

Moore and Barnies in Party Business



Moore College's Catering Service and St. Barnabas Church, Broadway teamed up to give Barnies' secretary, Mary Bourne, a right-royal wedding reception after her marriage to Greg Forster. Jock Stewart, RGC, head chef and chief worrier at these events said demands on Moore's Catering Service was growing in leaps and bounds. St. Barnies could make no comment.

Australian Christian Book Awards

Entries for the 1984 ACLS Christian Book of the Year Awards are being called for.

The Australian Christian Literature Society (ACLS) founded the awards to support and encourage Australian authors and publishers.

The awards are made annually for original books written by Australians and published by Australian publishing houses between April 1 and March 31 each year.

The categories this year are:

- (1) The Australian Christian Book of

the Year Award;

- (2) The best children's book, including books written for younger teenagers;
- (3) The best designed book.

All entries submitted for the Award will be automatically considered for categories (2) and (3) where appropriate.

Previous winners of the main award have been *The Shape of Belief*, Lancer Books (1983), *Be our Freedom, Lord*, Lutheran Publishing House (1982), and *The Human Journey*, Albatross Books (1981).

Dr. Larry Crabbe to visit Sydney Missionary and Bible College

Dr. Crabbe (Grace Seminary, Indiana) will speak to the students and ex-students of S.M.B.C. on Friday, July 27th at 7.30 p.m.

This will provide an opportunity for students to profit from the ministry of the

representative of the Institute of Biblical Counseling.

Dr. Crabbe will be in Sydney for a period of three weeks and will conduct seminars which are already booked out.

MOW debate continued

church is in a position of influence in that wider society, the church can start influencing that wider society and change the social structures.

ACR May I observe, we're now going over old ground. Can we now ask John and Robert to develop their line of thought.

Paul went for broke

Forsyth Can I just take something Gordon said, because it's very important. Peter in Galatians is a good example — a simply trivial act really, eating kosher food. No doubt it kept him in good with the blokes back in Jerusalem.

Peter didn't see the point. But Paul certainly did, and in effect said that the Apostle had betrayed all that Paul stood for.

In other words, when it came to a matter of the Gospel, Paul wasn't too "smart". He just went for broke. In fact, it got him into a lot of trouble, probably lost his life in fact through not being supported by the Jerusalem church, they hardly fully understood him. If something is crucial to the Gospel Paul is a tiger of a man. He's a very brave man and in fact a man who doesn't think long term. He thinks Christ is coming in his own life time actually for most of his life. I think we've made him far too smart and far too subtle.

I'm saying Galatians 3:28 has no tension at all with "wives submit to your husbands as to the Lord", "the husband is the head of the wife". They're written by the same man who I believe held both equally, and regarded both as being true to the Gospel. In exactly the same way that the relationship of Christ and the Church were a Gospel type thing. What I'm saying is that if there was an inconsistency, particularly on this issue, Paul would have reacted very sharply.

As Marcus Barth has pointed out in his commentary on Ephesians, the ancient world was a very diverse world, and the picture of the unmitigated patriarch is in fact a creation of the scholar. Susan is right, it's very confusing, but none-the-less there were liberation movements involving female priests. Nothing so odd really, especially amongst the Gentiles to whom Paul is writing. They could have had a very free situation, as we understand free. But Paul in fact reins them back. He reins them back, I believe, because he regards what's happening as

being contrary, not just to social standards (and therefore dangerous for us — "we must keep our flags hidden until the time") but because he regarded it as a matter of apostolic principle not inconsistent with being one in Christ.

It's different with slavery, he seems to accept the situation — I agree that's an embarrassment to us all today — but his advice within a slavery context is very different to his advice within the man/woman situation, as it is with the Gentile. He wants to give slavery no divine sanction, it's a question of submitting to the authorities which are there. But with men and women Paul clearly models the asymmetrical man/woman relationship on the asymmetry of the Christ/church, or the Father/Son relationship. Which is asymmetrical because God the Father is the Head.

Sherlock I'm quite happy to get onto that one.

Forsyth I know that I've got a desperately difficult task, and I've really got no hope actually because we can't help but be heard as saying women are second class citizens. But I believe there are two ways forward. Either ordain women, and say "yes you're right — unless you can do everything men can do, officially, you're not equal." Maybe that's one way out of the problem. Or, the other one is to teach the reality of true Christian relationships where, as Charles has pointed out, unity does not equal sameness in function or in gifts or abilities. Thus to say in fact that Gal. 3:28 is truly honoured in a situation where we have different functions which may be expressed ecclesiastically.

ACR OK. John.

Woodhouse Yes, I just want to press the point briefly that you can't rip out what Paul is saying about man/woman relationships in the congregation without attacking his doctrine of the Trinity, and his doctrine of creation. The very fact that he inserts his statements about men and women at that point, I think, is at the heart of our particular difficulty, which is all I want to underline.

Sherlock Well can I have a go at easing their consciences on that point?

Forsyth Go for it.

(Next issue, the debate looks at Paul's letters to Timothy, and the doctrine of the Trinity.)

New Synod Format

The synod of the diocese of Newcastle is reported to have turned its back on parliamentary procedures. In a series of "conference sessions" it will consider in depth eight topics including: the problems of small parishes; stewardship;

baptism, first communion and confirmation discipline; ecumenism; youth unemployment; goals for a just society; the role of the church in the quest for peace; and sharing ministry with one another.

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Sydney's Vision for Growth



Archbishop Donald Robinson

GROWTH is to provide ministry and resources for development of church life in the major growth areas in the west and south of the Diocese.

VISION FOR GROWTH will provide the basis for major development of Christian ministry in the Diocese in the next decade. I intend to give personal leadership in this. I call upon all Anglicans within the Diocese to consider prayerfully what part God has for them. Very simply, we are on the move.

The aims of the Vision for Growth Programme have been explained as:

"The ultimate goal of the VISION FOR GROWTH programme is, quite simply, thousands more people won to Christ throughout the Diocese, and nurtured as His disciples in the fellowship of the Church.

To achieve this ultimate goal, several secondary aims are involved. They include the following:

- to rationalise and consolidate areas of church work, where necessary, and extend it where there is a need;
- to establish active Anglican Christian congregations where they do not at present exist;
- to build up struggling congregations that already exist;



Allan Whitham of HMS

• to encourage a deeper sense of fellowship between established viable congregations and those that are less well established;

• as a result of such sharing, to provide these younger churches with the ministry and property they need, so that they may grow to spiritual maturity and reach out sensitively to their own communities in evangelism and service;

• to encourage such an openness to God's Spirit that churches throughout the Diocese may be renewed in faith, and made more effective in their witness to Jesus Christ, and His love and concern for the totality of people's lives."

Initial forward planning suggested 33 areas where there was a need for new or expanded ministries. At this stage the list has been cut to 19 top priority areas. This list will be kept under review.

The programme will require a rethink of clergy resources. The programme will involve retraining and experimentation. It has been stated:

"The demands of the 19 top priority areas will not be met just by re-allocating city clergy to them.

The difficulties in many of them are so acute that, for effective ministry there,

some of our most able clergy will need to be retrained. Their task will be nothing less than the establishment of new pastoral and evangelistic ministries in areas that are "mission fields" in every sense of the name.

Already, this challenge is being held out both to current clergy and to those entering upon studies for the ministry.

Clearly, new models of ministry will be called for in many of these situations. The need for this will be examined fully by the VISION FOR GROWTH and New Areas Committees.

Traditionally the Home Mission Society has existed to provide support for such development. In recent years some of that responsibility has been transferred to the New Areas Committee. Both will be vitally involved in the Vision for Growth programme. In a letter to H.M.S. supporters the General Secretary, Rev. Allan Whitham wrote:

"When Bishop Frederic Barker first arrived in the Colony, he was astonished and somewhat dismayed to discover the size of the Diocese, the difficulties of communication, the scarcity of clergy and the severe shortage of adequate buildings for worship and teaching.

Against this background, The Church Society (now HMS) was formed in 1856. A firm foundation was laid for its work in that inaugural year. In essence, the work has continued unchanged ever since.

Christianity can't be genetically or denominationally inherited. Acceptance of Christ has to be the personal choice of each new generation. We neglect this basic truth at our great peril. There are enough resources within the current generation of Anglicans in this Diocese to make the necessary effort. But it is from the next generation that our Christian staff, voluntary workers, money and every form of spiritual and material support will have to come if HMS is to continue into the 21st Century.

Scottish "Yes" to murderer minister

SELDOM HAS the church of Scotland's general assembly excited such widespread interest. But with last week's agenda that was not surprising.

The highlight of the Assembly was clearly the 'Nelson Case' and his appeal against St. Andrew's Presbytery attracted the largest audience. The Assembly Hall in Edinburgh was packed, the public gallery and the students gallery was bulging at the seams, and in the areas of the main hall it was standing room only for the Commissioners. Outside the Assembly Hall were queues of people hoping to get inside to hear this unusual case.

Mr. Nelson had served 9 years of a life sentence for the for the bludgeoning to death of his mother in the mid 1970's after a row over his girlfriend. Mr. Nelson at 39 years of age is currently studying theology at the University of St. Andrews. Part of the controversy surrounding the case has concerned whether he is truly repentant or not. His surviving father has said on British TV that his son had premeditated the murder, and was not really sorry for it. Others have given different public testimony.

Both sides had their chance to put their side of the argument and the commissioners had the opportunity to put questions to both parties at the 'Bar' but no debate was allowed. It was over an hour and a half of question and answer pleadings and petitioning and at the end of the time a vote was called for.

It resulted in a narrow victory for Mr. James Nelson. The decision was 622 votes for and 425 votes against, and with the some 1,200 people with a vote, clearly some abstained. The result of this was that St. Andrew's Presbytery was instructed by the General Assembly to go ahead and license Mr. Nelson, the ex-murderer.

The Archbishop of the Rt Rev. John Habgood was present during the controversial Motherhood of God debate presented by the Women's Guild. He saw this theological investigation 'bite the dust' as the fathers and brethren decided not take any more action, on this issue.

The Archbishop told the assembly that relationships between the Church of Scotland and the Church of England were coming closer and at the Synod in July there would be Church of Scotland representative present.

The other unusual case was Mr. I MacDonald, who, with a past record of embezzling, was accorded the same justice and the general assembly also voted in favour of his licensing and so instructed his Presbytery, of Hamilton to carry out this task.

Eremos Bishop for Canberra

The Right Rev. Owen Dowling, Bishop of Canberra and Goulburn, announced on Friday that the Reverend Bruce Wilson has been appointed Assistant Bishop in the Diocese.

