

Rev. Fred Nile, seated, and Sam Galea, 2GB's assistant programme director, in studio C for Mr. Nile's weekly programme, "Sunday Night Light" which commenced Sunday, July 19. It includes a variety of interviews, a talk back segment, interspersed with suitable music. From the response of the public on the first evening, this should prove to be a popular programme for Sydnev listeners.

Photo: Ramon Williams



## Robert Schuller to record in Australia

Robert Schuller will be in Sydney, August 15-19, to record a series of one minute motivational programmes, for use on radio and television. Dr. Schuller is known as the man who practised his own concept of "Possibility Thinking", and built the Crystal Cathedral, costing over 16 million dollars.

His television programme, HOUR OF POWER, has the highest number of viewers for a religious programme, in the United States. In Australia, the programme is screened every Sunday in Sydney, Brisbane, Melbourne, Adelaide, Geraldton and Northern NSW.

The scripts for the 130 programmes will be written by Dr. Schuller himself, and will be recorded at the studios of Television Makers Pty. Ltd. in Sydney.

Chairman of the Australian Board, John Pickles, together with John Townend, television consultant to the Robert Schuller Ministries Ltd. in Sydney, personally persuaded Dr. Schuller to make the trip, and produce the recordings in Australia.

"In his own area, he is constantly in demand and called upon at any moment. It was our idea to bring him away from that pressure of work, and produce something of an Australian FIRST," said John Townend. The whole idea of the visit is to make the motivational programmes.

"It is an all-Australian concept and will possibly be used overseas as well".

## Death of Sue Newman

On July 14 an epileptic fit claimed the life of Miss Sue Newman, who was organiser of the Festival of Light's special projects for the International Year of Disabled Persons.

Sue was 27 years old, and was born blind. She had surmounted her handicaps in remarkable ways. She was the first blind person in Australia to receive the Duke of Edinburgh Gold Award for Community Service, and earlier gained the Silver Award, meeting its strenuous standards including a rugged three-day mountain journey.



After gaining her Higher School Certificate at Port Kembla High School, Sue found training and employment at the Bank of New South Wales, as a telephonist and audio-typist. Later she completed a two-year course at the Baptist Bible College in youth leadership and counselling. At the time of her death she was a member of the congregation of St. Joseph's, Willoughby (Anglican).

The large crowd attending her funeral service at St. Andrew's Cathedral showed how many loved Sue and valued her life and witness. The address was given by the Rev. Fred Nile, Director of the Festival of Light. "Sue rejected any notion that she was handicapped," he said. "She simply said that everyone is handicapped in some way or other." He paid tribute to her courage and her compassion for others, reflected in her willingness to work as an almost full-time volunteer for F.O.L.

Besides her work on the projects for the disabled, Sue had worked for some months on the busy switchboard in the F.O.L. office.

Lesley Hicks

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## This will no longer do in rich Australia



Scenes such as this humpy occupied by Aborigines in Walgett, N.S.W., may have gained a measure of acceptance among white Australians as an inevitable fact of life, but the recent W.C.C. report on 'Justice for Aboriginal Australians' felt that this is a reflection of an attitude to black Australians which is blatantly racist. The Report drew attention to a 1976 survey by the N.S.W. Government's Health Commission which revealed that 50% of Aboriginal families live in housing conditions detrimental to physical and social health and unacceptable by standards normally applied to the white population.

Photo by Quentin Jacobsen

## Church cornered on WCC Report

At the recent press conference at the Cowper Room, St. Andrew's Church House, Sydney, the church was cornered by a reporter on the issue of its property raised in the report "Justice for Aboriginal Australians" by the WCC.

The Report calls for churches as an expression of its good faith towards Aborigines to hand over some of its property as reparation. The church is one of Australia's biggest landholders. Which pieces will they hand over in the next few weeks? "This place!" asked Mr. Gary Foley, one of the Aboriginal consultants to the WCC team and the Chairman of the Aboriginal Advisory Council of the ACC.

Canon Buttes, Chairman Australian Board of Missions was asked how soon would this happen. "I can't say. I suppose in a couple of years. The legal machinery of the church is slow. The ACC cannot do this itself as it is up to its member churches who are the landowners."

The Church Record asked Bishop John Reid the Chairman of the Social Responsibilities Committee of the Diocese of Sydney, where the largest concentration of urban aborigines live, whether the committee was taking up the aboriginal issue and what was their opinion on giving land. "I don't know. I suppose the issue may come up at the next meeting. We would look at specific proposals as they affect the Diocese of Sydney. We could do more for urban aborigines. We could provide facilities for

worship. At present they meet in an unsatisfactory hall. But we need to get more Aborigines worshipping."

The Reverend Bruce Ballantine Jones, President of the New South Wales Council of Churches was contacted by the Record and asked the Council's policy towards Aborigines. "There is no specific policy apart from sharing the deep concern of the WCC delegation at the evidence of gross neglect and discrimination against Aboriginal people. I believe that all Australians, in particular the Christian community must re-evaluate their attitude to the problem."

### Churches urged to political action

"We must give higher priority to the preservation of real people who have lost much because of white greed, and who have much to give to the Australian culture. Churches are urged to support them in political action," said Canon Buttes at the press conference.

"Christians as a matter of urgency must come out on the side of the Aborigines. It is a credible expression of the love of God in Christ. There is no Gospel without this expression, but it is itself is not the Gospel."

In reply to the question "Will the report do more than preach to the converted in Australia?" Mr. Foley said, "It can be used by the Aborigine political movement to get enormous political support outside Australia. Within Australia it is largely up to the churches."

### Actions and Recommendations

Action should include:

- giving land and finance to Aborigines to use as the Aborigines wish,
  - educating the Australian public about the present situation,
  - supporting Aboriginal fights against international mining companies,
  - inviting further international teams of observers to monitor progress.
- The team's recommendations for governments include
- Federal intervention to end "racist State legislation", especially concerning land rights,
  - more effective enforcement of racial discrimination laws,
  - strengthening the Aboriginal legal service,
  - increased funding for Aboriginal-controlled health services,
  - urgent extension of Aboriginal housing programmes,
  - development of Aboriginal community schools, and the elimination of racist references to Aborigines in texts for Australian children of all races,
  - reserving one per cent of Federal and State government jobs for Aborigines,
  - a five-year extension of the recently lifted mining development freeze in Arnhem Land,
  - adequate training for police in Aboriginal history, culture, society and language.

