereign will of God and as a result of his creative power. (Ps 33:6-9). The majesty and glory of the creator are beyond our understanding.

The penny drops

"You are the Christ the Son of the living God", declares Peter, an insight he has gained only by divine revelation (Matt 16:16, 17). 'Son of God' is not just another title for the Messiah (Christ), the saviour-king promised in the Old Testament. It speaks of one who has a unique relationship to the Father who is God Almighty. In Jesus' own teaching (11:27) we see that he alone knows the Father as he truly is, and he alone reveals the Father to men. He is 'in a different class to the prophets (16:14; 21:37), and displays God's power in his actions (14:32-33), whom David calls 'Lord' (22:43). Here is no ordinary man. Here is one who, even with their limited understanding the disciples can only describe as "the Son of the living God".

A bent coin

The fringe benefit tax will not stop the elite enjoying privileges not available to the ordinary worker and the power over people that wealth brings. We know the honour the Queen receives on a tour of the country, the expense of the security provisions and entourage, not to mention the spectacle of a royal wedding. What then when the Son of God comes into the world? (20:25).

Having grasped who Jesus was, the fact which the disciples just could not accept was that he came not "to be served but to serve and to give his life as a ransom for many" (20:28). "Never, Lord!" was Peter's reply to Jesus' first announcement of his impending suffering and death. "Sir, old Peter! He's done it again", we may say. But perhaps we have lost the sense of shock that the Son of the living God must die for us. Peter has one thing

right, the ideas appear irreconcilable. For the Chief Priests and scribes, Jesus' suffering and death prove that he is not the Son of God (27:41-43). Have we become too familiar with the fact of Christ's death, or do we think simply of the 'friend we have in Jesus', and therefore fail to appreciate the scandal that he should suffer and die?

The Servant Son

"If you are the Son of God tell these stones to become bread", (4:3) comes the beguiling words of Satan. Jesus, by his replies to the temptations shows that he is to remain faithful where Israel, as God's Son, failed. He must live in obedience to his Father, depending on his provision. In a previous study we saw how absolutely the Son submitted himself to his Father's will and lived in dependence on God. His sonship on earth is expressed not in godlike glory and miraculous power but in humble submission as servant. When God's voice commends Jesus, it is as servant-son in terms of Isaiah 42:1. He came "not to be served but to serve and to give his life as a ransom for many" (20:28).

Knowing the punch line of a joke before the end can rob the joke of its force. So also to move too quickly to the reason for Christ's death can leave us less than overwhelmed by wonder that he should do this for us. The horror that the Son of the living God must die for us indicates the horror of your sin and mine.

An earth shattering event

When we comprehend who has died it is no wonder that there is darkness, an earthquake, the temple veil is torn apart, tombs break open, and many saints rise bodily (27:51-54). The guards and their centurion react with fear typical of people's response to divine activity on earth. (9:8; 17:6, 7; 28:4, 5) and confess what the Jewish leaders have denied, that Jesus was the Son of God.

However, it is not just who Jesus is that is proclaimed by these signs, but what he has done. The death of the Son has opened a new way into the presence of the living God. With this event the last days, the age of resurrection has arrived. (cf. Joel 3:14-17; Nahum 1:5-6; Dan 12:1-2). Thus Matthew declares in a very dramatic way what God's Son has achieved for us by his death. He is now the ruler of God's kingdom having authority over all creation. It is into his name as Son, alongside the Father and Holy Spirit, that we are baptised as God's people. We have his divine presence with us always.

Halleluia, What a Saviour!

Nick Speyer

Anglican Board of Mission hit by falling dollar

Bishop Mason's plea for funds.

The importance of maintaining personal links with Churches which receive support from the Australian Board of Missions was stressed by the Chairman, The Right Rev'd K. B. Mason, in his report to the Board at its annual meeting held in Sydney recently.

Bishop Mason challenged the Board — and challenges the Australian Church — to a more solid commitment to its Partner Churches, not only in traditionally supported countries such as Papua New Guinea, but also in the vital and exciting new work being undertaken in places like Zambia and Bangladesh. He said: "Both of these countries are poor, and in both of them the church requires constant support."

A.B.M. supports 55 people in Partner

Churches, and in the last year 10 people have gone from Australia with the support of the Board. There is no shortage of men and women offering for service, the Board was told; only of money to pay for them to go.

At the time of its meeting, the Board was faced with the fact that giving from the dioceses round Australia was generally lower than last year, and looked like being \$200,000 under target at the end of 1986. This means that, at a time when our Australian Dollar is worth less, Papua New Guinea will be asked to take a cut of \$100,000 in its grant in 1987, and most other Partner Churches will similarly be given less. Unless the Australian Anglican Church gives more generously, new initiatives cannot be taken, and even the work already begun will have to be cut back.

Two hundred missions for 1988

S.U. plans for N.S.W.

Scripture Union is planning to run two hundred evangelistic missions in N.S.W. during the bi-centennial year. The program is being organised by Family Missions Co-ordinator, Helen Sewell.

To staff these missions, she aims to locate as many former Scripture Union trainees as possible. Particularly those from the 1960's — 1970's. The missions will be church-based in the city and in the country towns and will run for a week. Resource-rich churches will be encouraged to help smaller churches. This idea has already worked well, she said, when a Sydney-based church group recently ran a mission in Kootingal, north of Tamworth. As a result, the church was "revitalised" and the Sunday School numbers rose from 19 to 40.

Especially in Sydney, says Helen, there is "an incredible number of former trainees who are now in full-time ministry. There must be a lot of very lively clergy out there! To a certain degree they're caught up in Parish life but very supportive of the S.U. Movement," she observes. And these are the people Helen hopes to enlist, along with as many other key personnel in the churches as possible.

With the new emphasis on ministering to people within the "Web of relationships" rather than to separate groups, the aim will be to meet families as a whole. And not by "bringing in the Scripture Union show either!" she asserts. But rather by helping and encouraging church members and their local contacts on a personal level.

Christmas bowl appeal

Aims to plant forests.

Ross Higgins, infamous as Ted Bullpitt in "Kingswood Country" is the narrator of this year's television advertisement for the Christmas Bowl Appeal.

Ross narrates the story of Amin and his friends who struggle to rebuild their village, devastated by war and drought. With the assistance of the Australian Council of Churches, Amin and his friends plant trees. Why trees? Trees are vital in drought affected areas because they anchor the soil and halt erosion. Trees attract rainfall. Trees planted now will provide wood for building and fuel for the villagers of the future.

As Ross Higgins said, "In Australia we take trees for granted. We chop them down because they fill the roof guttering with leaves."

While we take our greenery for granted there is no such complacency in drought affected countries. The greening of Ethiopia is the aim of the Ethiopian Orthodox Church's Reforestation Project.

The growth of both human and domestic animal populations, the removal of trees to provide grazing and agricultural areas, and the effects of drought, have reduced Ethiopia's natural woodlands to only 4% of what existed at the turn of the century. This in turn has resulted in widespread erosion, diminished crop yields and has even led to changed climatic conditions including decreasing rainfall. Less rain means further drought and so the vicious cycle continues. Funds from the Christmas Bowl Appeal will help establish nurseries to provide the trees to reforest Ethiopia.

The animated Christmas Bowl advertisement will go to air in December, on television stations throughout Australia. As you sit near your own Christmas Tree this year, consider this thought from the priests of the Ethiopian Orthodox Church: "TREES ARE A GIFT FROM GOD THAT WILL LAST FOR THE GOOD OF ALL FOR CENTURIES, NO MATTER WHAT THE FUTURE HOLDS".

(ACC)

Belgrave Heights Convention

Three gifted bible expositors to speak

The 1986-87 Belgrave Heights Convention, Victoria, will commence at 3 p.m. on Boxing Day, December 26. The three speakers, two from overseas and one Australian, will form a gifted trio of Bible expositors . . .

The Rev. Philip Hacking will visit the convention for the second time. Mr. Hacking is the vicar of Christchurch, Fulwood, in Sheffield, England, and is the chairman of the English Keswick Convention. His wide experience of convention ministry ensures a presentation of Bible teaching in line with the Keswick emphases.

The Rev. Dr. Stuart Briscoe is English by birth, and was for some time associated with the ministry of Capernway Hall, England. For many years he has resided in Milwaukee, Wisconsin, USA, where he is senior pastor of the Elmbrook Church. A gifted preacher, Dr. Briscoe has a unique

preaching style and is popular with young people. He is the author of numerous Bible study books.

Dr. Stuart Briscoe visited Australia in the late 1970's, but this will be the first occasion for him to minister the Word of God at the Belgrave Heights Convention.

Mr. David Cummings needs little introduction to an Australian congregation. He is currently the international president of the Wycliffe Bible Translators. He and his wife, Ruth, recently returned to make their home in Melbourne after residing in New Zealand and the USA.

Mr. Cummings is widely loved for his missionary zeal and his ability to present the challenge of modern missions in a way which is faithful to the scriptures but relates to this age.

(NEW LIFE)

Christian teachers conference planned for January 1987

Theme "Empowered to serve"

The Australian Teachers Christian Fellowship exists to help Christian teachers serve effectively and to support the spread and influence of Christian principles and practice in education. It is appropriate, therefore, that the ATCF National Conference (Canberra 18-23 January 1987) should have as its theme "Empowered to Serve". There is a great deal of emphasis in the schools at the present time on rights and privileges. It is time to look at service.

Though some teachers would give the impression that the schools exist for their benefit, the child is the client and in serving him a productive relationship is essential. One person who has shown himself expert in getting across to youth

and introducing them to Jesus Christ is the evangelist who rode to preaching fame on a motor bike, John Smith, the founder of the God Squad. Those of us who have seen him relating to secondary school children realize he has expertise that should be of interest to every teacher. So he has been invited to the Conference to pass on some of his secrets. He can also relate to teachers as he is a trained secondary school teacher himself. (John Smith is connected to the Care and Communication organisation that has done a study on youth suicide and he has been asked recently to comment on this on the media.)