Mr. Wilson is presently Principal of the College of Ministry in Canberra. He is 42 and has spent most of his life in Sydney. He was ordained in 1965 and worked in the parishes of Beverley Hills and Darling Point before spending 6 years as Anglican Chaplain to the University of New South Wales. His last parish appointment was as Rector of Paddington which he held for eight years.

Mr. Wilson is a graduate in Theology with first class honours from the Australian College of Theology and of the University of N.S.W. with first class honours in sociology. He also has a degree in divinity and a Master of Arts degree from the University of Sydney.

He is married with two teenage children. Mr. Wilson is well known for his two books, "The Human Journey" which received the Australian Christian Book of the Year Award in 1981 and "Can God Survive in Australia?" published last year.

He is a co-founder of the Eremos Institute, an organisation designed to help Christians understand and contribute to Australian Society, and to deepen spirituality.

Bishop Dowling said, "I am delighted that

Bruce Wilson has accepted my nomination of him as the Assistant Bishop of the Diocese. He is a person of great talent who has already made his mark on the Australian Church as a parish priest, a University chaplain and through his writings and work with training conferences for clergy and laity in their spirituality and ministry.

"Mr. Wilson will continue as Principal of the College of Ministry as well as Assistant Bishop in the Diocese, and a Vice Principal will shortly be appointed to the College to assist with lecturing and administration."

It is anticipated that Mr. Wilson will be consecrated in St. Saviour's Cathedral, Goulburn, during October.

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

Newest Title

The last title to be released in the 1 BELIEVE SERIES is "1 Believe in Satan's Downfall". Written by the series editor, Michael Green, it attempts to deal with the modern trend in theology to disregard the idea of a personal Satan. At the same time, however, there is an increase in the interest of our age in the occult.

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

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"It's 6.30 am and the temperature is just above zero. That is cold, even for this place. But the down sleeping bag and two blankets ensured a warm night's sleep, with the exception of the exposed, frozen nose. Peering outside the tent, the thick blanket of frost appears to be snow. Nothing is moving, and there's no sound coming from any of the other tents. Good. That means wriggling down into the cocoon-warmth of the sleeping bag and ignoring the world. Catching a few

Sharing the Faith

The week provided many opportunities for the group leaders (Camp Howard calls them counsellors) to share their faith. Obviously, the easiest time to share the gospel was each morning when the camp broke into four small groups for Bible study and discussion. As the week progressed, the studies moved from starting at the perceived needs of the young people to real need — Jesus.

There are many visible remains of the gold-diggings, the most obvious being a water race. Built by the Chinese, this channel winds around the hillside for more than 3 kilometres. At dozens of places along the water race, water was channelled down the hill to flow through sluice boxes, thus saving back-breaking work hauling water. Even on this camp, gold-panning produced some significant traces. It is, however, hard work and standing in the creek at this altitude for any length of time is most unpleasant.

Rugged Out-Trip

Rising 300m from the campsite, the rugged, tree-covered Mount Stromlo provides the ideal place for an out-trip. They camp out overnight under fragile lean-to's near the peak of the mountain. Setting up camp and the basic living conditions have the purpose of making people work together. After such a rugged experience, the camp becomes closer-knit which is helpful in the Country Camp's main aim of presenting the gospel.

Bush Activities

One of the main attractions of the camp continues to be the horseriding. Every second day a small group of helmeted riders take to the bush with varying degrees of competence, returning a few hours later with tall tales and sore tails!



Camp Howard runs. In fact, it's only one of over 50 camps that are run each year in school holidays.

CAMP HOWARD is a Christian Camping Movement with over 28 years experience.

CAMP HOWARD GOES COUNTRY



extra minutes of warmth makes the body feel good, but in the mind one knows the fire needs to be lit for breakfast and the food prepared. The morning's programme is mentally re-designed to allow for the extra few minutes' comfort."

No, it's not an extract from the diary of some intrepid explorer, but the thoughts of a leader on a Camp Howard camp in the recent May holidays. (Camp Howard is a christian camping organisation which is run by the Anglican Youth Department of the Diocese of Sydney.) He went along to one of the Country Camps to be able to share his christian faith. As a group leader, he was responsible for 5 high school blokes, caring for their spiritual welfare and their physical well-being.



But the counsellors' sharing their faith was not restricted to the morning Bible discussions. As the young people are living with the leader for seven days, informal opportunities arise for the leader to share the christian message. This, is indeed why christian camping is so suitable for the evangelisation of young people; they not only hear the message preached daily, but they also see it lived out in the lives of christian people.

Oberon Sheep Farm

The lifestyle at Country Camp is a bit rougher than most young people are accustomed to with few concessions to creature-comfort. As the campsite is situated on an 1800 acre sheep farm in the hilly Oberon district, the sleeping quarters are bush, the showers are bush showers, and there's no electricity for the hairdryer. The one concession to comfort is a small hall with a country-style kitchen.

Ben Hall Blows It

One of the fascinating aspects of the camp is learning the history of the area. Sewell's Creek which flows beside the camp was the scene of intense gold prospecting in the 1870's. It was during that decade that Ben Hall bailed up the general store (now the shearing shed). However, the storekeeper's wife recognised him while some distance away and hid the gold in a sack of flour. The bushranger escaped with only small change from the till.

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(Inserted by an appreciative St. Peter's Richmond)

Abseiling down cliffs on Mount Stromlo provides times of personal challenge. Overcoming the fear of heights and learning to place one's trust in another person is a personal growth experience for young people. As well, quite naturally the conversation turns to how abseiling is similar in concept to trusting God.

Lazing Around

A week at Country Camp is definitely



not all action and no relaxation. Particularly on the senior high camp, there's ample opportunity to sit around and talk. It's considered important that young people have such opportunity for interaction and relationship building, and there could hardly be more majestic surroundings than under the shadow of Mount Stromlo.

Not Unique

Country Camp is not the camp that

it is a division of the Anglican Youth Department.

The vacation holidays provide opportunities for young people to develop mentally, physically and socially, as well as including an appropriate Christian education programme.

Directors are trained, skilled and experienced leaders, who organise their programmes to meet the needs of campers.

Staff are christian people who relate well to young people and who care for their well-being. They also pay to attend Camp Howard. The ratio of campers to counsellors varies between 4:1 and 7:1 depending upon the type of camp.

Correspondence and enquiries to: CAMP HOWARD ADMINISTRATOR, Anglican Youth Department, St. Andrew's House, Sydney Square 2000. 269 0642, ext. 329.



Camp Howard also runs sailing Camps

Bible Society commissioning at Camberwell

The Camberwell Baptist Church was packed to capacity on Sunday afternoon, June 3, when Mr Brian J. Good was Commissioned as Victorian State Secretary of the Bible Society.

The Commissioning was performed by the Australian General Secretary of the Bible Society, the Reverend James Payne. Mr. Good was presented to Mr. Payne by the Chairman of the Bible Society State Committee, Mr. Gordon Scambler. Others who took part in the service were the Moderator of the Presbyterian Church in Victoria, the Right Reverend Alan Stubbs; the Moderator of the Uniting Church in Australia, Mr. Charles Lavender; the Anglican Archdeacon of Box Hill, the Venerable Gordon Brown; a Director of Mission Enterprises, Mr. Dirk Bakker and the Minister of Camberwell Baptist Church, Pastor Colin Howlett.

Enthusiasts had travelled from places as far away as Geelong and Horsham to be

present on this significant Bible Society occasion.

Strong support

Commenting on the big attendance, the Reverend James Payne said that it was a tremendous encouragement to the new State Secretary and it indicated the strong Christian involvement and prayer support that the Bible Society enjoys in Victoria.

Mr. Payne paid tribute to the three former Victorian State Secretaries with whom he has been privileged to work, Mr. Russell Baker, Mr. Fred Levett and the Reverend Wesley Girvan.

Mr. Payne added that Brian Good, as was the case with his predecessors, had the same deep commitment to the Word of God; faith in the Lord Jesus Christ's transforming power flowing from this commitment and an ever renewed commitment to the message and challenge of the Gospel.

Catholic Weekly Claims Media Bias on Homosexual Bill

"A letter, written by Archbishop Clancy to the Editor of the Sydney Morning Herald, prior to the passage through State Parliament of the Bill decriminalising homosexual acts, seriously questioned the wisdom of the Bill." — The Catholic Weekly said recently.

The letter, however, written on Monday, May 14 was not published in the Herald.

Archbishop Clancy wrote the letter following publication, in *The Herald*, on May 1, of an editorial supporting the homosexual Bill introduced by the Premier, Mr. Wran.

The editorial expressed the hope that, in introducing his Bill, the Premier would not be unnerved by the opposition of Church groups.

In his letter, Archbishop Clancy questioned the wisdom of the Bill, which proposed to decriminalise homosexual acts between consenting males over the age of 18.

The Archbishop contended that the bill, in the form in which it was presented to the NSW Legislative Assembly, should be rejected.

The letter was delivered by hand to *The Herald* Letters Editor at luncheon time on the day it was written — May 14.

Unfortunately, despite the urgency of the issue, it was not published the next day, as Archbishop Clancy had hoped. Instead, the *Herald* intended using it on Wednesday, May 16.

On Tuesday May 15, however, the Bill was passed in the Lower House and the letter did not appear.

The fate of Archbishop Clancy's letter, and other difficulties in getting the anti-Bill views publicised, gives point to his statement on this subject, in which he says that the Bill was forced through Parliament without adequate provision for public discussion.

There was, in fact, little prospect of the Premier being "unnerved by the opposition of Church groups". When it came to facilities to air their case, such groups ran a poor second to the Bill's supporters.

For instance, on May 8 a statement on the Bill was issued on Archbishop Clancy's behalf by an official spokesman, Dr. John Hill.

This statement was hand delivered to all Sydney newspapers the same day.

Three days later, Friday May 11, *The Herald* published sections of Archbishop Clancy's statement.

The other Sydney newspapers ignored it completely.

The *Catholic Weekly*, on May 9, published the statement in full.

Letters against the Bill in one issue of *The Herald* were not granted normal space, but merely relegated to a summary at the bottom of the Letters page."

Aussie Challenges Kiwis

Australian evangelist Bill Newman was the guest speaker at the New Zealand YOUTH FOR CHRIST 19th CAPITAL TEEN CONVENTION, held in Wellington, Saturday June 2nd. His messages challenged approximately 5,000 young people. Many responded to the appeal, for first time enquiries, but most of those who came forward were making re-commitments of their lives.