## Anglican Prayer Book with Buddhist and Confucian Scriptures

A new Prayer Book in Chinese to be published at the end of this year has already created a storm in some Anglican Dioceses which have used the old Chinese Book of Common Prayer.

Some passages from the Chinese Classics and the Buddhist sutras are suggested as portions suitable for reading alongside passages of the Old Testament because of similar teaching.

Several Chinese Festivals are being adopted into the Church Calendar with the Harvesting Thanksgiving being celebrated at the Suttum Moon Festival and All Saints' Day at the Ching Ming Festival.

A modified revision of the old Chinese Book of Common Prayer was undertaken a few years ago, but the proposed revision has been a radical revision with an aim to indigenise the Anglican tradition and rid the image of the church as a "foreign" religion which can now become rooted in Chinese soil.

A Chinese foundation, the Lee Foundation has given a grant of \$10,000 (U.S.) towards the publishing costs.

Although the number of Dioceses which use the Chinese Book of Common Prayer are limited, at least one Bishop has declared that he will not authorise the new Prayer Book for use in his diocese.

## Dr. Bratcher resigns following controversy on inerrancy

Robert G. Bratcher, a Bible translator whose remark on biblical inerrancy in April created a furore among Southern Baptists, has resigned as a research associate with the American Bible Society.

Bratcher, one of the main translators of "Good News For Modern Man", stirred controversy with remarks critical of a belief in biblical inerrancy, calling it either "wilful ignorance" or "intellectual dishonesty".

In a prepared statement, the New York-based ABS called Bratcher's comments "ill considered and intemperate".

The statement continued: "The American Bible Society wishes to state that it completely disassociates itself from the remarks made by Dr. Bratcher on that occasion," adding that Bratcher's remarks "violated one of the Society's basic rules".

That rule, in effect "from the day of its founding 165 years ago to the present moment," dictates that the society will not "engage in theological debate nor make comment on the doctrinal positions of the churches and constituencies it seeks impartially to serve".

The statement said the society's sole purpose is "to promote the distribution of the Holy Scriptures without doctrinal note or comment".

The society reportedly has suffered severe financial losses since the Bratcher remarks.

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# EDITORIAL

## The Great Church Proposal

The Bishop of Canberra and Goulburn is coming to the General Synod of the Anglican Church next week with a proposal that a committee be set up to consider the building of a "great church" in Canberra for the bicentenary.

The purpose of the project is to establish the identity of the Anglican Church as a national church in the national capital.

- "(17) That General Synod:
- welcomes the proposal that a national "Great Church" building be erected in Canberra and declares its commitment to the project generally, as it has been presented to General Synod;
  - notes in particular that it is proposed that the building be completed by the bicentennial year, 1988;
  - authorises the setting up of a building fund, and the conduct of an appeal;
  - asks the Standing Committee to further the project in all possible ways, to set up the committees necessary for its erection by that date, to keep the dioceses informed of progress, and to report fully to the next session of General Synod.

(The Bishop of Canberra and Goulburn)"

Although the concept of a "great church" is foreign to Anglicans, what in effect the bishop is asking for is General Synod's endorsement of his concept of building a cathedral in the capital. It is only a technicality which prevents the use of the term "cathedral" because the episcopal seat is in Goulburn, although in days to come there would be some way found to transfer to the seat to Canberra.

The matter has already been debated at the synod of the diocese of Canberra Goulburn recently and a number of objections were raised against the project from within the ranks of the diocese itself. The motion was carried on voices.

There are a number of objections to this proposal and General Synod will need to think very carefully whether those objections are such that the project should not even be pushed off to a committee. The temptation will be there to do this because that is the method the church adopts when faced with pet projects of leading churchmen which are lacking in merit.

The danger is obvious, because the issue would have to be decided by a much smaller body than the General Synod, namely the Standing Committee of General Synod. Its chances of succeeding are greater, although the ground swell of opinion may well be against it by our representatives in General Synod.

Will the General Synod put its mind to the issue or simply dodge it?

The rank and file Anglican is only too painfully aware that the image of the Anglican church in the community is not always one that accords with the image of the church projected in the Gospels.

There is a feeling that grandeur is somewhat out of keeping with the needs that are painful for those who suffer from them in our society. There is the issue of poverty in our society and while those who are well heeled tend to downgrade the seriousness of the situation, if you spent a day in Careforce in Sydney or sister organisations in other dioceses you would be convinced that the needs of many people are pressing. The churches placing of limited funds in that direction is a very necessary move. In the minds of the community it is the response expected of the church, and that feeling is backed up in the teaching of Jesus.

Can we maintain our credibility in such a situation and build an equivalent to a new Parliament House in Canberra? The politicians can do it apparently and wonder about their low image in the community, but can the church?

In the light of the affirmations of many leading churchmen that we must be identified with the needs of the poor and discriminated against in our society because God so identifies with them, how does our national cathedral look?

Consider the Aboriginal question? The sensitivity of our community has been heightened in recent days, and except for a few there is a general feeling that we ought to bend our minds as to how we can help rectify in some measure the actions of our forefathers and even our own generation. There are motions on the agenda of General Synod for that very purpose.

Will not the endorsing of such a project be seen to be out of character with the concern General Synod representatives are being asked to express on the Aboriginal issue?

While the Crystal Cathedral of Dr Schuller is seen to be out of keeping with our image of the structures in which Christians should meet, what will be said of the monument that it is purposed in Canberra. It will be in effect little more than a monument, and a very expensive one indeed. It will be a monument to an image and an affluence in an age in which Christians have been highly sensitised on the contemporary issues that press upon us for our funds and our efforts.

What will be at stake immediately for the members of General Synod will be their credibility if they pass the motion that will set in train the "great church". It will be the easy way out to opt for a committee but hardly the Christian approach. The image of General Synod is at stake amongst the rank and file Anglicans.

What will be at stake in the long term for Anglicans will be our credibility in the community. The new Parliament House in Canberra is out of character, at least for those who live outside the capital city in a more true to character Australia with its poverty and allied problems. A "great church" concept is likewise out of character with the call of God to his people in the face of the spiritual and social needs of our community.

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## LETTERS TO THE EDITOR

Dear Sir,

In The Australian Church Record (July 27) Mr. Ben-Dov, the Israeli Consul General suggests my article "Betrayed by Christian Zionists" is distorted. I regret that a man of Mr. Ben-Dov's standing has to resort to such tactics to make his point. The P.L.O. in Beirut did not refer me to colleagues in Jordan and my observations were based on talks with 7 of the 14 Anglican clergy of the diocese.