The Bible studies which are built into the programme are being conducted by

Dr. Robert and Mrs. Julia Banks whose recently published book "The Home Church" reveals their concern and experience in fashioning relationships as part of Christian service. These will be supplemented by workshops led by educators of considerable experience, coming to grips with the practical problems that teachers face.

The Conference is to be held at Telopea Park High School from Sunday afternoon on 18 January and enquiries may be made about registration and accommodation at the ATCF office, 120 Chalmers St., Surry Hills, 2010. Ph: (02) 690 1288 or AH: (047) 57 3431

Pope in a fog

Insurance for 'non appearance' pays up

Bad weather which forced Pope John Paul II to cancel a scheduled visit to an Inuit settlement in northern Canada during his 1984 visit has paid off two years later.

The Pope's aircraft was unable to land in the Arctic fog.

The Canadian Conference of Catholic Bishops and two other parties have received a settlement of more than \$200,000 from the Fireman's Fund Insurance Co. for a rare non-appearance indemnity insurance policy.

It is believed to be the first time the North American insurance industry has covered an entire papal tour.

Now, someone here has a nice little deal to cover willy-willies, croc attacks and a mistimed tumble on sacred cricket turf . . .

(ON BEING)

BMMF has name change

Will be known as Interserve

A news item released by BMMF International states:

Many in our fellowship are sad to be losing the name Bible and Medical Missionary Fellowship, and even the initials BMMF International.

For some years our field leadership and many members have been placed in difficult situations in non-Christian countries by having the word "missionary", and to a lesser extent, "Bible", included in our name. After much debate at international meetings in March this year, it was agreed that our name should be changed to International Service Fellowship. We will be known as Interserve. As from January 1, 1987, the new name will be phased in. What are the implications?

1. The Bible based ministry of the fellowship will not change. Our Statement of Faith and aims and objectives will not alter in any way.
2. Our ministry to people in the Name and Spirit of Jesus Christ will continue in Asia and the Middle East.
3. The change of name should give easier access to the lands in which God has called us to serve.
4. The new name highlights three important aspects of our ministry: we are International, we offer Service in Jesus' Name, we are a Fellowship.

The new name will be phased in over a period of time. We want you, our home members of the fellowship, to be informed in advance of this significant change. Without your loyal and prayerful support we could not continue as a fellowship and our fine team of members overseas would have to return home.

Growth and pressure

During the past six years we have seen God bless our fellowship in a remarkable way. From a missionary family of 36 in 1980, we now have 85. From needing \$224,000 in 1980, this year we budgeted for \$942,000.

We are all concerned about the economy of our country. The devaluation of the dollar has put us under tremendous financial pressure. Since the beginning of this year our Australian dollar has depreciated in value against the English pound by 24.16 percent. This will increase payments for our members' allowances by at least \$40,000 over our 1980 budget estimates.

Meeting the need

BMMF International is looking to its supporters for prayer fellowship and for an increase in financial commitment to meet the increased costs which have resulted from the dramatic fall in value of the Australian dollar.

Further information can be obtained from the National Director, 7 Ellingworth Parade, Box Hill, Vic., 3128; Ph: (03) 890 0402

(NEW LIFE)

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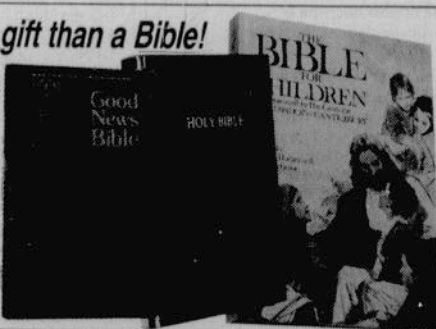
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Another English Bishop in the news

Admits a 'dissident theology'

News of a controversial lecture by the Bishop of Salisbury, Chairman of the Doctrine Commission, in which he confessed that he had "a dissident theology about the Eucharist" has just been released — though the lecture was actually delivered on October 2.

No text was available after the Bishop, the Right Rev. John Baker, had delivered the inaugural Selwyn Lecture in Lichfield Cathedral — even though the Board of Ministry in the diocese of Lichfield had announced that copies would be obtainable on request.

And this week Bishop Baker denied some reports which claimed that he had said that the Sacrament of Holy Order was redundant and that he wanted to sweep away the whole basis of sacramental life.

'People sat up'

The November issue of the Lichfield diocesan *Link*, however, tells what actually happened when Bishop Baker delivered (in several sections) the first of the prestigious annual lectures inaugurated by the diocesan Board of Ministry and the Cathedral — named in memory of a former Bishop of Lichfield.

After a conservative beginning, it says, "the Bishop visibly made people sit up" when he said that there should be no hierarchy among the clergy and that all full-time ministers, clerical or lay, should be paid the same salary.

After saying that any Christian could offer forgiveness to any sinner Bishop Baker went on to confess that he had a "dissident theology" about the Eucharist. He expressed the view that there was nothing to restrict the saying of the Eucharistic Prayer to members of a priestly order.

"I see no reason why any group of Christians should not invite one of their number to preside, not why the Eucharistic prayer and action should not be included by any Christian family as part of a shared meal at any time, so long as this is done with worthy reverence," he said.

One day, he foresaw, the exclusive link between presidency and ordination would be broken. "And one day we shall be freed from that obsession with the problem, how do the elements become the body and blood of Christ and in what sense?", he continued. "The world finds that concept meaningless and disgusting, as the first disciples would have done."

'Wasted effort'

"One can only weep at the millions of words, time, mental effort (including ARCIC) wasted on a tragic misunderstanding — and shudder with horror at the thousands of Christians tortured and killed in Christianity's name by other Christians for the same reason."

"There is not one valid reason why Christians should hold back from mutual recognition, shared worship or any other co-operation in the cause of the Kingdom. The trouble is that our hearts are too small to welcome other visions of Christianity's truth. Too small to offer a home to fellow-disciples. Infinitely too small to be open to the world God sent his Son to save."

Heart of life

But Bishop Baker said recently "I have always been careful to distinguish between the agreed teaching of the Church and any matter of theological exploration. As Chairman of the Doctrine Commission my job is to help our Church define and express its common faith, and also to stimulate discussion where important questions need to be faced. In my lectures at Lichfield I was concerned to do both these things."

It was difficult to comment on isolated passages taken out of context of a long and reasoned argument, Bishop Baker pointed out. But he said: "I have stressed that a Christ-like ordained ministry is essential to help the Church to be truly Christian... I want to see the Eucharist much more at the heart of our daily existence. What matters is that, when the world looks at the Church, it should see more of Jesus Christ."

(CHURCH TIMES)

Mutuality of

The Model of the Pastor

Christian ministry is a Ministry of Reconciliation: "through Christ God reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself... and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God..." (2 Corinthians 5:18-20).

This means that a local ministry is not an end in itself, to preserve its church or promote its programme or style, or to serve its clergyman.

Biblically.

* **exemplified in 2 Corinthians 4:5.** Here the apostolic model is "ourselves as your servants for Jesus' sake". We are to be imitators of the Apostle (1 Corinthians 11:1) and thus the command to us all to "be servants of each other" (Galatians 5:13) deliberately includes leaders such as today's Pastors.

* **illustrated in 1 Peter 5:2-3.** Those with leadership responsibilities such as Pastors or Elders (v. 1), are to minister "willingly... eagerly, not as domineering over those in your charge, but being examples to the flock". This is the style of a Mutual Minister.

* **grounded in Ephesians 4:11** Where the term 'pastor' is specifically used in this verse, it is linked by the absence of a definite article to 'teacher'. So a pastor's gift is to 'shepherd' others by his teaching. The purpose of his teaching is outlined in the next verse: "to equip God's people for the work of ministry". The word 'equip' means 'to put back into its correct position'.

The New Testament concept of the pastor is not of a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but of one who helps and encourages all God's people to discover, develop and exercise their gifts. His teaching and training are

Many mistakenly think a church-growth pastor needs the gifts of pastor, exhortation, evangelist and administration... The gift of Faith (1 Corinthians 12:9) lets the church-growth Pastor know where he should go. The gift of leadership (Romans 12:8) lets him know how to get there.

If leadership quality is due to a gift, not an office or title, followers will be voluntary. Gifted leaders neither manipulate or co-erce. They generate a confidence that they know where they are going and what the next step is to get there. Most people want to be led. The best leaders are relaxed. They know what has to be done and they know they cannot do it themselves. So they develop skills in delegating and transferring responsibility...

It takes time to establish leadership in a church, even when the pastor has the gift. This is the main reason why pastoral longevity has been found to be directly related to church growth... The most productive years of a pastor usually begin only after the fourth to sixth year of his tenure.

His later book "Leading Your Church to Growth" was written to preserve the Leadership role of the Pastor in the middle of his equipping ministry. Although Wagner denigrates an enabler model, nevertheless by his leadership and equipping, a pastor enables a congregation the better to adopt a mutual ministry by following the Bible commands it assumes, the Bible style it demands, and the exercise of Bible Gifts which it facilitates.

Implications

This means that his relating to other Christians occurs on the basis of seeking to serve each other, not on a worldly basis of seeking image, status or promotion, nor on a basis that concentrates merely on means, such as the preserving of buildings, church services or finance. Leaders in particular are not to channel their leadership on such bases, but are included in the Mutual Ministry basis of serving others.