The giant YFC National Talent Quest is an annual event and young people travel from the Northernmost tip of New Zealand and the Farthest South areas as well. Some travelled all day Friday and throughout Friday night, just to be there on the Saturday. Accommodation was provided throughout Wellington's school halls and church buildings.

During Saturday, talent quests were conducted in many categories. Dance, drama, band presentations, preaching contests short productions and Bible quizzes were some of the events taking place, simultaneously. The best items were then incorporated into the Saturday night rallies.

Because of the numbers present, both the old and the new town halls were

booked for the evening meetings. Evangelist Bill Newman addressed the gathering of over 2,400 young people at the old Wellington Town Hall, before crossing the street to the new MICHAEL FOWLER CENTRE where a further meeting of 2,500 young people was also in progress.

The evangelist's Saturday night messages centred on the temptations and solution to sex in a young person's life. Andrea Fowler, the publicity Officer of YOUTH FOR CHRIST described the evangelist as, "Speaking straight to the point and with positive solutions".

Bill Newman also addressed the Sunday afternoon Missionary Rally and the evening meetings. Both were again held in the Michael Fowler Centre.

A special "Church service" was conducted Monday morning and recorded for Radio New Zealand.

"The messages and response was tremendous," summed up Andrea Fowler. It would appear that this, evangelist Bill Newman's first visit to New Zealand was spiritually worthwhile.

RAMON WILLIAMS

Quick Cuts Stumps

My brother was talking to a retired groundsman one day about the care of the wicket at a major oval in Sydney. He was particularly struck by one strange quirk of human nature which he had observed over the years. Before every big cricket match the curator would set up the stumps using a device which ensured that they were absolutely straight, 90° upright. And, just as regularly, when the umpires came on to the field they would check the stumps and attempt to straighten them up in accordance with what their eyes told them. Naturally, this always resulted in the stumps being slightly tilted. However, the umpires were happy.

Now I'm not just about to claim that umpires are more evil than the rest of us. On the contrary, my experience tells me that they are about the same, with their good points as well as their bad ones. Nonetheless, their behaviour in this essentially trivial matter, illustrates human behaviour in a far more important scale.

Let me put it like this. God has placed us here on earth and surrounded us with blessings and with challenges. We have a

great deal of freedom of action, but we are not free to be disloyal to him. Whatever he tells us to do, we ought to obey. Those are the conditions of human life, and we will only mess things up if we try to vary them. Like the umpires in another arena, however, we are inveterate meddlers. We do not believe that God's way is perfect; we do not believe that God is good and his plans for us express that goodness.

The umpires did not trust the curator; we do not trust God. We believe that he is remote and uncaring, even if we do him the honour of believing in him. But God's ways are perfect and we stand no more chance of improving them than the umpires stood a chance of improving the stumps. Too many of us lock God out because we believe in our own selves and our own powers. We should be sorry for such folly and willing to trust and obey him. Only in that way will we discover the truth about ourselves and the world in which we live.

Peter Jensen

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

Fire Destroys Tahlee Camp Equipment

A fire in one of the storage huts, at the TAHLEE BIBLE COLLEGE, destroyed the camp equipment and mattresses, Sunday June 10th, at 5.00 p.m. Fortunately there were plenty of volunteers available, to help save the hut itself, as the Annual Gospel Service Mission Fellowship Conference was being held on the property.

"It is quite a loss to our camping program," said Ray Laird, Principal of the Tahlee Bible College and Area Director of the Gospel Service Mission. "We lost all of the cricket gear, archery items, air rifles, craft materials and 30 innerspring mattresses".

Most of the equipment was newly purchased from funds raised, slowly, through the camp program. Only three camps a year are held from which funds can be raised. The many week-end camps, however, are run at basic costs.

Fortunately the BMX bikes, usually stored in the same hut, were being used at the time of the fire, so were saved.

The hut is part of a proposed new camp centre. Half the hut and most of the ceiling was destroyed.

The Annual Conference was attended by staff from the various centres throughout New South Wales and Queensland. The camp workers and those involved in the various evangelistic outreaches, of the Gospel Service Mission, had invited Ivor Jones, of Campaigners for Christ, as their speaker for the Conference.

When asked how they expected to replace their lost equipment, Ray Laird commented, "Normally we pray the money in so I guess we'll do that — again!"

N.S.W. Adoption Change Unease

An organisation called "People Concerned About Adoption" is concerned that proposed legislation changes on adoption will cause problems. They recently wrote to A.C.R.—

"Bishop Reid is currently issuing a statement on our behalf through the Anglican Newsline to inform people of radical changes occurring in adoption. However, we would like to inform people a little more quickly about what is happening.

There have been very disturbing editorials in recent newspapers emotively reducing the adoption of babies to the stealing of someone else's child. (The Australian, Wednesday, June 6th).

So far, neither the Department of Youth & Community Services nor the Government have asked for public opinion, nor notified anyone of the proposed changes. In fact, discussions about these changes have been going on since 1976. However, many of the people involved stated they were of the opinion that the matters they were discussing were hypothetical and didn't dream they would be a reality. At no time was the public informed.

There are proposals to radically change adoption law and make it retrospective so that it will affect those people who have already adopted. The current proposals are to give unrestricted and retrospective access by adoptees to their

original birth certificates and in time the right of the natural parents access to the adoptive birth certificate.

The Adopted Persons Contact Register commenced in October, 1976 for those relinquishing relatives and adoptees who wished to seek a reunion. Currently there are only 3,000 people who have actively come forward and placed their name on this register. Only 140 of these have been successfully matched, where the desire has been mutual.

To give unrestricted and retrospective access by adoptees to their original birth certificate and later access by the natural parents to the adoptive birth certificate would:

- break promises made to those affected by adoption
- give no protection or privacy to birth mothers or adopted children
- cause distress and anxiety to many families
- provide no guidance, support or monitoring of people's actions
- is totally unnecessary because of the provisions already available for those with needs of reunion.

If people are affected or concerned in protecting the family unit, please write to "People Concerned About Adoption", P.O. Box 73, Wahroonga, 2076. Names and addresses will not be revealed without your consent and all mail will be sent in unmarked envelopes for your privacy."



Lesley Hicks

More than one in three marriages in Australia now fail. Broken marriages are costing governments \$1,200 million a year in welfare payments, according to calculations by the Institute of Family Studies. So the Federal Government, spurred by the enormous cost to the taxpayer, if not the human cost of divorce, is financing a comprehensive advertising campaign to encourage couples to seek counselling before their marriage is beyond saving.

It would be interesting to research the difference in the divorce rate where couples are committed, church-going Christians. But still, as I pointed out last month in this column (Divorce and Counter-Divorce, May 14), there are stresses and casualties amongst couples in our churches, and even more so amongst couples represented in a congregation by only one of the partners.

I asked for suggestions from readers as to marriage-strengthening measures, and appreciate the thoughtfulness of those who sent them.

Mothers Union

The Reverend Eric Hampson of the Australian Board of Missions has passed on ideas being implemented in Tonga by Mothers Union worker Mrs Pamela Lino. Here too there is concern at the rise in divorce, so courses are planned as follows:

Firstly, a group for girls aged 16-20 on 'Marriage Guidance and Choosing a Marriage Partner'; secondly one for those about to be married — 'Guidance and Preparation for Marriage'; and third, a group for newly married couples on 'Marriage Enrichment'.

Mr. Hampson suggests that the Mothers Union and its derivatives do a mighty job worldwide in strengthening marriages, as

Marriage building

does the Cursillo movement. Both, he considers, need to be better known and appreciated in Sydney Diocese.

A minister from an inner city church also wrote to tell of measures he and his wife are trying among couples in their congregation. They had been stirred up to act after hearing, in one week, of four marriage breakdowns, including some Christian couples.

"The thing that concerned us most", he writes, "was that it seemed very difficult for people who knew the partners in their relationship, to get them together even to talk about their marriage. It does seem very hard to get couples who have separated back together to work out their differences."

The marriage builder

In order to build up their own marriage and to share their concern with other members of their congregation, this couple formed a reading group with four other couples to study and discuss the book *The Marriage Builder* by Lawrence Crabb. They began with an evening meal together so people could get to know each other, then met one evening a week to spend an hour and a half on each of the eight chapters of Crabb's book.

Crabb's basic thesis is that one gains one's security from having a relationship with God through Jesus Christ, and from that basis one is enabled to minister to or serve one's spouse. The group found the book and the discussion that arose from it very helpful, they said, though it was not without areas of weakness. It is hoped to repeat the exercise with a further group of couples later this year.

The course on counselling being held at the end of July by Lawrence Crabb himself, visiting from America, has long been booked out, I understand. It is to be hoped that all who take part will find themselves better equipped to help couples build stronger marriages, as well as in other aspects of counselling.

Better communication

On quite a different level, something I have been trying is proving fruitful not only as a basis for marriage-building, but also for evangelism. I obtained the course of audio/cassette tapes, *Better Communication*, produced by Hugh Mackay and Caroline Jones of the Centre for Communication Studies (P.O. Box 626, Bathurst, 2795), and approached some mothers of young children in my immediate neighbourhood to see if they would be interested to listen to them as a group one morning a week for the ten sessions.

There was an enthusiastic response with eight women eager to join in — in fact they wanted to include more of their friends, but it had to be limited. We needed to find a babysitter for the toddlers.

Already the course, though secular, has opened up for the one or two of us who are Christians opportunities to share our faith; I have been able, in conversations that have followed the sessions, to offer counsel and prayer fellowship to a girl in a troubled marriage. We are all learning much about techniques of communication relevant to all relationships; sometimes we are critical because of the inevitable oversimplification, but then one can point out the difference that knowing God can make between the theory and the practice of rich and right relationships in his bent and fallen world.

The visible unity of the Church in a divided world

Australian Council of Churches General Meeting June 22-26, 1984

The General Meeting of the Australian Council of Churches, being held at Normanby House, Monash University, in Melbourne, has as its theme "The Visible Unity of the Church in a Divided World".

The General Meeting is held every two years. Delegates from all thirteen member churches meet to assess the direction the Council is taking and to set the agenda and policies for the next few years.

The attached agenda indicates areas for discussion. Items of particular interest include the opening worship service (Friday, June 22, 7.30 p.m.); the theme address by guest speaker, Rev'd. Dr. Michael Kinnamón (Saturday, June 23, 9.15 a.m.); the Report of the World Council of Churches Assembly and identification of issues for Australian churches (Saturday, June 23, 7.30 p.m.); Aboriginal affairs (Sunday, June 24, 2.00 p.m.) and international relations (Sunday, June 24, 7.30 p.m.).