As Director of the Refugee Resettlement Dept. of the Australian Council of Churches I attended a Church conference in Beirut seeking to strengthen the witness of Christians in the Middle East to their Faith and to assist those who have been forced to leave through persecution. I am made daily aware of the problems of Christians in Muslim countries. After that conference a group of us visited south Lebanon and met the Melkite Bishop of Tyre, whose sanctuary had been destroyed by Israeli shells a few months earlier, and also visited the Palestinian refugee camp at Rachidiye. It was the day after an Israeli air raid on the suburbs of Beirut. The next day I visited the razed Beirut suburb of Tefel Zatar with a Syrian Orthodox priest whose parishioners had fought the Palestinians.

In my article I say political barriers divided the diocese and illustrated it with the problem of a theological student with an Israeli passport being unable to study in Beirut. I would have thought Mr. Ben-Dov would have approved rather than describe as ludicrous my illustration of an Arab country not admitting a student with an Israeli passport. My argument would have been better served by mentioning that neither the Archdeacon in Beirut nor the Bishop in Amman may visit their cathedral in Jerusalem. This is the kind of situation the Rev'd. Audeh Rantisi refers to when he says that "Israelis claim to give 'freedom of access' to the sacred shrines means only allowing foreigners to visit. UNWRA has registered 1,757,269 Palestinians as refugees who obviously do not have 'freedom of access'."

He rightly draws attention to the difference between the figures I quoted as to the population of Jerusalem. The figures I used are those given by the clergy who do not trust the Israeli figures.

The Rev'd. Audeh Rantisi is critical of the Camp David Agreement for not involving the Palestinians. This is understandable as he grew up in a refugee camp and a boy's home before beginning theological study. Mr. Ben-Dov raised the question of land and for Mr. Rantisi this is central. It has been estimated by using Military Orders 321 and 291 and other means 30% of the West Bank has been expropriated. Some of this has been used for Israeli settlements. The "autonomy" offered by Israel excludes control over their land. He further says that between 1967 and 1980, 20,000 houses were destroyed for security reasons.

The clergy see the situation in terms of human rights — the rights of Jews, Christians and Muslims to exist. They believe the majority would accept the Jews in Israel if the Palestinians could return to the West Bank, and that certainly no lasting solution is possible without involving the P.L.O.

Our links with Middle East Anglicans have been strong through our mission bodies and Australians working there. If our prayers for them are to be informed we need to know how they feel. My article attempts to do this. We must pray that Jerusalem will become the City of Peace, but as the prophets remind us, it must be peace based on justice.

Yours sincerely,  
The Rev. Martin Chittleborough  
Australian Council of Churches

The letter from Michael Glass (A.C.R. July 27) cannot be allowed to go unanswered. He accuses me of misrepresenting his views, which is quite untrue.

The point I was making was that homosexuals do have a choice regarding their sexual behaviour and can change if they want to.

The assertion that anti-homosexual laws "favour the blackmailer, the extortioner and the basher ..." is just plain nonsense. No hard evidence is offered in support of this claim. It is a complete non sequitur.

The fact that the criminal law is silent regarding fornication and adultery is scarcely relevant when considering the unnatural offences of sodomy and bestiality.

Remember the brethren, not only overseas, but over land as well.  
Yours sincerely,  
Hugh Begbie  
Collarenebr, NSW

One of the tragedies of homosexuality is its very high incidence of venereal disease. Over 70 per cent of V.D. cases treated by the N.S.W. Health Commission are the result of homosexuality activity. This disturbing statistic provides clear evidence of the unhealthy nature of sodomy and the promiscuity of male homosexuals.

Any law which discourages behaviour of this sort must surely be of benefit to the community.

Yours faithfully,  
Tim Tunbridge

Dear Sir,

Since the report on Religious Education in State Schools was released there has been considerable discussion on the conclusions and recommendations it contains. Much of this seems slanted towards the status quo or something like it. Little mention has been made of the practical problems of staffing Religious Education in Schools to achieve an adequate coverage let alone effective teaching.

It is common knowledge that while there are bright spots the overall scene contains great gaps and leaves much to be desired. To date it has proved impossible to find sufficient personnel, voluntary or paid, to offer even the majority of children one scripture lesson each week. Is anything less, satisfactory?

Consideration of the numbers involved makes it imperative for serious thought to be given to a complete withdrawal from Special Religious Education and even from hopes of General Religious Education unless this can be funded from non-Church sources.

In 1980 there were 799,121 children in N.S.W. State Schools of whom 357,513 (44.73%) were Anglican. Divided into classes of 30 would require that every one of the 694 active Anglican clergy listed in N.S.W. accept responsibility (not necessarily teach) a minimum of 17 classes each week. In practice that means more than doubling the amount of teaching done last year when 203,361 lessons were given to Anglicans.

Is it not time to stop dreaming that the future will be better than the past in an area that has proved impossible to do justice to until now? To stop trying to "do something" in what is often a hostile environment and to redeploy whatever limited resources the Church may have more realistically?

Yours faithfully,  
Rev. G. L. Harrison,  
Enfield

### CONFESSIONS OF A COUNTRY BUMPKIN

Dear Sir,

I have been the minister in a small, isolated country town for 2½ years. It has in many ways been a similar experience to those ministering in a foreign culture, for it is obvious to me that my background is entirely different to most who live here. During my time in a small town, I have been forced to think deeply about certain aspects of my faith and ministry, and if you permit I would like to share some of these thoughts with your reading public.

In my work here, I see myself as a missionary. There is no glamour attached to this missionary field, there is no financial support, but a mission field it definitely is. In spite of the instability of the church, in spite of the problems of isolation and distance, there are Christians here. What is more, in meeting them, I have been forced to make my own spiritual pilgrimage. I have had to broaden my understanding, to rise above my middle class background, and see that God has called disciples from all classes and conditions of men.

The church here struggles; it is small, it is always broke; there is no great crowd to attract the masses or to send out on a programme of visitation; there is no great music to inspire or stream of visiting preachers to encourage. Yet I have come to respect the courage of the few Christians who are here. They cannot hide their faith in the suburbs, all their sins and weaknesses are known and they must resist the intense group pressure which seeks to pull them from the church.