It is noted in passing that this Model of a Pastor is more easily expressed when he has **Security in his Person, and Certainly in his Role.** Security in his person, his doctrine, his marriage, etc., will free him from using his ministry as compensating security should he lack it elsewhere, in his search for self-esteem and significance. Similarly, certainly in his role will free him from accumulating all ministry to himself, from blocking others' initiatives, or from feeling threatened by others' ministries.

The mobilisation of spiritual gifts The Way

Since 1 Peter 4:10 says of Gifts that they are to be "employed" and Romans 12:6 says they are to be "used", a thoughtful Pastor will seek ways to facilitate the employing and using of the Gifts which each member has. In other words, he will seek to make it easy for members to employ and use their Gifts. This is necessary for a Mutual Ministry not only to occur, but to be efficient and effective.

This will involve helping members to discover their Gift. Stedman says (p. 54) "Body Life" the steps are to try the gifts which appeal to one, develop them and watch for usefulness and accept confirmation from others. Wagner's steps are explore the possibilities, experiment with as many as possible, examine which ones appeal, evaluate effectiveness, expect confirmation from the Body. Regular workshops or seminars may be necessary to help members understand and discover their Gift.

Then the Mutual Ministry Pastor helps members to develop their Gifts. This

"The two gifts... leadership and faith"

directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of celebration and pain. Thus instead of monopolising all ministry himself, he actually multiplies ministries.

Thus these three Bible verses clearly indicate that a Pastor is to be part of Mutual Ministry. By reason of his conspicuous position, he is to be a model, an example, of this style of ministry.

Practically

This view of a Pastor's Role has given rise to such descriptions as a "Player-Coach" (Southard ch. 8) and the concept of "Enabler" (Girard p. 209-210).

Other Pastor-Models are very evident today. The "Superstar" pastor is well described by Snyder in THE PROBLEM OF WINESKINS. Gibbs in I BELIEVE IN CHURCH GROWTH (ch. 9) lists other models as autocratic, democratic, theocratic, expressed as the able teacher, the protecting father, the understanding brother, the effective manager and the humble servant.

It is maintained here however that the Biblical model is the Pastor as a servant to other members to enable ALL God's people to do the work of ministry, i.e. that the Bible style is a Mutual Ministry of which a Pastor is a part and an example.

In practice the Pastor expresses this style of ministry in such ways as giving authority and responsibility in his Delegating, by submitting and accepting in his Consulting, and by trusting and risking in his Facilitating.

There is no need for him to abandon any leadership role he has. He leads in facilitating Mutual Ministry, by his teaching, his example and so on. He may still of course need to be the centre for coordination.

Wagner says the two gifts necessary for a Pastor are Leadership and Faith:

Ministry — in practice.

could be by suggesting opportunities for ministry, benefits of training, further teaching, forming groups for people with the same gift, and so on.

Mobilising Gifts includes encouraging initiatives, recording members who have discovered their gift in order to match them with opportunities when they arise, etc. Wagner has a whole Section in his Workshops on the filing systems he suggests as necessary to aid mobilising. In another book, "Your Church Can Grow", he includes "a well mobilised laity which has discovered, developed and is using all the spiritual gifts for growth" as one of the Seven Vital Signs of a Healthy Church.

The Need

The vital necessity to mobilise spiritual gifts in a congregation is well stated by Snyder: "The church truly becomes the church only when the biblical meaning of spiritual gifts is recovered. A church whose life and ministry is not built upon the exercise of spiritual gifts is, biblically, a contradiction in terms."

The provision of home groups

Another means of promoting Mutual Ministry is the Provision of Home Groups. A mutual ministry, especially to facilitate the obedience to the "each other" Bible commands, presupposes relationships. Unfortunately, the Sunday meeting to which many Christians confine themselves does not allow such inter-relating, such community. "The traditional church worship service is designed, both by liturgy and architecture, principally for a one-way kind of communication, pulpit-to-pew. Indeed communication between two worshippers during church services is considered rude and outside the spirit of worship."

To facilitate the "each other" commands, the exercise of spiritual gifts, and other expressions of Mutual Ministry, there must therefore be another way to allow opportunity for relating. "This should not be in the traditional sense of pastor-to-member, but in the sense of a whole glorious web of believer-to-believer relationships which become the hidden structure of community... Small groups are necessary to provide opportunity and stimulus for such relationships."

The easiest way to allow for this is the provision of home groups. Here masks can be dropped as trust is developed, acceptance and love are able to be given and received, gifts can be practised and confirmed, and the whole area of mutual ministry find a more likely arena than most Sunday activity allows.

A Christian Small Group can provide

- personal exploration with others of the content, meaning and application of the Christian faith
- a laboratory to learn how to love, and to be known
- a supportive environment for struggle, change and decision
- a place that gives permission to be 'spiritual'
- an opportunity to develop lay leadership, discover and deploy spiritual gifts
- a centre for Christian Ministry.

The mutual ministry pastor will thus encourage the provision of Home Groups. Ideally each Group has a Leader who acts as host, usually requiring the gift of hospitality, a Pastor who takes long-term responsibility for the spiritual welfare of those who attach themselves to the group, and a Teacher who provides the input and guides discussion. Sometimes of course all three ministries may be found in the one person. In any case, the Pastor seeks out such ministries, trains them, offers resource material, and rejoices to see Mutual Ministry occurring and accelerating in such practical ways.

The Provision of training courses

A congregation-life based on Mutual Ministry draws members out in the exercise of their Gifts. Not only is this expected as normal, but Wagner indicates that emotionally-mature adults should be

able to discover their Gift within twelve months. This results in members, having discovered their gift, seeking to develop and use them. This in turn is facilitated by the provision of regular Training Courses, in order to sharpen the skills which the gift provides, to suggest and discuss opportunities and initiatives, and to gather together people with the same gift with a view to encouraging and supplementing each other's ministry.

"mutual ministry... each does his own thing?"

A long-term result could be increased efficiency (doing things right), increased effectiveness (doing right things), and increased personal harmony and satisfaction as members find fulfilment, in being able to minister usefully.

Annual examples could be:

- a Training Course for Sunday School Teachers, for both present and possible teachers
- a Training Course in People-Helping for members with the gift of Pastoring and Service
- adopting an outreach method such as Evangelism Explosion, or Friendship Evangelism, etc., to provide training and scope for Evangelists
- regular sessions for office workers, ushers, gardeners, and others with the gift of helping and service
- how to lead a Home Group

The very existence of such Training Courses heightens the expectation of Mutual Ministry, as well as increasing its impact.

Dangers of mutual ministry

In addition to the danger for a Pastor of becoming confused in his role or insecure in his person, as mentioned previously, congregation dangers can also arise. Examples are

Disorder

Members encouraged to pursue their own ministry could result in each doing 'his own thing', to the detriment of the Biblical injunction that everything "should be done decently and in order" (1 Corinthians 14:40), and without any regard therefore for "the common good" (1 Corinthians 12:7).

Obviously therefore Communication and Coordination are of prime importance — from leaders to members regarding ethos and style, and from members to leaders regarding initiatives and ministries — centred upon an Administrator, or Secretary, or the Governing Body, or the Pastor.

Denial

Some members may deny the Principle of Mutual Ministry, despite constant public teaching and preaching on the subject. Such denial may make them contentious or restless. Leaders and members need to be constantly aware of this possibility, and always ready to advise quietly the denying member on how to handle his difficulty in accepting the Mutual Ministry Principle — this could involve extra or private teaching, (counsel to be forbearing enough to fit in — Ephesians 4:2), or the reluctant agreement that such a member may be more comfortable in moving to a congregation with another style.

Denial also can take the form of denying that one has a spiritual gift and a part to play in mutual ministry. Once again careful teaching should pre-empt such a denial, but even so there may be a need to provide personal counsel to help discover one's gift and opportunities to exercise it.

The principle of mutual accountability arises here. In this way each member becomes responsible to account for the

exercise of his spiritual gift and consequent ministry. By such means as small groups or annual interviews, a member can be lovingly confronted with the principle of Mutual Ministry in a personal way, to avoid the danger of his denial of his gift, or of the avoidance or opting out of his participating in the Mutual Ministry.

Demanding

It is possible for a member to demand of another a particular ministry for which the latter is not gifted. This easily arises from the confusion of Roles and Gifts.

A Role is that which is expected of ALL Christians, e.g. giving, but a Gift is the channel along which one's particular ministry is to be exercised, e.g. liberality. That ministry can then be mistakenly demanded of all, though it is only to be expected of those with the Gift on top of their normal role.

This has been called "Projecting" by P. Wagner in his book "Your Spiritual Gifts Can Help Your Church Grow", and arises from the confusion mentioned or from an implied lower level of consecration. The pointing-out of the Danger of Demanding could pre-empt the possibility, and careful teaching to base a congregation on Gift-Theology as well as Consecration-Theology should achieve the same result.

Deception

Encouragement to members to perform their ministry could lead to some mistaking the one they have, obviously to others but probably not to themselves. Such deception, though good-willed, needs a constant system of Confirmation-of-Gifts, performed by one's small-group, by the leadership, by a gift-discovery workshop, by friends, or some other part of the Body.

Benefits of mutual ministry

Freedom from guilt

The Doctrine of Gifts allocates a Ministry to a member that frees him from any Guilt arising from not pursuing another. Such Guilt levied from a pulpit to fill gaps in a Church programme, and a loyal member can easily feel guilty that he does not rise to the occasion. Realising, however, that each has his own ministry, such a member need not feel guilty, but simply seek out the member with the gift necessary for the ministry required.

Freedom from frustration

Although Mutual Ministry encourages members to perform their task, some members are pushed into a task or fill-in a gap for which they are not equipped. Over a period of time, doing something ineffectively leads to frustration. Mutual Ministry in which members are required to do only THEIR ministry, avoids such frustration and leads generally to long-term satisfaction in the Lord's service.