Worship during the meeting will incorporate music from the World Council of Churches Assembly and will enhance the themes of gathering, unity

and celebration. Special music has also been composed for the opening worship and this service will feature a procession of heads of churches or their representatives.

Guest speaker and preacher, Rev'd. Dr. Michael Kinnamón, Assistant Professor at the Christian Theological Seminary, Indianapolis, was formerly on the staff of the Commission of Faith and Order of the World Council of Churches. An intense advocate of the ecumenical movement, he sees the major thrust of his ministry as convincing people that ecumenism is the original context of the Gospel and that words like "Lutheran" and "Presbyterian" are adjectives, not nouns.

His wife, Katherine, co-editor of the book "No Longer Strangers", is contributing to the discussion on inclusive language (Sunday, June 24, 9.30 a.m.).

On Thursday, June 21, a special pre-meeting consultation on Faith and Order and the "Baptism, Eucharist and Ministry" document is being held at Normanby House.

God Squad Leader's Sydney Rallies

John Smith, a Melbourne "radical evangelical" who takes Christianity to bikies and other way-out groups with his God Squad, will hold six rallies in Sydney next August.

Smith will bring with him singer, Robert Timms, and will make all his appearances at Chatswood High School auditorium on August 9, 10, 11, 16, 17 and 18.

It will be Smith's first public appearance in Sydney. His theme will be "God Cares In Sydney".

Although the God Squad, a leather-clad team of Christian bikies, still operates under John Smith's leadership, it is now incorporated in a newly formed organisation, Care and Community Concern.

This team, led by John Smith, comes to grips with the pressing moral, social, political and spiritual questions facing Australia today.

Smith, who is in constant demand in secondary schools and University



campuses, is sponsored by St. Stephen's Anglican Church, Willoughby, which is currently celebrating its centenary year.

Mary Whitehouse Video Porn Flies to Fight

The Rev. Fred Nile M.L.C., National Coordinator of the Australian Festival of Light — Community standards organisation has announced the Australian Tour in July by Mrs. Mary Whitehouse C.B.E., the prominent British Morals Campaigner.

Mary Whitehouse will be accompanied by a leading British Q.C. — Mr. John Smyth a leading expert in the video-porn issue, who has been closely involved in the British Debate in the House of Commons.

Mary Whitehouse's tour will conclude with a massive public protest rally for "Children at Risk" through video-porn (R and X rated) which will be held at 3 pm The Sydney Town Hall on Sunday 29th July, 1984.

"We are very pleased that Mary Whitehouse assisted by Mr. John Smyth have accepted our invitation to join the battle against video-porn, which is putting children at risk, said Mr. Nile.

"Special meetings will be held with M.P.s in Canberra, Sydney, etc as well as Church and Community leaders to alert them to the dangers of video-porn," said Mr. Stevens (Campaign Director).

"Urgent action is needed, as the Federal and State laws are in a complete mess and video-porn is flooding Australia," said Mr. Nile.

"Federal and State Governments must take urgent steps, to close the massive loopholes, especially at the Federal Customs level, said Mr. Nile.

Marathon training for the soul

One hundred and eighty kilometres a week, every week, for months to come. This is training requirement for diminutive 25-year-old Mary Hughes, National Youth Officer for the Bible Society in Australia, who will be walking from Sydney to Melbourne from August 18 to October 6 as part of the celebration marking the 200th birthday of Welsh girl

Mary Jones who sparked the beginning of the Bible Society by a similar walk to get her first Bible.

The training routine is one that has been specially designed by the Ultra Marathon Association to prepare Mary Hughes for the demanding 953 km walk.

"The walk is on my mind 24 hours a day," Mary said.

Ausnav Takes a Stand



Ausnav Director, Bill Petterson (centre) with Mark Greenless of the Christian Book Shop, Sutherland, discussing some of the wide range of Navpress material available, on the new display stand.

Photo Ramon Williams

AUSNAV PUBLICATIONS, the Australian distributor for NAVPRESS books, cassettes and study aids, has taken a stand, to let people know what is available. In fact they have taken nine stands! All of them are made of metal and are to be found in Christian bookshops, strategically placed throughout Australia.

In Sydney, the NAVPRESS display stands are located in the Christian Book Shop, Sutherland; Joshua's Land, Hornsby; the C.M.S. Bookshop, Parramatta and the Unichurch Bookshop, Wesley Arcade, Sydney.

Stands have also been placed in Perth, Darwin, Melbourne, Mackay and Devonport.

What they all have in common is a

selection of material, suitable for an individual's personal study or for a group situation.

"People are often not aware of what is available," said Bill Petterson, Director of AUSNAV PUBLICATIONS. "Now they can see a complete selection on the one display stand. This means they do not have to search through a whole shop to find what they need."

The material offered can introduce a person to Christianity, help them understand the Bible, memorize important texts in it, as well as learn from world famous preachers and writers, through their books. Resource material will help both group study leaders and clergy alike.

Geisler Attacks Phillip Adams

Dr. Norman Geisler, in a recent visit to Australia got involved in the "Creation Controversy" with Australian Phillip Adams. The paper of the Bible Union of Australia, Evangelical Action, reports:

Another interesting aspect of Dr. Geisler's visit was that he arrived the day before Phillip Adams had an article in the "Weekend Australian" in which he denounced in most scathing and sarcastic terms Mr. Len Powell, M.L.A., the minister for Education in Queensland, for insisting that "Creation Science" as well as the theory of evolution be taught in Queensland schools. Mr. Adams used all the power of invective, for which he is noted, in characterising all who believe in creation as either stupid or insane.

Strangely enough the following week "The Age" newspaper reported that several Victorian scientists believed in creation and supported the Queensland Minister of Education and would be happy to have creationism taught in Victorian schools.

The Bible Union protested to the editor of "The Australian" about Adams' article and told him of Dr. Geisler's presence in Australia and his position in regard to creation. He was glad to interview Dr. Geisler and reported the interview the following Thursday under the heading "Creationists bounce back from Adams' broadside", with Dr. Geisler's photo and with cartoon caricaturing evolution.

Creationists Bounce Back From Adams Broadside

In the red corner, the unspeakable Phillip Adams ... in the blue, the articulate, Dr. Norman Geisler, theologian, philosopher and creationist.

To Phillip Adams, in last week's Weekend Australian, was the first round as he blistered the Queensland Minister of Education, Mr. Len Powell, for suggesting there could be two sides to the "where-do-we-come-from?" question, and that the theory of evolution should be taught along with the biblical view of creation.

In round two, Dr. Geisler, visiting Australia for the Bible Union, was as hard-hitting, but more restrained. As a witness for the creationists at the Scopes-II evolution-creation trial in Arkansas in 1981, Dr. Geisler, a lecturer in systematic theology at Dallas Theological Seminary, has seen the red-faced opposition before.

"There has been a distortion in the Adams piece of the facts about the issue," Dr. Geisler drawled.

"Basically, it was an ad hominem, guilt by association, genetic fallacy, can-anything-good-come-out-of-Nazareth type approach that I thought was really beneath the dignity of an intelligent analysis.

"If you boiled down all the emotive language, it amounts to 'creation is not science because it comes from the Bible, because it implies a creator, which is religion, and because most scientists don't believe that it is scientific.

"None of those really holds water. "For example, the first 240 years of science, from 1620 to 1860 (when Darwin stepped in) most scientists were creationist: they believed God created the universe.

"For the last 120 years, most scientists have believed in evolution. Creation did not cease to be a scientific view simply because it became a minority view ... and at the famous trial in 1925 in which John Scopes was fined \$100 for teaching evolution contrary to the State law of Tennessee, the attorney there, Clarence Darrow, famous agnostic said: 'It is bigotry for public schools to teach only one theory of origin'. 'If it is bigotry in 1925 to teach but one view, it is bigotry in 1984.'

"Darwin referred to The Theory of Creation, and of course he referred to The Theory of Evolution. If Darwin admitted it was a theory; if Darwin ended his book saying 'God created the first simple form of life', then a reference to the creator cannot be considered religious. Otherwise you would have to throw Darwin's Origin of Species out of the schools.

"The question is, how many things were created? To be fair, we need to teach both sides of the issue". What was Dr. Geisler's view on the mysterious and sudden demise of the dinosaurs? "Noah took two dinosaurs with him aboard the Ark and when the flood ended those two didn't survive because the climate was different after the flood and they died out.

"There is no other scientific explanation as to why millions and millions of dinosaurs became extinct."

Can you top that, Phillip Adams?

Education for Marriage: Update



Alan Craddock

Three years ago I described a pre-marital educational and counselling tool called PREPARE (ACR, 15/6/81). Many readers have asked for an update on the usage and effectiveness of PREPARE. Up to the present date over 6,000 couples have taken PREPARE in Australia and over 1,000 clergy and counsellors have been trained to use PREPARE. Currently, an average of 50 couples each week are participating in the program and this figure is steadily increasing.

PREPARE is administered to a couple during a one hour session. They return for a two hour feedback session based upon the counsellor's interpretation of a 12-15 page computer printout which provides individual and couple scores, comparison to all other couples who have taken PREPARE, couple agreement scores, and identification of problematic issues and relationship strengths. Optional corrections to scores for idealistic distortion are also available. PREPARE can, and has been used, as a means of complementing traditional pre-marital education programmes run by counselling agencies.

PREPARE can only be administered by persons in the helping professions (such as psychologists, psychiatrists, social workers, marriage counsellors and clergy, etc.) who have been trained and accredited to do so. Training involves instruction in the nature of the instrument, the conditions under which it is administered to couples, the interpretation of couples' responses as contained in a computer printout, and the manner in which feedback is given to couples.

The inventory covers 12 content categories related to early marital adjustment: Personality issues, realistic expectations, equalitarian roles, communication, conflict resolution, financial management, leisure activities, sexual relationship, children and marriage, family and friends, religious orientation, and idealistic distortion.

In 1983 a version appropriate for married couples was introduced as an aid to marital enrichment and marital counselling. This tool is called ENRICH. The same basic format as PREPARE is followed but the content of the questions is changed to make the issues covered more relevant to a marital situation. In addition, measures of marital satisfaction, cohesion and adaptability are included, together with the same content categories offered in PREPARE, with the exception of realistic expectations.