Remember the brethren, not only overseas, but over land as well.  
Yours sincerely,  
Hugh Begbie  
Collarenebr, NSW

## MAINLY ABOUT PEOPLE

### DIOCESE OF THE MURRAY

Rev. D. O. Lunniss has resigned as Assistant Chaplain Pulteney Grammar School, Adelaide and will be inducted as Rector of Naracorte on 25th September, 1981.

The Rev. F. F. Bourne, retiring as Rector of the Parish of Naracorte 30.6.81.

### DIOCESE OF MELBOURNE

Rev. Alan C. Clarke, Permission to Officiate St. Stephen's Gardenvale.

### DIOCESE OF ADELAIDE

Rev. D. W. A. Keay, Rector of St. Richard's, Lockleys.

Rev. R. O. Herde, Priest-in-Charge of St. Catherine's, Elizabeth Downs resigned from 31st August, 1981.

### OBITUARY:

Rev. Victor George Carver, died 23rd June, 1981.

# Japan — The Land of the Rising Son

## Church Breakthrough — report by Jeffrey Fewkes



Shintoists pray to the dead, Buddhists pray for the dead, at a Japanese Memorial Day celebration.

Statistically Christianity has hardly progressed in the last 30 years, but the figures (still less than one per cent Christian) hide the facts. While the Roman Catholic Church has remained static numerically, the 65 per cent of Protestant churches labelling themselves "modernist" have experienced a sharp decline in membership. This is counterbalanced by the numerical rise in the evangelical churches which comprise the other 35 per cent. The 37,000 Anglicans report little overall growth. During the last ten years there has been a 35 per cent increase in the number of churches and few areas do not have one. Congregations however usually number only 30-40 members.

### The Schools Approach

The Rev. Keichi Paul Ariga, Principal of Japan's largest Bible college in Kobe, and a leading proponent of the church growth movement, says that in Japanese church history inroads have been made using three approaches to commission. He terms the first the "school approach"; the use of mission schools to teach Christianity on a regular basis, building up knowledge and leading converts gently into faith. On the re-opening of the country towards the end of the 19th century this method bore much fruit.

### Depth Evangelism Approach

At the turn of the century the evangelism in-depth approach was utilised — involving prayer meetings for specific individual conversions, personal contact, conversion and intensive follow-

up. The result of 11,000 co-operating in prayer in Tokyo in just one campaign resulted in an attendance of 84,000 at meetings and 5,300 conversions.

### 'Conversion' Approach

In the 1930's and immediately after the last War the "conversion" approach was used. Juji Nakada's "holiness" groups grew ninefold in one four-year campaign using the simplest presentation of the gospel, often in street meetings, and the expectation of immediate conversions. Crowds of up to a thousand would listen in public. Nowadays street meetings are largely unacknowledged by the masses of pedestrians.

1981 sees the use of all three evangelistic methods in Japan.

Christian success may be found in Japan, but materialism and the sheer number of hours the men work makes evangelism difficult.

### Group pressure of God shelf

Group pressure to worship at the "God shelf" (household shrine) makes life difficult for Christians. Mr. Ariga says he was very antagonistic towards Japanese religion when he was first converted but then he decided he would try and be obedient in other ways without compromising his new beliefs. He would help around the house and even clean up the (Buddhist) graveyard a week before festivals. This witness led to his mother's conversion seven years later and his father seven years after that.

### Why the churches failed

Many Japanese Christians and missionaries put the blame for the relative failure of Christianity firmly at the door of the churches. They are reputedly, "concept centred", "over clericalised", "failure oriented" and "lacking in prayer". Efficient, they are over rigid in their planning and generally fail to plan for growth. One missionary said, "Many clergy feel they are just keeping a club going — but don't know how to break out of it."

The Bishop of Osaka, Christopher Kikawada, said: "I am sure we need renewal in many sides of the church, especially on the spiritual side. Spiritual renewal is the origin of all renewal activity. We are seriously seeking this renewal." In one Anglican church at least it is beginning. The Rev. John Kimura, Vicar of Christ Church, Shonai, Osaka, attended the SOMA Anglican Renewal Conference in Singapore in February and returned revitalised. He says: "It is now God's time for Japan" and has caused a new freshness and vigour to invade his church. Already it is beginning to grow. My wife commented that, despite its small size Shonai church's services were the best she had ever attended in Japan. The Lord was obviously present in power.

Other signs indicate a "new Sunrise" for Japan. Ariga's Kansai Bible College in Kobe is full and has a waiting list despite (or perhaps because of) iron discipline. Students rise at 5.30 am, physical exercises are followed by prayers at 6 am and work and prayer continue all day with only at most a two-hour break. The day finishes at 10.30 pm (ladies) and 11 pm (men). The Spirit's presence is overwhelming.

### Mediocre Korean women sent to Japan

Yongji Cho, Pastor of Full Gospel Central Church in Seoul, Korea, is also making his presence felt! His own church has over 177,000 members and made 10,800 converts in May. Feeling the burden for Japan he and his staff spend much time there, and millions of dollars purchasing air-time on the media. Anglican missionary Margreta Nissen says, "Cho's continual visiting of Japan, his encouragement and even reproof of the church leaders, is having an effect."

Dr. Cho sent two "mediocre Korean women" (his phrase!) to Japan to found churches. (Koreans are still looked down on by the Japanese and women are

largely unheeded.) While the Kobe work is still small Cho's church in a hired hall in a poor area of Tokyo had a membership of 500, all in their 45 cell groups, after just two years, utilising the principles of simple faith for growth, positive confession and a hierarchical cell group structure. Half the membership is Korean, half Japanese; a normally impossible mixture.

Relating this to a missionary meeting in Osaka I was met with the retort, "We have a church that size just down the road from us. It's Pentecostal and has a very warm atmosphere. We have been there a couple of times." I checked it out. Indeed Osaka Kokusai Fukuin Kyodan had 500 members and had doubled its membership in the previous three years, after a static period. "To what do you attribute this recent success?" "Oh," was the reply, "we work along similar lines to that of Pastor Cho in Korea." QED!

### From 64 to 800

Yao Evangelical Church in Osaka is another oft quoted "success" church. A "holiness movement" church, it had only 64 members in 1969. This has steadily risen to nearly 800, in five new churches. They attribute their success to a strict biblical faith propounded by bold leaders. Every member is expected to participate in evangelism using a variety of techniques and lay training is a major emphasis. There is also a periodic evaluation of results and alteration of the church's programme as necessary.

Koza Cumberland Presbyterian church in the 150,000 population township of Yamato, now have multiple services in their building. In 1968 they had only 120 at worship. By 1977 this had risen to 315. Recently the growth rate has increased and they now number around 600 at worship.