Fulfilment of life

To do the good, acceptable and perfect will of God (Romans 12:2), we must think soberly of ourselves (v. 3). To think soberly we must be realistic about our measure of faith (v. 3). Our measure of faith is our spiritual gift (see Matthew Henry's commentary on Romans 12:3, F.F. Bruce in the Tyndale series, and Jerusalem Bible margin). Our spiritual gift determines which member of the Body we are (v. 4-5), and that is the special task, the will of God, given us to perform for the rest of our lives. Since God is loving, such special task would bring fulfilment not frustration.

Freedom for Pastor

Instead of trying to be omniscient, a Pastor in a Mutual Ministry congregation is free to minister according to HIS gifts. He encourages other members to minister, and instead of being asked in to thinking all ministry depends on him, he rejoices to see others enjoying effective ministry. This frees him to concentrate on his own ministry.

No member has a plenitude of all charisms. In his lists, Paul is concerned to show that no one can be all things to the community, even though he

knows that in individual cases one person may have a number of special gifts, as was true of Paul himself. The nature of these gifts means that the community can never be a one-man band, since they are variously distributed (1 Cor. 12:29f). The fact that no one can do everything is particularly true for those with the function of leadership...

"the pastor... freed to minister"

Efficiency for congregation

When members are ministering according to their gifts, with no part of the Body asleep or doing the work of another, "each part is working properly". The Body picture in Ephesians 4 in the context of Gifts, indicates that efficiency is increased by Mutual Ministry: EACH part working PROPERLY, making bodily growth and upbuilding itself in love (v. 15-16).

Mutual Ministry

Theologically, mutual ministry is to be expected.

This is seen from the Commands given to Christians in their relationships with each other, from the Style of congregation ministry described in such chapters as Ephesians 4, from the existence of the Doctrine of Spiritual Gifts and the expectation of their being used "for the common good", from the Example of Jesus in His Person and Practice, from the Teaching of Jesus on the serving nature of Christian community, and the supreme Mark of Jesus, viz. Love, to be reflected among His followers.

Practically, mutual ministry can be encouraged

The Model of the Pastor as a Leader equipping members to enable them to minister will encourage Mutual Ministry, as will the Mobilising of Gifts once discovered and developed, especially in the arena of Home Groups, with training in the skill of using the Gifts in the most efficient and effective ways.

Hopefully a Congregation then will be Biblically based:

- God-glorifying, not self-promoting (Isaiah 48:11; 1 Peter 4:11)
- Christ-centred, not church-centred (Colossians 1:18)
- Spirit-empowered, not humanly-pushed (1 Corinthians 2:4).

Timothy

1. Stott, J., God's New Society, (IVP, 1979), p. 167.
2. C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Regal, 1974), p. 142, 162.
3. Snyder, H., The Problem of Wineskins, (IVP, 1975), p. 138.
4. Snyder, H., The Problem of Wineskins, (IVP, 1975), p. 96 & 123.
5. From Hans Kung, "The Church", in Theological Foundations, p. 484.

MEET OUR 'TIMOTHY'

Brian King is an experienced pastor. Until recently he was Rector of the burgeoning St. Paul's Anglican Church, Wahroonga, and has just accepted the position of Rector of one of Sydney's largest churches, St. Matthew's, Manly. Brian is a graduate of the University of N.S.W. and Moore College, and his special area of expertise is Church Growth. He is a graduate also of Fuller Theological Seminary, California, having been awarded a D. Min.

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Religion in Hong Kong after 1997

Group gathers to air views

Some 300 Hong Kong believers from different religions gathered recently to air their views on the place of religion in Hong Kong's Basic Law. A law of China that will serve as a "constitution" for Hong Kong after its return to China in 1997, the Basic Law is being drafted over the next three years. This hearing was the first at which the public could voice their opinion about religion to a Basic Law Committee.

The meeting was called by a subgroup of the Basic Law Consultative Committee, a committee comprised of Hong Kong people to advise the Basic Law Drafting Committee. This subgroup on religion had prepared a preliminary report which included opinions of their members as well as opinions submitted to the committee by other groups. They presented themselves at the meeting as transmitters, promising to pass on to the next larger subcommittee all the opinions that were presented to them in writing. In addition, they stated that all submissions received within two weeks of the hearing would also be included in their final report.

The Chinese Church Research Center submitted a paper arguing that the Basic Law must contain a general guarantee of religious freedom. It must create an independent judiciary able to protect religious believers against discriminatory administrative procedures, and it should define religious organizations as those which are non-profit and have a creedal basis.

The Center's paper argued further that

Hong Kong did not need a religious policy but only laws to prevent discrimination. To have a "policy" means that a government paternalistically spells out what religious organizations may do. "Policies" of this kind limit freedom and initiative. The Center's paper argued that the Basic Law should specify that, except for actions prohibited in Hong Kong's criminal law, all other religious activities should be deemed legal. The issue of policy versus law was further debated by several other speakers.

Deletions on Freedom

The hottest issue of the afternoon arose when someone pointed out that the subgroup's report had actually deleted sections from a 1984 Protestant paper on religious freedom. The speaker asked the subgroup by what criteria these deletions were made. The Protestant pastor in the subgroup replied that some statements reflected a Christian point of view and were not phrased impartially enough to cover all religions. The questioner repeated his question, noting that specific references to baptism, churches, and denominations were included in the report. Other persons in the hearing rose to address the point at issue from different angles. The subgroup tried to assure everyone that all submissions would be passed on. However, their assurances were not accepted by many present, since their preliminary report had already shown a process of discrimination.

(CNCR)

LETTERS

Meaning of peace

Dear Sir,

Despite the fact that this century Marxist-inspired regimes have taken control of vast areas of the world, whereas the so-called "Western bloc" (the U.S.A. being usually considered its big bad leader) has lost control of any "empires" it had — yet still many believe that Mr. Gorbachev and the U.S.S.R. want peace — i.e. peaceful co-existence of East and West!

Will we ever learn that the Marxist meaning of "peace" is not what everyone else means by the term?

How wise Mr. Reagan was at the Reykjavik summit when he insisted on retaining "the right to develop, test and deploy a defence against nuclear missiles for the people of the free world!"

Anyone who cannot see why Mr. Gorbachev wants to remove that "right" must be blind to the facts of the history of this century!

Why does the "secular Press" so often refuse to face the dangerous reality of International Communism?

(Rev.) Gordon B. Gerber
Mama, NSW

The empty tomb

Dear Editor,

The empty tomb of Jesus seems to have become a bone of contention instead of a sign for rejoicing among Christians. Some doubt the truth of the Gospel witness; others seem to regard it as vital evidence for what they like to call the 'physical' resurrection of Jesus. I appreciate the serene tone of Peter Jensen's remarks on this issue in "Quick Cuts" (ACR 6-10-86); but I fear that he, and many with him, do less than justice to those who discount the empty tomb.

If speaking of a 'physical' resurrection can help bring home to some people that the Gospel is about a glorious new embodiment, and not about the 'survival' of a ghost of our Lord's former self, then it has an excuse. But it is not a Scriptural way of speaking, and it is fraught with a risk of diverting attention away from the central miracle of the new creation in Christ.

The word 'physical' encourages a preoccupation with supposed naturalistic links between the crucified and the risen body; and an urgent insistence on the empty tomb risks reinforcing this. Such a preoccupation is quite foreign to the New Testament. In the Gospels the empty tomb is the sign which first brings home the truth of the promise (Jn 20:9), but it is the appearances of the risen Lord to his

disciples which disclose the 'nature' of his resurrection-body, insofar as that beyond-this-world mystery may be said to have been unveiled to faith.

I think the concern about doubting the empty tomb must arise from an attachment to a belief which might be put as follows: the 'stuff' of our Lord's crucified body was somehow 'taken up', integrated without remainder, in his resurrection-body. Now such a belief requires the empty tomb. But the empty tomb does not require such a belief. We do not in fact know the post-burial history of the crucified body, either from Scripture or otherwise.

Despite what Matthew tells us of special precautions, we cannot know beyond doubt that the crucified body was not removed elsewhere by human agency and continued in separate existence. More seriously, we have no way of knowing that God did not simply cease to hold in existence that body in which his work was accomplished. If we must speculate, I think this latter position has much to commend it.

I myself believe the biblical witness to the empty tomb, but for reasons given above I think we have no sure warrant to make much out of it. I agree with the Archbishop of Canterbury's reported claim that it may be "possible to believe fully in the Resurrection while having doubts about the empty tomb".

Yours faithfully
Geoff Nutting,
Berwick, Vic.

Evolution and Creation

Dear Sir,

The Rev. John Bunyan's support for the evolution theory is well known. By his list of Christian writers he has exposed the dangers of his beliefs.

One of the writers, the Archbishop of York, consecrated the Bishop of Durham, thus showing his lack of confidence in the bible as a whole, including the virgin birth and the resurrection of our Lord. Belief in evolution casts doubt on creation and so leads to wholesale doubt on God's work; as is shown by the rise of liberal theology amongst our clever clergy.

J. R. Browning
Nelson Bay, NSW

Error

Canon R. Johnstone's letter in ACR Nov. 3 should have read, "redemption through Christ," NOT "redemption through church." — Ed.

Sudanese Anglican desperate call

Radio message from besieged town

An archdeacon's desperate plea for help has been radioed out of the famine and war besieged town of Wau in southern Sudan.

The plea, from the Episcopal (Anglican) Archdeacon, Henry Cuir Riak, said people were starving to death all around the town.

About two million people are starving in southern Sudan, with the major towns holding thousands of people in search of food. In Wau alone, about 120,000 people are stranded without food and without security, as fighting continues around the town.