A study in the U.S.A. by Blaine Fowers of the University of Minnesota set out to test the predictive validity of PREPARE. This study was conducted to assess how well PREPARE scores could predict couples who are happily married from those who were unhappily married, separated or divorced. Couples were identified who had taken PREPARE and later ended up being happily married or unhappily married. These couples had been married an average of 2 years and took PREPARE about 3 or 4 months before marriage.

PREPARE proved to be very accurate at predicting marital success in these couples. Using PREPARE scores (individual, positive couple agreement and background), it was possible to predict with 86% accuracy those couples that eventually were divorced and with 78% accuracy those couples who were happily married. The average prediction rate for both groups was 81%.

The PREPARE categories that were most predictive of marital success were: realistic expectations, personality issues,

communication, conflict resolution and religious orientation. Couples who had relationship strengths (scored high) on these categories had a higher probability of being happily married and those who had these as work areas (scored low) had a higher probability of being unhappily married.

Another significant finding regarded pre-marital couples who took PREPARE and later decided not to marry. About 10% of the couples who took PREPARE eventually decided to delay or cancel their marriage. In comparing these couples with the unsuccessful and successful groups, it appears that couples who delayed were very similar to those who later got divorced and very different from those that were happily married.

This indicates that couples who cancelled their marriage made a good choice because they would have a high probability of ending up being unhappily married. PREPARE, therefore, provides a useful preventative function by helping some couples who have a high probability of divorce to make a decision not to marry.

Clergy and counsellors using PREPARE do not use the results as a means of predicting success for individual couples. However, Fowers' study does clearly indicate the predictive validity of PREPARE as a tool for identifying important relationship issues for pre-marital couples.

A training workshop for PREPARE is planned for Sydney early in August, and for those already using PREPARE a workshop for ENRICH training is also planned for early August. Any enquiries should be directed to me: 692 3353 (University) or 520 6375 (home).



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1 Timothy 2, and ordination?

Sherlock Well, what I'd like to do first of all is quickly to have a look at 1 Tim. 2. And then I'd like to just add a few comments about the doctrine of the Trinity and why it matters in this discussion.

In 1 Tim. 2 Paul instructs people on how to pray. Well the men apparently were good quarrellers so they're told to be quiet, and to pray with lifted hands and so on. Further, the women in Ephesus were great chatter-boxes. If you go and look around the texts of the NT that's what they're reputed for, and Paul wants an argument which will keep this particular group of women quiet. There's no text in the OT which will do it for him just like that, and so he finds one (it's a rabbinical method of exegesis) in extending the creation narrative and says "the wife should learn in quietness with all submission, and to teach. For I do not permit a woman to teach nor to domineer her husband, but to be in quietness. For Adam was first created, then Eve, and Adam was not deceived, but the woman was and came into transgression. But she (or, it could be 'he') will be saved through childbearing, if they remain in faith and love and holiness with wisdom."

Now that's a good argument. I have no dispute with it. But what's it got to do with ordination of women?

Glover That's right.

Sherlock It says to women "you are not to be chatter-boxes in church for good theological reasons". It doesn't say to men, "you therefore can talk all you like". It doesn't say to men, "Because the woman is not to domineer you have the right to domineer". Note he doesn't prohibit women from having, if you like, a Christian authority. He does prohibit them from having an unChristian authority. And if I could remind you again the only person in the NT who was given any form of authority in the congregation is the young widow in 1 Tim. 5:14 who is told to "rule the household". There's many occasions in which people are told to submit. And that submission, as I have already not only conceded but happily will proclaim, had a delightfully variegated form. But the proclamation of submission is one thing; the drawing from that the implication that others have authority is quite another.

One of the papers I read in preparation for this debate said that the task of the minister is to "lay the word on the congregation". I would reject that as an unChristian method of preaching.

Just to sum up then - 1 Tim. 2 is not to be explained away. What it does do is to produce against women chatter-boxing in church, an argument based on theological grounds, but I don't think you can take it any further than that.

Mallets and nuts

Forsyth St Paul uses a mallet to crush a nut then doesn't he? I mean it's rather odd, if you want to say "be quiet" he doesn't just say, as he said to the Corinthians, "God is not a God of confusion, but of peace". I wish in a sense you were right because it would make it easy - I'd like to be able to say it's alright because I feel the tension in the situation.

Sherlock But do you think Paul uses any smaller mallet in 1 Corinthians to try and restrain the disorder in the congregation? He appeals to tradition, to things handed on to all sorts of things. He didn't have the sort of authority that we conceive, say, an Archbishop had.

Forsyth No, I don't see how you can contrast 1 Tim. 2 with 1 Corinthians because there are different reasons given there. The appeal here is to the text of Genesis. Now I don't know whose interpretation of this text is rabbinic, yours or theirs, but Paul certainly thought that there was an order in creation, and that it had some relevance to women; not just to "chatter-boxes" but to women. If it was just chatter-boxes you could look at other texts, probably ... "a fool babbles and a wise man keeps quiet". He had a whole range of possible arguments if his problem was just babbling. Paul was using the order in the Genesis account to make a sexual distinction. In fact, I'm not sure the women were at all chatter-boxes. I think that somewhat sexist.

The distinction Paul makes is theological, and it goes back to the primeval stories. What more would Paul have to have said to convince you?

Sherlock To have said something like

MOW debates women's ordination PART 2.

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

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

"because Adam was created first he has a priority over you".

The doctrine of inspiration in my opinion is just as important for what the Bible does not say. And on endless topics it treads a very fine line between saying enough and saying too much. And I think this is one of them. But certainly it is not a text I think which is easy to fully understand.

It has problems for both sides. I cannot for the life of me see it bearing the weight of the whole sort of structure that is often placed upon it concerning the place of women in the family and the congregation. I don't see how it can bear the weight that is put upon it, particularly in our day when exclusion from the presbyterate is causing a great deal of misunderstanding as to what the Gospel is about.

Authority in the congregation

Woodhouse I wonder if it would be helpful to take up the question of the authority in the congregation? Charles made the remark "laying the word on people is an unChristian method of preaching," and that he questions the whole notion of authority of any kind within the congregation. Now "authority" might be an unhelpful word, but there is something going on in the congregation that needs a word like it. One of the functions of the presbyter, among others I take it, has to do with rebuking, although "laying the word on" is not a Biblical phrase.

Within the relationships within the congregation, in the ways in which we serve one another, people do exercise authority over each other at various points. If you think the word "authority" is inappropriate, I want to hear what word you would use to describe the situation when these activities are going on. Further, I want to say that this sort of authority will be an activity of the presbyter. If it is inappropriate for women to exercise authority over men in a general sort of way, then it is inappropriate for women to exercise that authority in the congregation.

That is one of the difficulties I have with the notion of the ordination of women. It has got to do with authority in the congregation - I don't want to affirm that there's no such thing as authority over one another in the congregation - asymmetrical authority, even, at times.

Sherlock Well there is authority in the congregation, but it is the authority of God as explicated through the Gospel. In more concrete terms, through the preaching and teaching of the Scriptures. There is no authority inherent in any one person or office. That's in the Articles - the fundamental distribution between potestas and jus; i.e. Article 20. And what's being confused here is the idea that the Gospel has no authority. I don't want to say that at all. But the minister preaching in his 6ft high pulpit, or whatever it happens to be, has only the authority of the Gospel which is preached. Your personal opinions in so far as they do not mediate that have no authority whatsoever. But it is the exercise of the office of preaching the Gospel according to the Scriptures which has authority, not the person.

Woodhouse Yes, we completely agree.

Sherlock When you come to things like "rebuking", I would have thought that's the job of all Christians. And the important thing is the way in which it's done. See, the constant word for ministry in the New Testament is diakonia and that's all about servant ministry. And it's not just a question of "we have authority, how are we to exercise it?" It's a question of "what is the nature of that authority?". And I think that's been distorted. When we come to think that ministry involves men having authority over men, let alone women having authority over men, I think we're not thinking biblically.

Forsyth I just want to draw attention to the verb in "the flock of God which is in your charge", which is the same verb

translated "oversight" in the Thessalonian correspondence. They're told "to respect those who labour among you and are over you". The verb is *proshistemi*.

Sherlock Which is used of Phoebe the female deacon.

Forsyth I am happy that a deacon has oversight, but I'm just drawing attention ...

Sherlock But it's used of a female in the New Testament. That is what's striking.

Forsyth ... but I draw attention to the fact that there is also an authority of relationship, not merely a task authority. A relationship authority which is implied in Paul's word to the elders at Melitus; it's implied in 1 Timothy 2 and in the material of Peter, and in Hebrews. It's not good enough to say that we've all got the task of oversight.

Sherlock That is not what I said.

Forsyth In the NT there is a special, but hard to define, particular responsibility of the Elder to the flock of God which is in their charge.

Sherlock But the same word is used for females. All those words, sure, are saying there is such a thing as leadership, and that leadership involves responsibility, taking initiative and all the rest of it. Nobody is questioning that issue. But it's not authority in the sense in which it is being used here.

ACR Are you both generally agreed on the concept of authority?

Woodhouse I am not sure.

Glover I don't think so either.

Authority and responsibility — and the family

Woodhouse I think that perhaps you attribute to us a different notion of authority. Authority is closely tied in our thinking to responsibility, responsibility for service. It is the other side of the coin — one only has authority because one has responsibility, and one only has responsibility to serve. There is a notion of authority that is unChristian and we

reject it, there is a notion of authority that is often exercised through the clergy in our denominational structures — we are equally critical of that. But that is not to say that the New Testament's view of authority is one that has nothing to do with sex roles, because the same notion of authority applies within the family. I take it that the father or the husband's authority, if he has any, is his responsibility to serve, and the sexual distinction seems to be relevant there. I think Charles acknowledges that. The sexual distinction is relevant to the notion of responsibility within the family structure.

Sherlock But I don't think it is the father's job to lead or have authority or anything. I think it is an inappropriate way of thinking about the family.

Woodhouse You think the husband has exactly the same responsibility as the wife?

Sherlock Yes, for the well-being of the family, yes. That is why we are joint heirs.

Forsyth That is why we are joint heirs?

Sherlock That's one exegesis of it if you like, that's one application of it. Let me get it clear. I think wives should submit to their husbands, but it is the wives' business to work out how and why. It is not my job to tell them how.

Forsyth But, of course, ...

Sherlock But that's what it comes across as. If I could use a simple illustration which I have done many times.

Whenever Eph.5 is read, when you get to the bit about husbands love your wives, all the wives should put their hands over their ears. And when you get to the instructions to the wives all the husbands should put their hands over their ears. But the difficulty is we each hear what the other half is to hear.