Koza attribute their success to "expansive thinking", the establishment of 50 home meetings and the fact that all are trained for and involved in evangelism. They are also deeply involved in youth and children's work.

Despite differences in theological emphasis, Cho's work, Yao and Koza Cumberland have striking similarities. Many church leaders in Japan are beginning to see this and acknowledge that church growth is possible, if harder than in some other parts of the world. A new day is beginning to dawn. The "Son" is beginning to rise.

CNW

## WCC team calls for justice

From page 1

### Australians Racist

Australia is a racist country in which anti-discrimination laws do not work, education of Aborigines compares with that offered by Belgians to the Congolese in colonial days, government bureaucrats have undue power over Aborigines' interests, and disease eats away at the nation's original inhabitants at a rate that would be simply unacceptable among whites.

The team calls on the world's Christian community, through prayer and effective action, to "support the Aborigines in their struggle for justice". The team specifically suggests that the forthcoming Melbourne Commonwealth Heads of Government Meeting provides an opportunity for the Churches to draw the attention of the heads of African and Asian governments attending the conference.

"Powerful multi-national interests have already contrived with the States to deprive Aborigines of their rights. This alliance poses a serious threat to Aboriginal survival.

"The Federal Government has not met its constitutional responsibility to effect justice ... since the Federal Government is committed to the creation of opportunities by which the Aboriginal communities can freely develop and exercise control over their own affairs, the passing of responsibility back to the States can only be interpreted as political cowardice ..."

The team's findings on government policies toward Aborigines singled out

the Queensland and Western Australian State Governments as having "consistently acted in hostile and racist ways to prevent Aborigines from gaining land or any measure of self-determination," and said: "These governments seem hostage to the mining, tourist and pastoral interests, and show blatant disregard for the human rights of Aborigines, as well as federal legislation regarding the Aborigines."

In Arnhem Land, in northern Australia, the team heard how the Government, when challenged by Aborigines taking legal action to prevent or limit the encroachment of mining companies onto their land, resorted to changing the law.

The situation in other Australian States was less serious, but "not what it should be", the team reported.

### Archbishop's office not a bar

Commenting on the suitability of Church House as a gift for Aborigines, Mr. Foley told the press conference that the tower would make a nice bar. Column 8 of the Sydney Morning Herald, August 11 inaccurately stated that Mr. Foley pointed to the Archbishop's Office when he said it.

The Church Record asked Mr. Foley if he was a Christian in view of recent comments on his attitude towards Christianity and his ties with the ACC. "No, I am not a Christian. But I have now met decent and humane Christians. I am a lot more tolerant than I was six years ago. I am confident that there are others and it will be these who respond to the report."

## Valley of Death



At the bottom of these bottles there is only Black despair. These empties epitomise the despair Whites accept as simply the inability to hold liquor by the Aborigines. They represent much more.

Photo: Quentin Jacobson



## Bishop marries divorcee

Many clergy and laity in the diocese of Derby are "deeply concerned" about pastoral problems which have followed the recent marriage of the Suffragan Bishop of Repton to a divorced woman.

And a dozen lay people from St. Bartholomew's, Derby, have written to the *Church Times* and the *Derby Evening Telegraph* expressing their concern that "you have apparently not received for publication any expression of the views of ordinary church people in the Diocese of Derby who are strongly opposed to what the Bishop of Repton did recently in a chapel in South Wales".

It was in a Welsh Baptist Chapel that the Bishop of Repton, the Right Rev. Stephen Verney, married a divorcee, Mrs. Sandra Bailey, in the presence of the Right Reverend Cyril Bowles the Bishop of Derby.

The lay people said that they affirmed their acceptance of the traditional teaching of the Church that marriage was the union of one man with one woman for life, and supported the stand taken by clergymen who maintained that teaching in the face of those who wanted to regularise the "re-marriage" of those who were divorced.

One of the twelve, Mr. Gerald Blackie, said the statement followed a meeting when they were given the chance to voice their concern to the Bishop of Derby.

The Vicar of St. Bartholomew's, the Rev. Alan Messom, said he felt the restriction upon the clergy — which prevented them from speaking out — came from the terms of the letter sent round by Bishop Verney announcing his intention, which stated: "I have marked this letter confidential in the hope that we could speak the truth together in love rather than make this a matter of public debate."

But there was no opportunity to speak together, the Reverend, Mr. Messom added, "for the next thing we knew, he was married. Some of us had thought he meant to meet and talk before the event, for that is what he was saying."

"I wrote to the Bishop of Derby expressing the concern of people I knew who were very distressed. Many felt they did not want the Bishop of Repton in the Church, and some did not even want the Bishop of Derby."

"Bishop Bowles replied that if people were upset he would come and talk to them, which he did. He is the one who has the pastoral problem. I told people he was coming as their pastor to heal their wound."

One of the Rural Deans who hopes to meet the Bishop of Derby, the Rev. Peter Peterken, a General Synod member, who is the Rural Dean of Derby North, spoke of a great affection in the diocese for Bishop Verney, and a tremendous regard for his personal spirituality. "But we feel a Bishop must be a focus of unity in the Church, and as a result of his action, he is not being that. The position of the parish priest has been undermined."

"The ground has been cut from under our feet, in our own marriages and in our ministry to those whose marriage is under stress. We received the letter from Bishop Verney — and then it happened — and any comment would have been far too late."

The Rev. Robert Mark, the Team Rector of Staveley, said his concern was about how Bishop Verney could function in his official position, with the feelings some people had about what he had done. "Some feel the authority they had accepted unquestioningly has been frayed at the edges."

Church Times

## Churches support job creation

Job creation schemes and a more careful look at the effects of technological change were identified as two key actions to overcome poverty in a national survey of church views.

Mr. Greg Thompson, ACC Education Officer, said, "One surprise to emerge from the survey was the belief apparently held by a majority of church leaders that structural change in society is required to eliminate poverty. Sixty-five per cent of the respondents agreed with the view that poverty is outside individual control and its elimination is conditional on profound societal change", explained Mr. Thompson.

Results of the survey conducted during May and June were released at a recent conference of six national Church Social Justice bodies. The survey was sponsored by the Australian Council of Churches Church and Society Commission at the request of several major church social welfare and social justice bodies.

Fifty percent of those surveyed, which included church leaders, church welfare agency workers and local church congregation members from eleven denominations, concluded that there were over 2 million poor in Australia.