No food has reached the town of Wau,

since the rebel Southern People's Liberation Army shot down a civilian airliner killing 60 people in mid-August. Trucks are unable to get through because roads have been mined by either government or rebel troops.

World Vision is chairing a committee made up of voluntary agencies in Sudan attempting to negotiate a settlement between the Sudan Government and the SPLA to allow relief flights into the area.

Donations may be sent to World Vision Sudan Appeal, Box 9944, in your capital city, or phone (008) 331 337 from anywhere in Australia for the cost of a local call, or 690 2166 in the Melbourne area.

Death for slandering Mohammed

Pakistan moves toward Islamization

ISLAMABAD, Pakistan (ODNS) — The National Assembly of Pakistan has adopted a bill to provide for "death or life imprisonment for the derogation of the Holy Prophet."

In a land that is rapidly moving toward Islamization this should come as no shock. Considering the strong Islamic tendencies of the regime, it is inevitable that a move toward the enforcement of the Shariat Law has begun surfacing.

On May 17, 1986, during a public function held in Islamabad, Asma Gilani, a worker for the Women's Action Forum, allegedly used derogatory remarks against the Holy Prophet. This incident was brought to the attention of the Parliament by a member who demanded that action be taken against Gilani. Concern over this apparent defamation

was also expressed by other members of Parliament and a motion was introduced demanding that an amendment be made to Clause 295 (a) of the Penal Code of Pakistan which was considered inadequate in its present state. Under this clause the offender can be sentenced for one year for damaging religious feelings of the Muslims and using derogatory remarks against the Holy Prophet and his companions.

Finally on July 9, 1986, the National Assembly adopted the Criminal Law (amendment) Bill 1986. And added to this the amendment "that the Presiding Officer of the court trying the case of derogation of the 'Holy' prophet shall be a Muslim."

(OPEN DOORS)

Editorial

The 'Majority of New Testament Scholars' and the Ordination of Women

As an earlier editorial pointed out (24 March 1986), it is commonly asserted that 'the majority of New Testament scholars agree that the New Testament does not prohibit the ordination of women to the priesthood'. This assertion not only shows serious ambiguity, it is demonstrably false.

Ambiguity

The ambiguity in the claim runs like this:

1. Ordination to the priesthood as we know it is not discussed in the New Testament. Explicitly, therefore, the New Testament does not prohibit anyone or anything from ordination to the priesthood.
2. We must therefore take it that the assertion means that the majority of New Testament scholars agree that the New Testament does not by implication prohibit the ordination of women to the priesthood. The nature of the implication here denied must be clarified.
 - (a) Is it meant that the New Testament teaches nothing that is in conflict with the ordination of women today? Do the majority of New Testament scholars agree, for example, that the New Testament passages about women's subordination are really about conforming to first century social norms?
 - (b) Or, is it meant that, although the New Testament teaches the essential subordinate role of women, ordination to the priesthood does not involve a denial of that principle?
 - (c) Or, is it, that, although the New Testament itself teaches the subordinate role of women in church, based on the created natures of men and women, this principle should now be discarded?

It is clear from a survey of scholarly comment on relevant Biblical passages, which is summarised below, that (a) is not true. The clear majority of scholars (including many in favour of women's ordination) agree that the New Testament contains passages affirming the subordinate role of women, based on arguments which transcend time and culture. Those who favour the ordination of women generally argue, not that the New Testament does not teach these things, but that The New Testament teaching at this point should now be disregarded.

Position (b) is not widely held. It could certainly not be regarded as the view of the 'majority of New Testament scholars.' New Testament scholars rarely, as such, express a view as to what contemporary ordination to the priesthood entails.

Position (c) is the only sense in which the assertion in question could possibly be sustained, and is probably the sense in which it has been made. This, however, renders the assertion irrelevant to the question of whether the ordination of women is contrary to the Constitution of the Anglican Church in Australia, or to the Articles of Religion of The Book of Common Prayer.

It may be claimed that 'the majority of New Testament scholars' agree that the New Testament teachings about women's subordination should be disregarded in the modern situation (although even this is debatable). This, however, is not the issue. As far as the Anglican Church in Australia is concerned this question is answered by the Constitution, and by Article 20 of The Articles of Religion of The Book of Common Prayer: "... it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another."

"Idolatrous confidence"

The distinction between the questions of what the New Testament texts meant, and whether that meaning ought still to apply has been recognized as important in the women's ordination debate for many years, but is in danger of being overlooked in Australia. In the 1950's in Sweden the situation was clarified by Krister Stendahl, a forthright supporter of women's ordination, in a situation where the 'majority of New Testament scholars' opposed the ordination of women. Stendahl pointed out that then (as now) "as long as the question refers to Paul's own way of thinking, there is no fundamental difference of opinion." He went on to point out that the New Testament scholars of his day had no authority to pronounce on the application of the texts to the modern situation. His statement is worth quoting:

"Modern man has almost an idolatrous confidence in technical competence and in specialists. It is of great importance that the authority of the specialist not be extended beyond the realm of his competence. This has often happened also in the discussion of the ordination of women. In Sweden one often hears that 'all the scholars in the field are opposed to such ordination.' This gladdens many and makes others so angry that they suggest the immediate abolishment of the theological faculties. Often forgotten — and sometimes actively concealed for strategic purposes — is the rather simple fact that any judgement about how to apply an ancient text to a contemporary situation presupposes much more than academic competence in languages and in the history and thought of the early church. (*The Bible and the Role of Women*, page 9)".

The significant difference between Stendahl's situation and ours is the

Constitution of the Anglican Church in Australia, and the Articles of Religion of The Book of Common Prayer. As long as these documents forbid the Church "to ordain (i.e. decree) anything that is contrary to God's Word-written" the opinions of New Testament scholars (or anyone else) about whether these teachings ought to apply are not legally relevant.

Scholarly consensus

What, then, do the majority of scholars think the New Testament teaches about the role of women in the Church? For this survey only bible commentaries were examined, as the commentator is interested in the whole range of thought in a book, and not just a selected point of interest. Perhaps surprisingly, there is clear consensus among New Testament scholars on two points:

1. The relevant texts speak of a subordination of women to men that was to apply to the Church.
2. This subordination was understood to be based on fundamental principles of creation, not only on cultural grounds.

Every commentary consulted reflected this consensus. The selection deliberately avoided works specifically argued against women's ordination.

The scholars who form this broad consensus are:

C. K. Barrett, *The First Epistle to the Corinthians* (London: A. & C. Black, 1971), pp 249, 251, 254, 256f, 331.

Leon Morris, *1 Corinthians*, Tyndale New Testament Commentary (London: Tyndale Press, 1958), pp 151-154, 201.

Hans Conzelmann, *1 Corinthians*, Hermeneia (Philadelphia: Fortress Press, 1975), pp 182, 184, 188, 246.

William F. Orr and James Arthur Walther, *1 Corinthians*, Anchor Bible (New York: Doubleday & Company, 1976), pp 263f, 312.

F. F. Bruce, *1 and 2 Corinthians*, New Century Bible (London: Oliphants, 1971), pp. 104-106, 136.

W. G. H. Simon, *The First Epistle to the Corinthians*, Torch Bible Commentaries (London: SCM, 1959), pp 111-113.

Margaret E. Thrall, *The First and Second Letters of Paul to the Corinthians* (Cambridge: CUP, 1965), pp 78-79f.

James Moffatt, *The First Epistle of Paul to the Corinthians*, The Moffatt New Testament Commentary (London: Hodder and Stoughton, 1938), pp 153, 233.

F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, New International Commentary on the New Testament (London: Marshall, Morgan and Scott, 1954), pp 250-252, 254, 262.

Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, (Edinburgh: T. & T. Clark, 1914), pp 324f.

Paul K. Jewett, *Man as Male and Female: A Study in Sexual Relationships from a Theological Point of View* (Grand Rapids: Eerdmans, 1975), p 61.

J. N. D. Kelly, *A Commentary on The Pastoral Epistles*, (London: A. & C. Black, 1963), pp 68-69.

Walter Lock, *A Critical and Exegetical Commentary on The Pastoral Epistles*, The International Critical Commentary (Edinburgh: T. & T. Clark, 1924), p 29.

Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles*, Hermeneia (Philadelphia: Fortress Press, 1972), pp 44, 49.

Anthony Tyrell Hanson, *Studies in the Pastoral Epistles*, (London: SPCK, 1968), p 71.

Anthony Tyrell Hanson, *The Pastoral Epistles*, (Cambridge: CUP, 1966), p 37.

A. T. Hanson, *The Pastoral Epistles*, New Century Bible Commentary (London: Marshall, Morgan & Scott, 1982), p 73.

Donald Guthrie, *The Pastoral Epistles* (London: Tyndale Press, 1957), p 77.

Burton Scott Easton, *The Pastoral Epistles*, (London: SCM, 1948), p 124.

True, these scholars do not necessarily agree on other aspects of interpretation. Furthermore, they do not, of course, necessarily agree with the texts they are interpreting. The point is simply that any appeal to 'the majority of New Testament scholars' must recognize:

- (a) there is broad agreement about the meaning of the texts, between those who favour and those who oppose the ordination of women.
- (b) the difference lies in whether that (agreed) meaning should be disregarded in the contemporary church. On that question New Testament scholars are not, as such, competent authorities, as Stendahl so effectively pointed out in Sweden when the 'majority of New Testament scholars' opposed women's ordination.

The debate in the Anglican denomination over women's ordination to the priesthood exposes the very heart of our fellowship together. Clear truthfulness is necessary in the presentation of opinions, therefore let us hear no more of 'the majority of New Testament scholars agree that the New Testament does not prohibit the ordination of women to the priesthood'. They do not.