Forsyth But it's irrelevant.

Sherlock Why?

Forsyth It's irrelevant to the discussion. I was talking about whether or not there is a God given ministry ...

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Men and Women, identical in responsibility?

Charles Sherlock is a lecturer at Ridley College, Melbourne.

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

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

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

John Woodhouse is a lecturer at Moore College, Sydney.

Sherlock Sorry, you ... in general.

Forsyth We are way beyond saying to men "take authority". I mean, I am very much against men telling women, "you should submit". That's dreadful, and frankly women have got a good right to say, "It's about time you started loving". That's irrelevant ...

Sherlock When that starts happening in your congregations, then support it please.

Forsyth I assure you. This is what I keep saying, don't tar us with the brush of a ...

Sherlock Okay, I would be very happy, whatever you think about ordination, every time a woman feels oppressed by preaching, if you would support her in her protest.

Woodhouse If she feels oppressed by preaching?

Forsyth By what's being said?

Sherlock It happens all the time. No, by what's been heard.

Forsyth Yes, I know what you mean.

Woodhouse Sure, I think that we ought to do that.

ACR You need to advance the argument.

Glover Yes.

Preece On another text?

ACR Yeah, sure.

Decision making

Preece It strikes me, that if there is something intrinsic about women that makes them unable to exercise authority, (particularly if it is based on the relationship with their husbands), Paul radically contradicts this in 1 Cor. 7:4 when he says that while the husband has authority or rules over his wife's body, the wife rules over the husband's body. He also uses the same term in 1 Cor. 11:10 where it is translated 'authority'; there the woman has authority on her head to prophesy.

Now the fact that he does that indicates to me that there is nothing

intrinsic about a woman that means that she is unable to exercise authority, in say, the milder sense of its meaning as we're using it. And it also seems to me to have wide implications in terms of how we view headship, because if you see headship as decision making, well, the only practical context in which Paul unpacks that, (and it seems to me a fairly significant one) is as to how often you have sex with your spouse.

Therefore it seems that mutual submission works out in terms of mutual decision making; because it has to be by mutual consent, and Paul quite strictly stresses that.

Forsyth I don't want to cash authority out in terms of a function like decision making. 1 Cor. 7 may have decision making implications but I don't think ...

Sherlock That's all culturally related.

Forsyth That's right.

Sherlock Who takes out the garbage, for example.

Preece If a husband having decision making authority in marriage, as is often said, is then taken over to be the model of a man having decision authority in the congregation, (having rule or charge of the congregation), then I think that raises questions about women's ordination.

Sherlock That's a good point.

ACR I think we must recognise that Robert just said he doesn't want to cash authority out in terms of decision making. We'll come back to this question if you like.

Glover One of the functions I perform being here, gentlemen, is that as a female the issue comes to me in a different sort of way. It doesn't come in a totally intellectual way, it comes to me in the very nature of how I conceive myself as a person and as a female. And therefore a great deal of language that is used, whereas it may not to you be either contradictory or even unreasonable, comes across to me as being both. It's fine to be the masters, but if you are in

the position of a slave, and I am using those quite exaggerated terms, then the feelings that you get and the messages you hear are totally different. A lot of what I hear about headship, and a lot of what I see about the nature of priesthood, comes to me in different ways.

One of the difficulties I have is first, seeing the question of ordination linked with sexuality, that the right to minister in an unlimited capacity depends on what sex you are. Also, the question of priesthood linked so much to authority and power, and then seeing the kind of intellectual hijinks that say, "Oh, yes, but it's not really power it's really service. But I'm going to fight you for the right to serve." It is like saying that we are going to have an argument about who is going to wash up, or who is going to preach the gospel, who is going to minister the person next to me. This brings to me a whole different conception of ministry, apart from women's issues, that puts me in a lot of difficulty compared with what I read in the gospel.

Secondly, I don't think you understand that in the end when you say women are debarred from ordination to the priesthood, what you are saying is, "In my theological structure, I have a theology of ordination which means that there is an indelible character to ordination vested in maleness." Are you going to be prepared to say that in the end?

Woodhouse Not even at the beginning I am afraid.

Glover But that is virtually how it ends up. You can bring up any kind of analogy like "children and ordination"; but it's like saying, who's going to be prime minister or who's going to be president of the United States? In theory anyone can be, provided they go through the right training and have sufficient money. But you can't say that to women. Because, on your grounds women can never be priests because they are ontologically either different, or in a permanent state of inferiority or submissiveness — regardless

of what gifts they have, regardless of what training they have, regardless what calling they have.

What you are saying in terms of your conception of priesthood, is that priesthood (a) is based on authority much more than service, and (b) that it is indelible in its character and it rests in the question of maleness.

Woodhouse Can I ask a question just to clarify that? MOW is, of course, fighting for the right to be ordained, so does MOW see in ordination more than service?

Glover This question of ordination of women has repercussions, as you rightly know, right throughout congregational life, but also right through our social relationships with each other. The spiritual kind of hope that we have is not for a political grabbing of ordination. If women were ordained tomorrow it would give me no self-satisfaction because nothing has altered, nothing has changed. Neither the structure of priesthood has changed, and with its conception of power and authority so ultimately linked to it, but nor has the basic relationship of men and women altered. And I think, that that is the vital question, because that to me is where I see the spiritual hope of renewal — how we relate to one another, how we serve one another, how we find in one another not only our differences but our coming together and our complementarity. That you see brings me to the heart of this, to a kind of spiritual renewal throughout the whole church, the whole body of Christ. A renewal of which the ordination of women is the icing of the cake, it's just the symbol of a whole range of things that is wrong with our relationships.

Forsyth Could this happen without ordination of women, do you think?

Glover No, because while you maintain that women can't be ordained, you are still saying that we can't relate to each other in a full and free way because you are saying something about women that places them again back in the position of slave to master.

(Next time, the debate looks at the doctrine of the Trinity.)

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Editorial

A Real Vision for Growth

Cities have existed for a long time. The modern city, however, is markedly different from its predecessors. The product of the Industrial Revolution it has thrown up huge problems as more and more people leave the country to establish themselves in the city. The growth and the development of the city has become a major area of study, with Urban geographers who once plotted what had happened now beginning to predict with accuracy future trends. Once shopping centres followed people into the suburbs — now they are built before the people arrive.

The Church has always had a problem coping with the city — especially its expansion. Usually it has waited until a viable congregation was established before bringing a Parish into existence. As a result people have languished without the presence of the "church" (i.e. buildings, clergy etc.) for a long time after the development of a suburb. This is true in all cities — and that makes the Archbishop of Sydney's Vision for Growth programme of national, even international, interest. Can Sydney come to grips with the massive expansion in its western and southern regions?

The programme sounds exciting. A Diocese wide commitment to bringing the Gospel to people in new areas is certainly needed. Those who move into such areas have pressing needs. Usually they find themselves completely shut off from the support systems they have developed in the past. Family networks are weakened by distance and the new communities often lack basic facilities taken for granted elsewhere. Starting a Church is made difficult because the people are committed, often over committed to loan repayments, establishing a home is no small task and often long distances need to be travelled to work. Such people have neither the financial resources or the time needed to support the church. Yet with traditionally high unemployment in such areas and with the problems of loneliness and alienation they face these very people need the presence of the Church — a visible presence. The problems, are, of course, simply increased in those new developments which are parents and families in crisis. The Archbishop is to be commended for his far sighted approach.

One problem, however, has been a certain fuzziness of thinking on specifics. The broad painting is excellent but the details still leave cause for concern. This is not meant as a criticism — it is still early days and those responsible are working hard at fleshing out the skeleton. But because the groundwork is currently being done the A.C.R. believes that now is the time to raise important issues so that they might be properly discussed.

Money

Obviously, at the heart of the Vision for Growth programme is the need to raise huge sums of money. Buying enough land for Church plant will be an expensive proposition; the cost of building the necessary accommodation for staff and congregation will not be cheap; and there will need to be an ongoing commitment probably for many years to the new Parishes which are created. It is a daunting prospect! The major problem will be to convince those Parishes with plenty to be generous. But which Parish has plenty? Everyone claims to not have enough. The real issue will be to see the concept in a very different way to the way we are used to.

For too many evangelicals, mission, which is important, means overseas work. A few years ago at N.E.A.C. newspaper articles and editorials attacked the organisers for ignoring a missionary content — yet workshops on Inner City work and New Areas work were not well attended. Attempts to suggest that we had lost sight of the missionary needs at home were not treated with favour. People need to see the importance of ministering properly in Jerusalem in conjunction with going into Judea, Samaria and the uttermost parts of the world.

Let us hope and pray that the Vision for Growth Programme will enthuse Christians to dig deep into their pockets — and to also get involved in personal contact with the ministries they are supporting.

Men (and women) with vision

As the Archbishop has rightly stated we will need the best people, often with some retraining, to minister in these new areas. It looks good on paper but it will

require a rearrangement of thinking amongst clergy and congregations if it is to occur. For too long in Sydney Diocese, and elsewhere, it has been assumed by both clergy and people that "the best men ought to go to the best parishes". We would see the Biblical principles differently. Surely those areas which are struggling or being established are the ones who need the "best". It is not that ministry to the rich or to the "established" is unimportant — it is just that this programme will require those with vision in these new areas.

And that includes laity as well as clergy. Christians will need to consider whether part of their ministry may involve moving to one of these new areas to support the infant congregation. Such moves involve great personal cost — but most worthwhile ministry does.

We will also need to reassess our attitude to the role of the laity in ministry. Only as we are prepared to see all Christians involved in ministry will we overcome what seems to be a national shortage of ordained clergy. Could it be that in that shortage God is trying to tell us something about our wrong attitude to who can minister?

Parish structures

Here lies our greatest fear. The parochial system may have worked in the feudal villages of Medieval England but it does not fit our modern city — indeed it may be argued that it has never fitted the Australian landscape. Yet we continue to perpetuate it. Every branch church years for the day when it will be granted its independence. The result, since we still seem excessively keen to grant that independent status, is a plethora of small inefficient parochial units with clergy struggling on their own to keep the system alive.

Team ministries have been suggested, parish amalgamations have been discussed — but they usually only occur when everything else has failed and the existing parochial unit has absolutel no future. We must, as the Archbishop has suggested, rationalise our existing structures. We wish him well in his attempt to do so. The lawyers in the Synod Synod down through the years have made change almost impossible — and the Synod has happily gone along with this. We believe that Parish rights are important — but not at the cost of an efficient use of resources to spread the Gospel. Sydney Synod will need to make some hard decisions if this rationalisation is to occur.