## Soviet Islam initiatives

The leadership of the Islamic community in the USSR is playing an essential role in the Soviet regime's efforts to improve its reputation in the Muslim world. This was evident recently in two diplomatic initiatives involving Islamic clergy in contact with their counterparts from Iran and Afghanistan.

On 17 June Ayatollah Mohsadeq Khalkhali, member of the Iranian Parliament and known as the "hanging judge" of its revolutionary courts, arrived in Moscow at the head of delegation of Iranian religious leaders on a tour of the Soviet Union. The tour began in Moscow with a reception arranged by the Council for Religious Affairs and the clergy of Moscow's Grand Mosque, and included visits to Leningrad, Baku, Tashkent and Samarkand.

On 2 July Mufti Ziyautdin Babakhanov, chairman of the Spiritual Directorate of Muslims of Central Asia and Kazakhstan began a visit to Afghanistan. On his arrival in Kabul he was received by no less than the chairman of the Council of Ministers of the Afghan regime, S. A. Keshitmand. TASS reports that the Mufti met with representatives of the Afghan clergy and expressed to them "profound respect for the holy religion of Islam, and spoke of the life of Soviet Muslims and of the freedom of religion in the USSR". Before his departure, Mufti Babakhanov was made an honorary professor at Kabul University.

## Radical AE in South Africa



Part of African Enterprise's ministry in South Africa includes the Bonginkosi feeding and child enrichment programmes in black schools.

The revitalisation of the ministry of African Enterprise in South Africa has been most sharply expressed in a new commitment to reach the cities of Africa, according to the Reverend John Tooke, a member of the AE team in South Africa.

Mr. Tooke said that every aspect of the AE ministry in South Africa may have to be refocused in what might well be the most radical reorientation of the work since it was begun in the early sixties.

"For the first time since the Nairobi (Kenya) mission in 1968 the South African work is consciously seeking to generate ministry in black Africa," said Mr. Tooke. "The babylonian captivity of the South African ministry is now clearly at an end as doors have opened for us to minister in Zambia, Namibia, Zaire and Zimbabwe."

Discussing the new sense of purpose and mission related to urban complexes, the report said there had come a search for a model for a mission that could effectively reach a city. The mission to the city of Kimberley in South Africa gave AE the opportunity to mount its first "festival of faith and fellowship".

- *To reach the needy.* City evangelism had traditionally reached the middle and upper class groups in cities. There was direction now to the poor, sick and dispossessed in the black townships of South African cities.

- *The integration of AE ministries.* The city mission is to become the mainspring for the other AE ministries of church growth, unreached peoples project, lay witness mission, bonginkosi (child feeding scheme), discipleship training and ministry to leadership. AE missions need to initiate ongoing mission.

- *Creation of community.* In the concept of festival AE has also sought to create a Christian environment in the city which will attract unbelievers. This aspect includes celebration, praise and the infusion of such cultural forms as art, drama and music with the Gospel of Jesus Christ. Nearly 25 per cent of those who attended the Kimberley mission came forward as inquirers and more than half of them were first time commitments. Real evangelism took place.

### Miraculous Opening

The Kimberley festival also gave AE an unexpected and miraculous opening to young black school boycotters who are probably the most alienated groups in the country, the report said. This contact matured to a wonderful response when 28 of the cream of the Galeshewe township youth came to the AE centre in Pietermaritzburg for ministry and training.

This centre was used for the first time in 1980. Considerable interest was developing in this new dimension of AE's South African ministry, and buildings costing \$300,000 were expected to be erected this year. The four strings to the centre's bow would be training in evangelism, mission, discipleship and renewal.

The visit of Bishop Festo Kiveingere, East African team leader of AE, to South

Africa for a ministry of reconciliation in the "heartbreak" centre of South Africa with Michael Cassidy, the South African team leader, had been greatly blessed, the report said. The Church of South Africa was "desperate for more of the same". The visit of Gershon Mwititi, an evangelist from Kenya, had also planted the seed for a possible visit by prominent Afrikaner Christians to Kenya.

The "bonginkosi" school feeding programme was being exported beyond Pietermaritzburg; indeed the year had seen "bonginkosi" grow in its concept from a child feeding scheme to a total child enrichment programme.

Interest in church growth continued to build. The report said Mr. Tooke was heavily involved in 13 church growth seminars in every Methodist district of South Africa and Namibia. The Anglican Church was also showing interest in the programme.

Many doors to business and political leadership had been opened as a result of the South African Christian Leadership Assembly (SACLA) in Pretoria in 1979. A follow-up conference was being considered and the AE centre in South Africa was being prepared for a ministry to this group. A pilot project tentatively called "Leadership in Mission", had been originated in Durban. Mr. Cassidy had found new doors open into the highest political echelons in South Africa.

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## Ethiopian MiG fighter trails refugee relief plane

Relief and development work in Africa is "risky business", according to Phil Maxson, 25, Director of International Christian Aid's (ICA) refugee relief effort in Somalia, on the Horn of Africa.

On June 21, an ICA Emergency Flight Service aircraft flew Maxson and two ICA representatives to the ICA camps in Lugh, approximately 35 miles from the Ethiopian border, when anti-aircraft fire from Somali army gun emplacements forced the pilot to dive to treetop level and land at a nearby dirt airstrip.

An Ethiopian MiG fighter had tailed the ICA Aerocommander into Lugh, using it as a screen to hide from Somali radar. The Somali spotted the fighter, began firing, and the MiG peeled off the ICA plane to return to Ethiopia.

"We were a little shook up, but were very happy the Somali military was so alert," Maxson said.

ICA maintains two camps in the Lugh area, ministering to the medical and emergency supplementary feeding needs of more than 70,000 refugees from the embattled Ogaden Desert. Ethiopia and Somalia are engaged in warfare over possession of the region, and approximately 1.7 million have fled the fighting to find safety in Somalia.

In the past three weeks, four towns in central Somalia have been bombed and strafed by Ethiopian jets. Maxson and a WFAA-TV (Dallas, Texas) news team were on the scene of one attack, June 13. WFAA filmed Ethiopian planes dropping six bombs on Hoddur, and two MiG 23s strafing the town. Sixty were wounded and five killed in the attack on the town of 15,000 and a nearby refugee transit camp of 11,000. Hoddur is approximately 150 miles from Lugh.

Six of the wounded were refugees visiting Hoddur at the time.

**CORRECTION:** In my article in the last issue on the Death of Sue Newman, it was stated that she was a member of St. Joseph's, Willoughby. This should have read, St. Stephen's, Willoughby.