Confessing Jesus Christ in the Pacific

Theme of assembly conference

How to confess Jesus Christ in the Pacific today was the theme of the Fifth Assembly of the Pacific Conference of Churches. More than two hundred delegates from the Pacific Island nations, observers and guests gathered for ten days in a traditional style open Fale, just outside Apia, in Western Samoa. Yet after all the plenary and group discussions were over the theme had not been answered in one way — but many main issues emerged which will be at the centre of the lives of churches in the Pacific region. And to observers from outside that region it was also clear that when Pacific people get together among themselves, they are deeply conscious of the way their people live rooted in local cultures and values. "Grass roots theology, the activity of the life of the church right where people are, is what it is all about in the Pacific", says Brian Lee, the Secretary of World Mission with the Uniting Church in Australia. "When they discuss the nuclear testing issue it is not seen just as something that governments play with, but it affects the life of the

people themselves, on their land, in their sea, their small island economies; and the churches want to express the basic values of their cultures."

Major issues then, at the end of this Assembly celebrating the first 25 years of the Pacific Council of Churches, are church unity and increased ecumenical understanding and cooperation; particularly under pressure from the French Polynesian churches all Pacific Council of Churches members agreed to step up efforts towards denuclearising and demilitarising the region; women and youth concerns were brought forward through pressure groups that had been formed at different pre-assemblies; special concern was raised by the whole assembly concerning numerous non-Christian sects and charismatic movements that have spread throughout the region. And, among the main issues, last but not least the question of the function and structure of the PCC itself was raised.

(ACC)

Bishop to leave Chile

The Right Rev. Brian Antony Skinner has resigned as Bishop of Valparaiso in Chile, the South American Missionary Society has announced. But SAMS say they do not yet know why he has resigned.

Bishop Skinner, who is 47, has been in the post for nine years. He studied at Reading University for an agricultural

degree and first went to Chile with his wife, Gill, in 1962 to work on a Church-owned farm.

The Skinners have five children, two of whom will be remaining in Chile to complete their university education. SAMS say that Bishop Skinner does not expect to return to Britain before next year.

(CHURCH TIMES)

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Quick Cuts

She knows me

I cherish a particularly foolish belief that the Queen knows my face. It so happened that during her second visit to Sydney, many years ago, I was part of a crowd which greeted the royal entourage in William Street. It seemed to me as I waved that the Queen looked directly at me and smiled for me. From then on I was convinced that the Queen knew me, and would recognise me again. What a crazy idea! Just imagine how many people have been in crowds surrounding the Queen since she succeeded to the throne. Imagine how impossible it would be for a person, no matter how royal, to pick out and remember one single face. Imagine how impossible it would be for her to remember all the officials to whom she has been introduced; why even the names and faces of the heads of state would be difficult to retain in your memory. Crazy isn't the word for it.

Mind you, it would help you to be a little less anonymous in such a big world. To be known by a person as famous as the Queen would give you a little status, anyhow; at least it would make you feel that you counted for something.

But wait... is it not the case that we are known, and known by someone far more significant than the Queen? 'O Lord', says the Bible — Psalm 139 'you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, lo, O Lord, you know it altogether.'

We are known by God. What a privilege this is! Notice, too, how



important this makes every single human being on earth. For our neighbours, too, are known by God through and through. He cares for them and they are his creation. We too should value them whoever they are. You matter, I matter, they matter.

One more point. There's a marvellous hope expressed in 1 Corinthians 13:12: 'Now I know in part; then I shall understand fully, even as I have been fully understood.' Christianity is all about knowledge: God knows me — I know him. Besides this, being known by royalty seems very unimportant.

Peter Jensen

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

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Mozambique Christians wait and see

President's death may bring changes

SANTA ANA, California — The death of President Samora M. Machel has caused beleaguered Mozambican Christians to adopt a "wait and see" attitude as probable changes in government begin to develop. Ever since the 1975 victory of Machel's FRELIMO party, Christians have been subjected to intense persecution under the staunchly Marxist Leninist State.

According to the Frankfurt-based International Society for Human Rights, there are currently 12,000 Christians in Mozambique prisons, almost half of the total of Christians in prisons, penitentiaries and hard labor camps worldwide.

A researcher for Frontline Fellowship, a South African-based mission agency, who recently visited Mozambique, claimed that atrocities committed against the Church steadily increased during Machel's eleven-year rule.

"I saw many instances of harassment of Church leaders, restrictions on worship, antagonism towards Christianity and outright persecution of the Church," the researcher reported. "I noticed a relaxation of restrictions in the capital (Maputo) area, and that missionaries were once again receiving visas (after being forced out of the country by FRELIMO in 1975) to visit certain cities in Mozambique, primarily for humanitarian purposes."

"However, I observed the continuation and intensification of persecution in the rural bush areas."

In June 1975, Mozambique became the first full-fledged Marxist State in Africa when it declared independence from Portugal and Machel was installed as its first president. Yet it was not until the Third Frelimo Congress in February 1977, that FRELIMO was transformed from a broad popular front to a Marxist Leninist Party, thus making it one of Moscow's soundest ideological allies in Africa at the time. During the past eleven years since independence from Portugal there have been no changes in FRELIMO's hold on government.

(OPEN DOORS)

"Christianity not an African faith"

Gaddafi tells Muslim leaders

Libyan leader Muammar Gaddafi has urged Muslims in Uganda to convert non-Muslims to Islam because he said the Christian church was trying "to subjugate the African continent" and propagate colonialism, Libyan radio reported.

The radio quoted Gaddafi as telling Muslim leaders in Uganda, where he arrived after attending the Non-aligned Summit Conference in Harare, "Christianity is not an African faith."

The radio, monitored by the British Broadcasting Corporation (BBC) said Gaddafi told members of the Supreme Council for Islamic Affairs and other Muslim leaders that it was their duty to defend the Ugandan revolution led by President Yoweri Museveni. Muslims in Uganda have now gained equal rights after they were subjected to oppression by previous governments with "support from the Christian church outside Africa and from neighboring countries," he said.

Gaddafi called on Muslims to join the Libyan-style people's congresses and committees which he said were now being set up in Uganda

(OPEN DOORS)

S.A. Dutch Reformed Church decision

Drops racial barriers

CAPE TOWN, S. Africa — The all-white Dutch Reformed Church broke a century of support for apartheid Oct. 21, voting to let blacks, Asians, and people of mixed races join.

The decision was hailed as a breakthrough by liberals in the church. But delegates to a church synod in Cape Town stopped short of merging their denomination with three sister non-white churches. As a result, racial segregation will probably continue, although it has been abolished in church law and canon.

The delegates also postponed a vote on proposals to condemn apartheid as morally wrong and without foundation in Scripture. The church has long provided ideological support for apartheid, South Africa's system of white minority rule.

Prof. John Heyns, the denomination's new moderator, said that making religious arguments to support apartheid was a mistake, because it caused "much pain, sorrow and bitterness." He called on church members to "rid ourselves of the apartheid myth" and predicted that without an acknowledged scriptural basis for racial segregation the government will come under greater pressure to promote integration in many areas.

In a related matter, the church said that there was no scriptural ban on interracial marriage, a reversal of previous teachings. The church said interracial couples contemplating marriage should be given pastoral counseling to prepare them for the stresses of a mixed marriage. Legal prohibitions on mixed marriages and interracial sexual relations were lifted by the government last year.

(EPNS)

Christianity today survey

Readers divided over S.A. economic sanctions

Economic sanctions against South Africa were favored by almost half (49 percent) of *Christianity Today* readers in a recent poll; while 40 percent were definitely opposed to U.S. sanctions against South Africa. The remaining 11 percent were undecided. The magazine, with a circulation of about 175,000, reaches generally evangelical church lay leaders, pastors, and college and seminary professors.

The poll was conducted before Congress voted to impose sanctions. Of those readers in favor of sanctions, 30 percent preferred limited sanctions, while 19 percent urged total economic and disinvestment sanctions.

Readers were also asked if they considered apartheid an important issue for the American church; 54 percent said yes, while 41 percent said no.

Well over half of the respondents (64 percent) submitted essays suggesting how and why U.S. Christians should work for reconciliation in South Africa. Among the recommendations were sister-church arrangements between U.S. and South African churches, material support for those that are suffering, and intense prayer for the abolition of apartheid with as little bloodshed as possible.

Survey results showed that age and politics play a role in one's view of sanctions. More Democrats than Republicans favored sanctions (61 percent to 45 percent); readers over 50 were more likely to oppose sanctions than those under 50.

(EPNS)

REVIEW

Russian Christian parents harassed

For teaching their children about Christ

VADIM SHCHEGLOV, the Western representative of the Christian Committee for the Defence of Believers' Rights in the USSR, reports on the situation of the OSADCHEV family:

"MIKHAIL OSADCHEV (45), a computer engineer, and his wife ELIZAVETA (36) are being harassed in every way possible for the mere fact that they are Russian Orthodox Christians, go to church regularly and are bringing up their children in accordance with Christian principles.

The Osadchev family is plagued daily by unexplained visits by the militia. On several occasions, in the absence of her husband, Elizaveta has had to cope with threats, verbal abuse and attempts at forced entry into her home by militia men. Mikhail Osadchev had lodged several complaints at militia headquarters and in higher places. His complaints have been answered with silence and the harassment continues. In view of this, the Osadchevs wish to emigrate from the Soviet Union."

(KESTON COLLEGE)

Muslims must believe bible

Indian Evangelist's claim

AMSTERDAM, The Netherlands — Muslims are required by their own scripture — the Koran — to believe in the Bible, according to Indian evangelist Akbar Haqq.

Leading a workshop on how to witness to Muslims at Amsterdam 86, Haqq said the Koran commands Muslims to make no distinction between the Koran and all previous scriptures, including the Bible; believe that the Koran was sent down to confirm the Bible; believe that the Koran was sent to be a "watchman" over previous Scriptures.