Further, we hope that some thought will be given to what ought to constitute a "Parish" in these new areas so that we will not perpetuate the difficulties of the past and create problems for future generations.

Church Buildings

Buildings are still being built which are inappropriate to modern worship and to the resources at our disposal. Surely with the mammoth task confronting us we will not consider the erection of buildings to be used just one day a week. What an embarrassment to the church, those ornate buildings standing idle and sometimes even halls which receive little use.

Unfortunately most people have an idea of what a "church" building ought to look like. We can only hope that those charged with the responsibility will have a rethink about the type of buildings required and will come up with some radical designs which will allow us to maximise the use of our property and to honour the ordinary simplicity the gospel points us toward.

Vision

These are just some of the issues that need to be thought through but they are vitally important. Here is an opportunity for Sydney to rethink its whole operation as a Diocese. The Archbishop has shown us a glimpse of his vision. It is our hope that those who advise him will be touched by the same vision. It is also our hope that the Archbishop's vision will not be hindered by petty minded thinking among individual Christians, parishes or Synod. We all need to pull together on this great project.

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LETTERS

Absence of Distinction

Dear Sir,

Further to my letter published in A.C.R. May 28, 1984, about women's ordination, I should like to enlarge upon the brief reference to 1 Cor. 14:34-35 and 36-37.

In his first epistle to the Corinthians up to Ch. 14:34 & 35, St. Paul has been answering questions received by him in a letter from the Corinthian Christians. So that it is most likely that the topic of women not speaking in church, suddenly introduced, is an answer to yet another question. That the verses come from the Corinthian letter, and not from St. Paul's answer, is indicated by their appeal to the Law. St. Paul's views about the Christian's freedom from the bondage of obedience to the Law are set out in his Epistle to the Galatians and elsewhere. But the injunction must have been taken from the Rabbinic Law, which our Lord called "traditions of men" (Mark 7:8).

Earlier in 1 Corinthians (Ch. 11:5&6), St. Paul had given a ruling as to how women should dress when praying and preaching. They should wear veils. He does not insist on this, however, if it is a controversial matter, leaving them to judge for themselves. How could he afterwards, in the same letter, rule out all praying and preaching by women in the church meeting? And why, if he really thought it was a disgrace for a woman to speak in church, did he leave this important injunction to the very last, even till after he had written (a few verses earlier) "You may all prophesy, one by one" (v. 31)?

When verses 34 & 35 are understood as a verbatim quotation from the letter written by the Corinthian Church, verses 36 & 37 make sense as St. Paul's answer. He is indignant at the very suggestion that women should be silent in church and under the Law. He rebukes the would-be "prophet", reminding him that he, St. Paul, brings Christ's commands. The apostle may even have regarded the utterance as an impudent attack upon himself and his practice of having women as fellow-labourers. In Romans 16, he names a number of women who laboured with him. He always saw his work as preaching the Gospel (1 Cor. 1:17), so presumably, these women were preaching too.

This idea is borne out in St. Paul's declaration in Gal. 3:28 that the same absence of distinction exists between men in Christ and women in Christ, as between Jews in Christ and Gentiles in Christ. They share the same spiritual privileges — as also do slaves and freemen in Christ. We believe some early bishops were slaves. I believe some early deacons were women.

Yours sincerely,
Constance G. Knox

"Motherhood of God"

Dear Sir,

The reported "Motherhood of God" by a Scottish Women's Guild (ACR 28/5/84) is dangerous, extremist, unbiblical and a variation of the pagan worship of the Great Mother of the gods. It is enough to know that when Philip asked Jesus "Show us the Father and it will suffice us," he replied "Have I been so long time with you, Philip, and yet hast thou not known me? He that hath seen me hath seen the Father" (John 14:9,10). Surely that answers the feminists. Of Christ it is written "A body hast thou prepared for me" (Hebrews 10:5). It was no chancy decision, therefore, of our Maker to choose a male body for His Son.

An unbiased reading of Genesis 1, 2 and 3, plus Romans 5 and other passages always refer to Adam as the transgressor, "BY ONE MAN'S OFFENCE DEATH REIGNED". The commandment was given directly to Adam. Eve received it second-hand and she was thoroughly "BEGUILLED" by the serpent. Thus, she "was involved in the transgression" and its tragic fruits (See 1 Timothy 2:14). The Creator pronounced "It is good" of each creative step. Then suddenly we are confronted with "It was NOT good (for man to be alone)". WHY? Sin usually began in the heart. His God-given task in the Garden was "to dress it and keep it". Had he fallen down on the job? Was he on strike?

Then we learn that God made a "help" for him. Oh that little word "help" has broken many feminine hearts. In our language its connotations suggest a little slavery especially when "meet" is added. But the original Hebrew tells a different story. According to Strong's Concordance it means "PROTECT OR AID — HELP SUCCOUR". The same word translated in the Greek Septuagint means "HASTING TO THE RESCUE" as used in Ps. 122 "He that KEEPTH Israel will neither slumber nor sleep."

Let us get this clear. Only the serpent was cursed in Genesis 3. The following doom-laden sentences are not curses but PROPHECIES which would prevail through SIN. Eve's tragedy was to turn to Adam instead of to God for guidance. She was beguiled then and beguiled through the ages by accepting it was her lot.

Adam and Eve were created equal with dominion over the earth, and in status and dignity she has remained so in the sight of God for we are all one in Christ Jesus. We concede, however, that the manly attributes (when evident) make the male a natural leader, but in the Church there is no male or female, for CHRIST IS THE HEAD and we are all the BODY or the BRIDE.

Yours sincerely
Phyllis Creasey

E.O.L.

Dear Sir,

It was with great joy that I read the Editorial in the May 14th issue, whereby much encouragement was given to the Australian Festival of Light for its courageous efforts over the past ten years.

Is it the right time for all who are concerned about our Nation's state to call a special service for repentance among us all for our mistakes?

Perhaps there is the need for more christian love and with the right inspiration given to us by the Holy Spirit it could be the beginning for a new "Call to Australia" to "Turn Australia Around". Let us make this our fervent prayer, each in our own church.

Yours sincerely,
(Mrs) Betty Lygo

Beardless Women

Dear Sir,

Has Saleuo II stumbled on some doctrine of youth communication? What exciting discovery has emerged from his incisive observations of youth culture? (Letters page 6 June 11 issue) So it does not depend on a beard after all. Lady youth workers — rise up!

But Saleuo II may yet behind the times — by my reckoning more than half the parish youth workers in Sydney diocese actually work clean shaven. Not only that, but horrors, a goodly number of clergy have hairy faces. Such confusion.

How on earth did those godly men of the Bible manage? Pull those offending whiskers out by the roots?

Radix I

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Letters in excess of 300 words may not be published, but returned to their authors. Ed.

Obedience, not race.

Dear Sir,

The answer to Mrs Creasy's question, who is the true Israel? Is possibly the most important in history. The answer is not limited to racial or genetic origins but is found in those of whatever race who apply the truths which build the kingdom of God. The true Israel are those people who obey the Christ dictum to "keep my commandments", and do so "in spirit and in truth." Such a people have the task of building the realistic edifice embodied in the prayer, "Thy kingdom come, thy will be done, on earth . . ."

In this respect the true Israel is almost non-existent today. Many preach Christ, and millions proclaim themselves to be Christians just as the Jews proclaimed themselves to be God's people. However the failure of the Jews in their day is matched by the failure of Christians today. By acceptance of a form of theological incest quite removed from the realities of the power structure, they have stood passively by as the pagans have dismantled Christian society brick by brick.

The Festival of Light tries to deal with some of the glaring superficialities of the disease, but will not touch basic causes. But then it gets no help to do so from Christian leaders or institutions. Homosexuality, pornography, corruption of the young, bought politicians, humanistic education etc are all expressions of evil, but they are not the root of all evil. The root lies in the power structure of finance and government. Modern Christians have actively encouraged Government which enshrines the power of man over man through usurious finance, and worshipping the handmaid of finance, centralised government. That central government is now ripping the heart out of Australia through a combination of extortionate taxation and interest rates in order to pay homage to the financial power, to keep its power to create symbols out of nothing and its consequent control over humanity intact. The Aboriginal question is raising idolatry to new heights as we accept that sacred sites are to be worshipped and glorified to the detriment of the proper use of God's creation.

Where is the true Israel today in Australia, America, Britain? I can't see it.

Yours sincerely,
Edward Rock

GOOD READ

George MacDonald
"The Fisherman's Lady"
Pub: Bethany House — US \$4.95

Marian Wells
"The Wedding Dress"
Pub: Bethany House US \$3.95

The two Christian novels I have for review reflect totally different reading experiences and unfortunately, in my opinion, one suffers greatly by comparison. About the only similarities here are that both are works of romantic fiction with Christian overtones. But comparing and contrasting these two novels is very like reviewing a Thomas Hardy and a "Mills & Boon" romance.

"The Fisherman's Lady"

Many will have heard of George MacDonald's name in connection with C. S. Lewis who greatly admired his work and saw MacDonald as one of his most important inspirations — indeed as his master. I was most intrigued to discover in reading the introduction to "The



Fisherman's Lady" that throughout the final third of the 19th century George MacDonald's works were bestsellers. His status as a 19th century novelist is reflected in the fact that a composite portrait of great Victorian writers has George MacDonald pictured with Wilkie Collins, Trollope, Thackeray, Lord Macaulay, Thomas Carlyle and Charles Dickens. However, in the 20th century MacDonald has been almost ignored and many of his books are still out of print.

For me the reading of "The Fisherman's Lady" was an intriguing journey into another world — a world totally unfamiliar to me — not unlike entering into the kind of feeling one experiences when reading about a fantasy world — as in C.S. Lewis' Narnia books.

However, "The Fisherman's Lady" is not set in a fantasy world, but in Scotland in the 19th century. A Scotland composed of ancient castles with dark winding stair cases and secret rooms, of foundlings with mysterious pasts, of hunchbacks and wicked crones and beautiful ladies.

In other words, this novel is in many ways a classic example of the Gothic novel. In this case it is set in the rugged moorlands and treacherous coasts of North Scotland, and opens with a corpse whose identity is only revealed in mysterious circumstances at the end of the book. The Gothic novel was the 19th century version of the 20th century thriller: tension and mystery are skilfully built up by lashings of Gothic atmosphere.