Lesley Hicks

## Darien Preacher in Sydney



The Rev. Terry Fullam, the American Episcopal minister whose remarkable ministry described in the book *Miracle in Darien*, was in Sydney and Brisbane briefly early in August. On this his third visit to Australia, he was accompanied by his wife Ruth.

An interesting cross-section of Sydney Anglican churches co-operated with the Anglican Renewal Fellowship in providing facilities and opportunities for Mr. Fullam to speak. These included a gathering for clergymen, their wives and parish workers on Friday, August 7 at St. John's Gordon, two teaching sessions followed by a service of Holy Communion at St. Philip's Turramurra South on the Saturday, and on Sunday, August 9, services at

## SU appoint after aid is pledged

A new-style fund-raising challenge to Church people has resulted in an Anglican woman joining the staff of Scripture Union's Inter-School Christian Fellowship to work in schools in the Nottingham area.

She is Miss Sylvia Griffiths, who since 1976 has been a full-time parish worker at St. Margaret's, Aspley, Nottingham.

An SU spokesman told the "Church Times": "Her appointment marks a new departure in fund-raising policy and a new way forward for SU because she was appointed on condition that her financial support would be promised by local Christians and churches for a four-year term before she started work."

Sufficient money to pay her salary has now been promised by individuals and churches of various denominations, and she is to be commissioned at St. Margaret's on September 6.

## Scriptures now solar run

A pilot programme of 3500 Scripture cassettes played on tape-players run on solar batteries — will help reduce the 80 per cent illiteracy rate in the North East African country of the Sudan.

The Bible Society in the Sudan, in co-operation with the Portable Recording Ministries organisation, has recorded portions of the Bible in three languages. They are Nuer (Matthjewe, Luke), Dinka-Bor (Luke), and Tigrinya (Mark).

The recordings in Nuer, which has half a million speakers, offer some variety to the straight-forward reading of the text. Some 30 songs taken from the verses of Matthew have been sung to local Nuer tunes. Also, there is a variation in the Dinka-Bor cassettes with a dramatisation of Luke's Gospel by the use of different voices.

# WHAT A WORLD

Lesley Hicks

## True and false humanism

Television viewing on the evening of July 29 presented us with a kaleidoscope of joyous images of the Royal Wedding; yet my mind also retains a single stark image from a news bulletin of the other Britain — a row of battered, bloodied riot policemen slumped against a fence in Toxteth, Liverpool.

It was marvellous to think that at the heart of the spectacle being viewed and heard by an estimated 750 million people was a basically simple Christian marriage ceremony, with scripture reading, some fine hymns, the Archbishop's sermon, and every indication of sincerity from the heir to the throne and his bride.

But where is Britain and the Church there heading? Two powerful addresses analysing the British scene have come to my hand recently. One was given by Dr. J. I. Packer of Trinity College, Bristol, and published in a booklet "For Man's Sake" (Paternoster), and the other was the Rev. Michael Harper's Ashe Lecture for 1979, "Beauty or Ashes?" also published in booklet form.

### Dying Church

Both deal with the decline of Western Christianity, with reference to Britain in particular. We Australians may judge for ourselves how much we too are implicated. Harper says the Church in the West, hit by the massive defection of millions from membership, is like "a giant battleship with its steering jammed, moving ponderously in circles getting nowhere." "The nation's conscience is no longer Christian except in a minor residual sense. Secularism, or paganism as it used to be called, reigns supreme. In a period of economic and political stability such a Church can survive on the spiritual capital of the past. But once the foundations of that society collapse, the Church collapses with it, for the Church of the West has long ago ceased to draw on new spiritual wealth."

Fortunately, he finds encouragement elsewhere, especially in Africa and South America. "The irony is that while Christian radicals are drawing our attention to the need for the rich West to share its bread with the poor Third World, the Third World has something much more wonderful to share with us."

### Six Symptoms

Harper identifies six symptoms of disease. 1. The lowering of standards of belief — church leaders denying some of the basics of the gospel. 2. The decline of moral standards: "The most recent and blatant example... is the condoning by Church leaders of homosexual practices." 3. The politicisation of the gospel: "Christians do need to stand against racism and all other forms of social injustice. But they should not be so naive as to think that the enactment of laws and the use of force are necessarily God's weapons to bring this about."

4. The decline in spirituality: "the discounting of prayer, vocations to community life, and the ignoring of the charismatic renewal, as well as confusion over the meaning and objectives of evangelism." 5. A departure from particularity: the blurring of distinctions between Christianity and other faiths, between the Church and the world; and finally, 6. The absence of prophecy, and the substitution of pseudo-prophecy in the form of political or social statements.

### The Disease

The disease itself infecting the Western Church with an almost terminal sickness,

is diagnosed by Harper as humanism — secular, godless humanism "which puts human interests and the mind of man paramount, rejecting the supernatural". It is, he says, "the cult of appeasement. Peace at any price".

I am reminded of the Rev. Ted Noffs' weddings for Japanese tourist couples at the Wayside Chapel — "none of these trinities and holy spirits or any such nonsense!"

### Another Humanism

Humanism is the starting point in Dr. Jim Packer's lecture, given at All Souls, Langham Place, at a rally of the Nationwide Festival of Light in 1977. However, he defines it differently and claims that Christianity is the truest humanism. Essentially, he says, it is "a quest for full realisation of the possibilities of our humanity".

"Life's deepest joy will always be found in doing what we know to be God's will." From this point of view the FOL "is more truly humanist than the British Humanist Association." It resists the going out of the Christian tide, which has left behind a world of menace. Packer speaks of the increase in Britain of "lawlessness, violence and anarchic self-indulgence".

We do not yet have violence in the streets as frightening as the riots in Britain, but the seeds of anarchy are sown here too. Not only do we also need those who will speak powerfully as prophets to our own nation and church, but we need to hear them in repentance.




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# T UNDERSTAND EACH OTHER

Dr. Alan Craddock

When family relationships become tense and hostile it is rather tempting to look for the member of the family who is largely seen as the cause of the trouble. It is nice and simple to place the blame on one person and in doing this the rest of the family can feel free of guilt. Furthermore, they can concentrate on changing the behaviour of the troublesome person and they might even feel that this won't be too difficult because they form a majority pressure group.