Haqq added, "The Muslims have got to believe the Bible. [In the Koran] the only person who is most honored — highly extolled — is Jesus Christ. [The Koran] authenticates, even declares, that Jesus Christ was born miraculously."

Why then do Christians have such difficulty witnessing to Muslims? "Muslims scholars have introduced a pernicious doctrine — a doctrine of corruption of the Scriptures." That doctrine holds that Jews and Christians "somehow and somewhere got together to conspire to corrupt the Bible," he said.

"The usual idea among Muslim scholars is that we corrupted the text of the Bible." For this reason Muslims do not feel bound to believe the Bible in its current form, he explained.

Haqq said no Muslim has ever been able to tell him how or when the Bible was corrupted, and notes that Jews and Christians are traditional "enemies" — and are therefore not likely to conspire to — gether. "How in the world could it have happened logically?" he asked. "Jews all over the world and Christians all over the world got together just to corrupt the Scriptures that they would rather die for? Jews and Christians will be perpetual enemies, so why would they come together to corrupt the Scriptures? I think it is blasphemy for any Muslim to say the Bible has been changed."

Haqq encouraged the evangelists to witness "with love and kindness" to Muslims and to do so armed with a good understanding of the Islamic faith. "If you couldn't communicate with Muslims, then the only problem was that you did not do your homework," he said.

(EPNS)

Carbon testing for shroud

Pope gives O.K.

TURIN, Italy — Carbon-14 testing to establish the age of the Shroud of Turin — believed by some to be the burial cloth of Christ — has been approved by Pope John Paul II, after years of consideration.

Anastasio Cardinal Ballestrero, Archbishop of the northern city of Turin and custodian of the shroud, announced the authorization after meeting with scientists. He said the first results of the test will probably be ready for publication in 1988.

"The plan calls for a coordinated operation involving several different laboratories specialized in carbon dating of small samples and for collaboration of experts from other fields," Ballestrero said. Carbon-14 testing is expected to establish the cloth's age within a margin of 250 years.

The shroud is more than 14 feet long and three feet wide, and bears unexplained images of a crucified man, with stains corresponding to the crucifixion of Jesus. Tests run in 1978 indicated that the stains were made by blood, and suggested that the image is not the product of an artist. A team of scientists reported in 1981 "The Shroud image is that of a real human form of a crucified man." A microscopic examination of fibers from the cloth conducted in 1973 revealed pollen grains from plants indigenous to the Dead Sea area and the Middle East.

A team examining the shroud in 1978 was not allowed to carbon-date the cloth because the test would have destroyed a small part of the cloth. Experts say the test has been refined, and will now require little more than a thread of the cloth.

Don't be afraid of entertainment

Christian jazz musicians' theme

An American Presbyterian missionary who plays jazz in a French nightclub said last week that evangelical Christians should not be afraid of the idea of entertainment.

The Rev. Bill Edgar was giving the annual *Third Way* lecture in London. He moved several times to the piano to entertain his audience with some lively, foot-tapping music.

His title was 'Jazz and the Gospel' and Mr Edgar outlined the beginnings of jazz in the black slave culture of America.

He rejected vigorously the accusation that jazz was the devil's music. "It's a marvellous, fresh sound coming out of a Christian experience."

It expressed the realism and hope that was characteristic of the Christian message. It expressed "the longings of an oppressed people looking forward to the jubilee promised in the gospel."

Bill Edgar was concerned to refute two extremes in Christian attitudes to music: that some forms of music could be intrinsically evil, and that all music was neutral and it was just a matter of taste whether and how we used it.

"Sounds can't be good or evil," he said. "But compositional and structural factors and contexts fill music with meanings and values."

He did not play jazz in church at the beginning of a worship service because, in 20th century France, it was connected in people's minds with entertainment. It would therefore be inappropriate, even though so much of it originated from Christian experience and in a church setting.

Christians could not ignore music, he said, or treat it as a luxury. It was part of "the cultural expression of our existence."

(CEN)

Pushing a number of wheelbarrows

When I told friends I was being Lesley Hicks for a few months, I received no small amount of advice on what I should write about.

One person told me I should write an article about the irrelevance of writing for a Christian newspaper. There is so much Christian material, he said — books, magazines, newspapers — all distracting us from getting on with reading the Bible. Not only that, we're preaching to the converted. We're spending so much time talking and writing to each other, we've none left for the non-Christian.

I was met exuberantly at S.U. House recently by Owen Shelley. "Just the person I want", he said. "You can write about my new book in ACR." Called "Visualised Bible Stories for the Overhead Projector" it is just that — story outlines and Bible readings, telling you when to show visual aids to bring the story to life — and providing them, so the user can photocopy the article on to overhead projector transparencies; line work, which can later be coloured; silhouettes which can be brightened with cellophane paper; blockouts and visiwheels. 16 stories in all, showing how one or a combination of o.h.p. visuals can be used to marvellous advantage. It was an insight into the great care Owen takes in preparing his own Children's Talks, which he has been doing, I guess for around 30 years.

It's a couple of years since Channel 10 decided to produce Bible stories on cassette for children, looking up 'B' for Bible in the phone book to ask for help. The Bible Society recommended Owen as writer, and his script was accepted without alteration. Called 'Simon Townsend presents Bible Stories', it clearly relates old and new testament stories with great humour and vividness. I bought several for neices and nephews, but first played them to my Bible Study group. I'm not sure who enjoyed them more. A secular production, in the secular market. I got mine from Grace Bros last year, though when I enquired this week was told 'They were brought out last Christmas. We only stock them while they're advertised on TV.'

Another friend wanted me to talk of the nuclear family — its stresses and the idolatrous importance Christians place on it. I'm learning about the first, with the arrival six months ago of our first child. Till then, I hadn't fully realised the disadvantages of a workaholic husband and distant parents. It is stressful; it can be lonely. To whom do you turn when the baby is screaming his way lustfully into another hour? Or when you can't wheel both a shopping trolley and a pram around a crowded supermarket? The extended family has its advantages.

You've only got to look at the failure rate to see the extent of the stress problem. Less than 20% of Australian families comprise a man, his dependent wife and children. The television stereotypes this type of family as not only the norm but also the ideal. So does The Festival of Light, going a step further in saying that it is the Christian ideal, and that it is central to the stability of the nation.

Tony Morphett in 'A Hole in my Ceiling (to quote it again!) writes: ... 'To build our economic machine we needed to break up the extended family, which we started to do two hundred years ago (see, it's not just an ethnic idea! F.P.) and completed this century. It made people more like parts of a machine assembled by mass production. You can shift them around more easily if they're not locked into a whole network of aunts, uncles, cousins and so on. The romantic rebellion helps because that gives people a seemingly valid reason for wanting to



Fiona Pfennigwerth

be individuals in their own right — whatever that means — and by this century you finally come up with a wonderful society where all the human parts are interchangeable and can be plugged in anywhere they are needed to keep industry running." Does God think the nuclear family is the ideal?

Why the stress? Largely created by today's society's belief that in your spouse and children and you will find true happiness, love, security, meaning and fulfilment (whatever that means). That's got to be idolatry, surely, as much as unreality. We Christians are not uninfluenced by these beliefs. That's fairly familiar territory. What I want to ask — and it's a genuine question — is whether the Bible ever commands members of families to put the family first, which we're often urged to do. I wonder whether that's the real idolatry besetting Christians today. Surely a lot of responsibilities need to be juggled to give each the priority it needs: work, evangelism, other people, church commitments or whatever. I'd be grateful for some others' opinions!

I thought of writing an article on "Where are The Christians?" 10 Australians attend church, why isn't their impact on the society greater? After all, this group is the largest interest group in Australia. Why is it that when we put forward our view it is considered pushy and Bible bashing, when other views are allowed to be pushed far more aggressively? Isn't it time we pointed out this inconsistency — and took courage to speak up?

For instance, if we don't like the choices of literature for the H.S.C., why don't we make some positive suggestions? Why not a gospel or other Bible book? These easily have the equivalent literary merit as those currently being studied. Could The Teachers' Christian Fellowship do more here?

There were a lot more suggestions. I had a sheet of headings like "Cocktail party talents", "The popes of evangelicalism", "I won't have finished the 'A's' before I die" (a reference to the first point of this article), "Greed", "Church leadership — more team ministry". The first heading referred to the problems I see in "Fellowship" — commonly understood as drinking tea after a church service. The socially adept chat happily about the football or cradle cap. All too often the lonely, the socially clumsy, the newcomer are left out. The same skills are needed in that context as in any social context: is that right?

I understand that a Moore College staff member is looking at worship in the Bible — and finding that the word is not used once. What does that say about current ideas?

However, I'm not going to expand on any of these. Next issue I'll reply to some letters, and then very thankfully hand the column back into the competent hands of Lesley.

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THE GOOD READ

Skilful Shepherds

Derek Tidball, I.V.P., 368pp.

This book, subtitled "An introduction to pastoral theology", is a book which will probably have a limited circulation — which is a pity. With so much being written about pastoral theology, with so many courses being offered, with so much criticism of our theological colleges and with so many problems being faced by our clergy this is an important book.



Tidball begins by seeking to answer the question, "what is pastoral theology?" He says in his Preface that it is academic and the reader can pass it over. Not so! The chapter is a much needed attack on the misuse of the humanistic social sciences of our day at the expense of the Bible. Time and time again ideas are being put forward which are based on a doctrine of man which is totally contrary to the Biblical doctrine of man and, if we begin with the wrong foundation we cannot hope to end with the truth. Tidball sets this problem out clearly here and takes it up again later in the book.

The second section, chapters 2-6 looks at the Biblical Foundations for pastoral theology. Tidball treats the whole Bible as a source of teaching on pastoral theology and seeks to draw it out of the Old Testament and out of each New Testament book. This is interesting and helpful though there is a certain strain placed on his hermeneutic and one would not want to see this taken as an example of how to read the Bible. Nevertheless, he brings together material that must be the basis of any pastoral theology.

Section 3 (chapters 7-11) contains an historical survey. This is fascinating though there is a very careful selection of material which leaves a lot of other material untreated. I was disappointed that more time was not spent with that vast body of pastoral literature produced by the Puritans. What was included simply whetted my appetite for more.

Tidball is at his best when he turns to the 19th Century and shows how the teaching of theologians like Schleiermacher led to our present crisis. His summary of this material shows an excellent understanding of the way in which the loss of a high view of the authority of Scripture has enabled humanist thinking to actually dictate to theology where it should go. Evangelicals need to read this. Far too often we take what we think are Biblical positions in the various areas of pastoral theology not realising that the basis of our stand has been determined by a view of Scripture

we would not own. It is a subtle heresy which Tidball helps to clarify.

The book gives a good account of 20th Century developments though he is not as critical of some evangelical pastoral theology as he could be. For example on pp. 236-241 he shows us what is wrong with the approach taken by Jay Adams yet finishes by saying of Adams' approach, "... It is one to which we can only give two cheers, not three." In the light of the problems he raises, his conclusion should logically have been more severe.

In the final section Tidball turns to "Contemporary Application". Here he applies his thinking to some modern problems — Belief, Forgiveness, Suffering, Unity, Ministry.

If there is a criticism of the book it can only be that it is uneven in its presentation. In fact, I gained the impression that it was probably a set of lecture notes transferred to a book manuscript and that gaps which would not matter in a lecture course appear more obvious when published.

Nevertheless, this is a good book which I found exciting and stimulating. Tidball writes well and has insights which are needed by evangelicals today. Anyone engaged in training for ministry, involved in ministry or thinking of doing "practical" courses for ministry should read and seriously consider the contents of this book. Tidball has done us a great service.

I thoroughly recommend this book.
D. Kirkaldy

Down to Earth

By Michael Griffiths Hodder and Stoughton, 144pp.

This is a readable and simple systematic theology for the unbeliever, who, as the author says in his inimitable breezy style, is "usually uninformed".

It moves from creation, through revelation and the atonement to "The Return of the King", avoiding, it should be said, such theological terms.



Griffiths uses illustrations to advantage. The one I liked best told of the Rugby player who was soundly converted. At what he described as a "panic meeting" of the College XV, one of Colin's fellow forwards protested, "If a man like Colin can get converted, none of us is safe!"

A useful book, but (pace Michael), I think John Chapman's "A Fresh Start" more suited for the less sophisticated.

There is a useful appendix of "Down to earth" questions asked by down to earth people.

Donald Howard

All things for good

By Thomas Watson, Puritan Paperbacks (Banner of Truth), 126pp.

Those Puritan fellows knew how to squeeze the last drop from a text! And this is what the 17th-century Watson does with Romans 8:28.

Watson had a twofold aim: to make the wicked sad and the godly joyful.

This is a pleasant little devotional book of eight chapters which may be profitably read by those not put off by the language of Shakespeare.

It abounds in exhortations such as "If God makes all things to turn to our good, how right it is that we should make all things tend to His glory!"

We can all say "Amen" to that, can't we?

Donald Howard

An interview with Thomas Wang

The Reverend Thomas Wang, the LCWE international director-designate, shares his thoughts on Chinese evangelism, the Lausanne movement, and the future of world evangelization.

When was your first contact with the Lausanne movement?

It began with the 1974 Lausanne Congress. But you could also say that the Lausanne movement actually started before 1974 at conferences like Berlin '66 and Singapore '68. I was at the Singapore meeting in '68 where much of the leadership was the same as it was at Lausanne '74. At Lausanne, the CCCOWE (Chinese Coordination Centre of World Evangelism) movement was born.

What kind of impact has the Lausanne movement had in Chinese evangelism?

The main impact is the Christian unity that the Spirit of God brought forth at the Lausanne Congress. Four thousand evangelical leaders were praying under one roof, seeking God's guidance, fellowshiping with one another.

This kind of situation has never happened among Chinese churches. We are a self-centred and individualistic people. At Lausanne, we felt convicted by the Spirit and wanted to see the same manifestation of unity among ourselves. We felt that it was time we should, by faith in God, call a worldwide Chinese congress on evangelism. I was commissioned by the 70 Chinese church leaders in Lausanne to prepare the first congress for 1976.

"Third World... are grown up"

By the grace of God we had a wonderful congress — 1,600 delegates came from Chinese churches in 20 countries. I can say that, in general, the Chinese church leaders around the world have a deep appreciation and affection toward the Lausanne movement. Lausanne is our spiritual parent, so to speak. The CCCOWE movement is a spiritual spin-off of Lausanne.

What is the purpose of CCCOWE?

CCCOWE is actually a follow-up ministry to the congress we had in 1976. First, our purpose is to promote Christian unity.

Second, to promote church growth among the more than 5,000 Chinese churches outside mainland China.

Third, to promote overseas missions. Among those 5,000 churches, about 800 send out missionaries. And about ten percent of those missionaries are doing cross-cultural work.

Finally, to promote the training of workers. There is an acute shortage of

Christian workers, pastors evangelists and para-church workers among the Chinese today. But the potential is great. We want to encourage more young people to enter full-time ministry and encourage their churches to support them.

We're discovering that the church in China is divided between what is called the Three-Self movement and the house churches. What is the difference between the two?

First, globally speaking, the Chinese churches today can be divided between

"promote church growth amongst... 5,000 Chinese Churches outside China"

those that are outside mainland China (the 5,000 I just discussed) and those on the mainland. On the Chinese mainland, the churches, again, fall into two categories. One is the government-sanctioned churches which is called the Three-Self Church — for self-supporting, self-governing, and self-propagating. According to their own reports, there are over 4,000 Three-Self churches now open.

And the house churches?

The house churches are grass-roots fellowships interested in person-to-person evangelism. They are independent and spreading very fast in China today. They treasure their freedom of preaching the gospel.

According to conservative estimates, there are about 50,000 such house churches. Their size varies anywhere from 10 or 20 people to 100, 500 or 1,000. You might wonder how 1,000 people can fit into a house. Well, some of the house churches have grown so much that they no longer meet in houses, but in public places. Now you might ask, "How can they use public places?" It depends on the attitude of local government officials. Some are tolerant toward the church, others are not. The very large house churches, of course, are few.

The house churches are still growing, but one of their needs is for biblically-trained leaders. Many of the house church leaders are new Christians. For example, if the father of a home is converted, he's zealous for the gospel

and starts a meeting in his home. He automatically becomes the leader. He begins to teach and preach even though he may have only been a Christian for three months. They need teaching on the basic truths of Christian doctrine. People are trying to help in this area with teaching programmes through radio. It's one area that needs our prayer.

Going back to the Lausanne movement, how do you perceive or understand this movement as a whole?

The Lausanne movement, as I see it, is a spiritual movement, a prophetic voice, a motivational force, a rallying cry and a channel to promote evangelism among churches and evangelistic agencies. It is a movement raised up by God to sharpen the cutting edge of evangelism. By the grace of God, we hope to heighten the awareness of evangelism among the churches.

What is the greatest single challenge before the Lausanne Committee?

First, to seek understanding and co-operation among like-minded organisations and Christians of the world to work together for evangelism. Second, to see that meaningful grass-root efforts of evangelism be carried out by churches and Christians around the globe. Third, to build a workable and efficient international office.

How does the 1989 Congress fit in with the plans of the Lausanne Committee over the next five to ten years? What role do you perceive for that congress?

First of all, I want to say that we must consider the '89 Congress not as an event but as a process. It is a midway station. It is a time to celebrate and to examine the past 15 years of the Lausanne movement. It is also a time of looking forward to the 21st century.

Second, it is a time for the evangelical leaders of the world to be rejuvenated, recommissioned and rededicated for the task of the Great Commission. And third, we hope that through this congress the evangelical resources of the world will be more effectively channelled and directed in co-operative efforts of evangelism.

The issues facing the church of the 1990s will surely be different from the ones of the 1970s. If I might tempt you into a prophetic mindset, what do you think a few of the key issues will be in the final decade of this century?

I will take that question on two levels — first broadly, and then more specifically.

At Lausanne and Pattaya (the 1980 Consultation on World Evangelization) there was great emphasis on cross-cultural missionary outreach to hidden



Rev. Thomas Wang.

peoples. That is a key strategy, but if we ever expect to have a strong missionary outreach, we must, first of all, build up a strong local church. So I would suspect in this coming congress we will have a heavy emphasis on the local church. No matter how you look at it, we cannot get away from the need for a strong local church. I expect, therefore, that we will do everything we can to get more pastors, elders and deacons — both ministers and lay people — involved in this congress. That does not say, of course, that we are going to neglect the para-church organisations. What we do mean is that we will have more local church participation in this coming congress.

Having mentioned the broad emphasis, on the second level let me mention two specific issues which we cannot overlook. The issue of social involvement and social concern is something that has been strongly advocated in the last few years. Lausanne is all for it.

Secondly, I think we need to give much more prominence to the leadership of the so-called "Third World". The Third World today is not like 20 years ago. They are grown up — they were students once before — now they want to share leadership and responsibility. We cannot neglect the development in this area.

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JERUSALEM, Israel — An Israeli government committee has recommended that construction of a 6.5 acre campus of Brigham Young University be completed. The committee also said officials of the Mormon university, and of the Church of Jesus Christ of Latter-day Saints (Mormons) should be prepared to provide a written guarantee that the campus will not become a center for missionary activity.

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