Family tensions and difficulties are rarely this simple. A family is a system. When the system is functioning in a satisfying manner the exchanges between all members of the family are harmonious, involving give and take in which each member expresses and receives appropriate support. This is easy to see in a happy family. We wouldn't suggest that the happiness is largely due to the efforts of only one of its members. Happiness for all members depends upon the efforts of all members.

The same principle applies to dysfunctional or unhappy families. Tension and hostility are not necessarily largely due to the efforts of one person (although there are examples where this can be the case). Dissatisfaction for all members often depends upon the efforts of all members. If this is the case there is little value in blaming one person or in seeking to change the behaviour and attitudes of one person. The most effective work which can be done in such

a family will focus upon the entire family. The family, as a system of interlocked and interacting parts, will need to be counselled as a whole rather than simply in terms of one of its parts.

Consider this example. A husband and wife presented for counselling, seeking some clarification for their future. They described their family life as dominated by tension and hostility. These feelings they attributed to the difficulties they were experiencing with their only child — a 9-year-old girl. They told of the way in which the child dominated their lives and of how she had come to control them by her peevishness, obstinacy and excessive and constant displays of anger in the face of frustration.

They had reached the limits of their endurance and just didn't know how to terminate the child's performance. In talking of their daughter they spoke of a child who seemed to be intrinsically difficult to handle and who must have some mental or physiological condition which caused her to be a difficult child. Medical and psychological assessment failed to uncover any such condition.

The child was being seen as the cause of the trouble, and yet an analysis of the family history revealed a deeper set of underlying "causes" which involved all three family members. It was discovered that the birth of the child was a difficult one, involving serious breathing difficulties during and very soon after birth. In the first few months of the child's life a series of convulsions occurred.

Medication controlled and eventually eliminated the attacks but the child was very delicate for almost two years. During this time the child was timid, very sensitive and slow to learn.

The parents responded to her condition by caring for her with excessive zeal. Any signs of illness produced extraordinary efforts designed to protect her from any further and more serious illness. The father in particular became over-protective and tended to blame his wife when things went badly for his daughter. For her part, the wife tended to become obsessed with her daughter's allegedly slow rate of learning and gave her a great deal of encouragement and time in order to speed up her progress. A pattern emerged in which the parents were dominated by the way in which they saw their daughter.

What they did then shaped the girl's personality and manner of interacting with her parents. She evolved into a peevish, selfish, controlling and aggressive child. As such she came to dominate her parents by feeding their fears and obsessions. Eventually they couldn't take any more and they went from one extreme to the other. They changed from fearful, over-protective, over-indulgent and compliant parents to angry, blaming and rebellious parents.

Yet the one whom they now blamed had been shaped in that form by their own efforts! Dealing with the family problem in the here-and-now did not

require processes of blame directed at one person. The whole family system needed to be modified. The past was not important insofar as apportioning any blame is concerned. Its importance lies in the fact that one can identify patterns of communication and varieties of attitude which have created the present difficulties.

The family made progress once all members were able to see how their past expectations were unhelpful and were irrelevant to present-day living. The parents and their daughter needed to update their views of each other. The girl was healthy now and her learning was unimpaired. The last thing she needed was over-protection or over-indulgence. She needed more autonomy and self-confidence. The parents needed to live for more than just their child.

The thing to learn from a case like this is that family dissatisfaction is not necessarily best explained away by identifying the most blameworthy member. Nor is such dissatisfaction best dealt with by focusing upon such a member. Families are composed of interlocked and interdependent persons. Dissatisfaction for all members often depends upon the efforts of all members. Treatment of that dissatisfaction required readiness for change on the part of all members. There might be degrees of responsibility and blame, but such issues should not be allowed to hinder family growth to greater mutual satisfaction.

## BOOK REVIEWS

### Crime and the Responsible Community

A Christian contribution to the debate about criminal justice.

by Charles Colson, Norman Anderson and others.

Hodder & Stoughton, 190 pp. Paperback. \$14.95.

This book, edited by John Stott contains the 1979 London Lectures on Contemporary Christianity.

The various lecturers grapple with the theories of the origin of crime, the Christian and other arguments for the justification of punishment, the dilemma of the police force in modern Britain, and juvenile delinquency: causes and cures.

The problem of prisons and the arguments for reform are also examined, together with the alternative remedies, why and when they should be implemented.

Charles Colson (Of Watergate fame) looked at the question of defining crime and the complexity of its causes. A sixteen year American study by researchers concluded (unhelpfully) that criminals cause crime, not society. From first-hand observation Colson opined that "poverty, racism and oppression ... are aggravating causes". Augustine thought that man sinned because he chose to. The melting pot of human responsibility and external forces beyond a man's control supplied an exasperatingly difficult problem.

Sir Norman Anderson Q.C. examined the classic justifications for punishment: deterrence, reformation (which Colson rightly calls a "preposterous process") and retribution.

A postscript: "the search for criminal justice is only part of the wider search for social justice".

A most readable book which will leave you with many difficult questions.

Gavin Lawrie

### Herod Antipas — A Contemporary of Jesus Christ

Harold W. Hoehner, Paternoster, 1980, pp. 435

Paternoster Press have published the definitive work on Herod Antipas whose reign coincides with the ministry of John the Baptist and Jesus, and whose activities run across the pages of the Gospels at crucial points.

This was originally a University of Cambridge doctoral dissertation and was published in the University of Cambridge Press in the Monograph Series of the Society of New Testament Studies. It was in danger of passing into the out of print list, when Hoehner, from Dallas Theological Seminary was assigned the copyright and Paternoster reprinted this scholarly and very readable book on Herod. The value of the book is twofold.

Firstly, this very careful piece of scholarship brings together the evidence of extrabiblical sources of this King whom Jesus called a "fox" in the face of a death threat. It handles that material in such a way as to provide not only the background to the gospel passages on Herod, but also fills in something of the New Testament background, an area usually badly done by New Testament scholars whose "classical" skills are often sadly wanting. Secondly, it provides some careful exegetical work on the passages in the gospels which comment on Herod, and brings to light some significant insights. It is the sort of New Testament work that combines careful historical investigation with sound exegesis, and as a bonus does it simply. There are scholarly footnotes for those interested, but they do not hinder the flow of the book.

There are also seventy pages of appendices on eleven issues germane to Herod.

The Cambridge's PhD is noted for its sound scholarship, and Hoehner's work does not fall below that standard. What is important for the minister and the interested layman, is that we have here a very helpful tool to the gospels, and for the scholar the model of the proper marrying of the background to the text of the New Testament.

Bruce Winter

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