Unlike a Gothic novel, however, "The Fisherman's Lady" does not have two-dimensional cardboard characters — the stereotypes of fainting heroine and aristocratic hero. The main characters have the unpredictable reactions and qualities of real people and change and progress throughout the novel.

The Christian elements in "The Fisherman's Lady" are mostly of a subtle nature — evident in the tone of conversations and in the personality of the main character, Malcolm. Rightly or wrongly, I perceived him as a Christ-figure — he is seen as perfectly good yet wholly endearing. He is robust, wise, full of commonsense, with full-blooded reactions and unshakeable in his loyalties. A more overt Christian section in the book is the description of a scene where the dying Lord of the castle is told the Gospel simply, fully and without preachiness.

"The Wedding Dress"

We move from this novel of unusual lyric beauty and subtlety to the second book for review — *The Wedding Dress*. There is nothing subtle about "The Wedding Dress", but some readers may prefer its more obvious attractions. This book could be summed up as having "a bit of sex, a good bit of violence, and a lot of religion."

The most interesting aspect of this novel is its background, which is quite fascinating. It deals with the founding years of the Mormon church in America and the times of persecution which accompanied them.

These times are seen through the eyes of a young girl who had been brought up in a nominal Christian family and later joins up with a group of Mormons on migration to their new territory. Eventually Rebecca marries a Mormon husband, unaware that he already has a wife and three children. These are the times of multiple marriages in the Mormon church before legislation made it illegal.

The main part of "The Wedding Dress" deals with two things — the horrific emotional pressures placed on wives in polygamous marriages, and the slow awakening of Rebecca to the liberating truth of the Gospel. These two elements in the novel are dealt with compellingly and quite movingly — in fact some tears will no doubt be shed by gentle-hearted readers when the heroine finally yields to the liberating truth of "justification by faith". Her discovery that belief in Jesus' death for her is all that is needed is presented as no overnight event for Rebecca. In fact the reader is likely to be desperately impatient for this moment as her progress is painfully slow.

My main criticisms of "The Wedding Dress" are firstly that it is excessively slow moving and the author lacks the originality and literary skills of George MacDonald to enliven the large sections of background description. I personally found this book an easy one to put down.

Secondly, the characterisation is stereotyped and uninteresting. The hero is tall and handsome and the heroine is beautiful and blonde and their eventual romantic reunion is predictable.

Both novels have their attractions as Christian romantic novels with unusual settings and I can recommend both for lending to friends who prefer reading fiction works.

Jane Crew

Hurstville subject to "Goodspeak"

A world-renowned author-preacher will conduct services at over 30 local churches before September's Goodspeak '84 mission in Hurstville, Sydney. Canon John Chapman has been invited by the Anglican churches in the St. George area to speak in Hurstville Civic Centre from September 13 to 23.

"Goodspeak '84" will involve Anglican, Presbyterian, Baptist, Uniting and Free Churches. The title comes from George Orwell's "1984".

Chairman of the Goodspeak '84 Committee (the Rev. Trevor Edwards) said yesterday that John Chapman's reputation had spread far beyond the Anglican Church in Australia. "Over the last few years John Chapman has drawn large crowds at churches and conventions around the world" he said.

As well as being renowned as a preacher, John Chapman has had three successful books published. Half a million copies of the first title, "What is a Christian?" have appeared in English and there have been four foreign language editions.

Hodder recently published John Chapman's "A Fresh Start", and it was reprinted upon publication.

Keston College Editor in Australia

ACR interviews Jane Ellis

Jane Ellis was in Sydney recently at the invitation of Keston College committees in Australia. Jane is the editor of the College's journal "Religion in Communist Lands" and spoke to Church Record.

Q. How did you become involved in Keston College?

I had no Russian family background. I was interested in languages at school, and at about 15 or 16 started to study Russian, and continued at University. I simply wanted to do it. I became a Christian in my teens, and at school heard a little of the problems Christians were encountering in Russia. This made a big impression on me.

At Birmingham Uni I joined a pair of Christians who met weekly to pray for Communist countries. At first our prayers were vague being simply 'for persecuted brethren'. We started writing to people who might give us more details, including Michael Bordeaux. And the prayer group grew.

We felt drawn to pray for one person in particular — Lydia Vince. We printed a letter about her, and a photograph, and asked Christians all over the country to sign and sent it to the Russian Embassy. Ever since, I have seen this as an object lesson in prayer leading to action, to demonstrate our concern.

After I graduated, I contacted Michael Bordeaux and asked whether I could send aid to Russian Christians. This was the beginning of "Aid for Russian Christians". A few months later, I joined Keston College, and continued A.R.C. That was in 1973, and I've been there ever since.

Q. What does Keston College hope to achieve in disseminating information to the West?

Keston College has two main purposes: Firstly, it considers that the truth should be known. It has an absolute value, and should be told, even if nothing else can be done. Michael Bordeaux began his work, when Russian Christians sent him material he felt he couldn't ignore. So it was a response to requests by Soviet Christians.

Secondly, why pray for a faceless mass, when one can pray for individuals? We can pray more effectively with more accurate information. The truth publicised can be used to counter misinformation and half truths which distort or mislead. The situation as told by the official Soviet press is distorted. We hope that through our news people are stimulated to pray, and act by sending letters or gifts through A.R.C. Soviet Christians are very encouraged by receiving letters from the West. Keston College will give details of Russian greetings on request, or recipients will find someone who can translate English or German phrases.

Q. How involved are Western countries?

People seem to be either very interested or not at all. The number interested is small, but gaining — and very enthusiastic. Going on for 10,000 people are sending cards to Christians in Russia.

Outside this group, people appear to think that there are no Christians, or so what? Or socialism is better than capitalism anyway. Or they are frightened to do anything. Keston is English-based, but there are committees in Australia. I came to Australia, because I was invited here. It was not decided in London that I would come here. It is hard to get a group off the ground in the U.S. There are many Christian organisations competing for attention and they prefer to do things themselves, though they haven't in this area. They are insular — I think more so than Australians. They are interested in action, and not in research, which is what we do.

There is similar organisation to us in Switzerland which puts out material in German.

Q. Are any Eastern countries involved in your work?

Keston College monitors any persecuted religious groups, including Jews and Muslims. We have tried to get

Jewish and Islam researchers and funding, but it has not been forthcoming. There are Jewish groups in London and Oxford monitoring Soviet Jews, and we co-operate with them so as not to duplicate efforts.

We would like to increase our work in the Soviet Union and China. But England is not the best place to work from, and it is a question of resources.

Q. Who funds Keston College?

THERE ARE NO GOVERNMENT GRANTS. The work relies on donations from individuals and churches. An increasing amount is coming from Australia. Some individual research programmes receive grants from various Foundations.

Accusations that we receive funds from the C.I.A. are completely false. (The C.I.A. tends to only fund groups taking action against the Soviets, not think-tank organisations like us.)

Q. What do you see as Keston College's greatest achievements?

People at last are beginning to listen to us, mainly in the last year or so. Before, we felt like a voice crying in the wilderness. Churches and government didn't want to know what was happening, or didn't believe us. There was a lot of opposition.

There was considerable temptation to give out news with different emphases. We were tempted to do a gloss / magazine of sad children's photos, etc. which wasn't really needed. We started as an academic, responsible coverage of facts, and wanted to continue so. Now we have grown, and academics trust us and write for us.

We could have taken an anti-communist line — but didn't want to take a political stance. We are now consulted by government departments, and Mrs. Thatcher recently made an enquiry. It's a great achievement to us that people who can change the course of events now listen to us.

Q. We hear a lot about the bad things that happen to Soviet Christians — are there any positive things?

The most positive thing — and it is absolutely remarkable — is the growth of faith and churches in the Soviet Union.

Persecution was at its worst in the 20's and 30's, and the church could have died out — but it didn't.

One would have thought that today young people would have no thought or seen no need, or had no opportunity to become Christians — but they are. They are taught Marx and Lenin at school, and nothing about Christianity — but they want to know.

There is no incentive to become Christian. The clever and educated people, if they toe the line, are promised an above average slice of the cake, but they are jeopardising their futures.

People are seeking for something to believe in. They are disenchanted. They could no longer swallow the idealism being taught them. They saw that it was not working, and was not satisfying intellectually or spiritually.

Many have tried all sorts of religious experiences — Eastern religions and transcendental meditation — and then turned to the church. All the churches are growing — Orthodox, Baptist, Pentecostal.

No one knows the future of the Soviet Union, but it looks bleak for religion. Repression is much harder now than at the end of the 70's. The government didn't know what to do with dissidents — to crush or tolerate. It chose to crush. There was a massive roundup of known dissidents before the Olympics in '80, and this policy has continued. There have been more prisoners, longer sentences, more intimidation. The atmosphere is gloomy, and seems unlikely to change.

But we need to look at the long term. Spiritually the church is so strong and deep, that I think we can view the future with hope. I think this strength will have much wider implications. Not only should the Christians in the West be

Continued Col 1 page 11

Sabah, Brunei and Sarawak congress on evangelization

Three District Committees of the Chinese Coordination Centre of World Evangelism — Sabah, Brunei and Sarawak — will hold a joint congress on evangelization from August 6 to 9 this year, CATW has learned.

Sponsored by CCCOWE, the Congress is scheduled to take place in Sibul, Sarawak. The theme of the Congress is "The Challenge of Life". The Congress aims at bringing together pastors, Christian leaders and laymen from the three regions, which have similar social backgrounds, to study their problems more thoroughly and find solutions. They can also promote church growth and evangelization.

The number of participants is limited at about 300. Besides representatives of Chinese churches from the three areas, delegates from other CCCOWE districts will also be welcomed.

Registration fee of the Congress is M\$40 per head while the accommodation fee (including meals) is M\$45 each. Delegates have to pay their own travelling expenses.

The day-time sessions of the Congress will cater exclusively to the delegates. Dr. Chow Yinchen will lead the meetings for Bible study, while Rev. Thomas Wang, General Secretary of CCCOWE and Dr. Philemon Choi, General Secretary of Breakthrough, an evangelical organization in Hong Kong, will head the plenaries, focusing on "Renewal, Breakthrough, and Growth".

Further, there will be workshops through which delegates will have a deeper understanding of other religions and will recognize the immediate mission of contemporary Chinese churches.

Interest groups on subjects like Counselling and Decision Making will be provided in the afternoons for the delegates.

In addition, Rev. Philip Teng, Chairman of the Board of Directors of CCCOWE, will lead the evening rallies of the Congress.


"Cinema Today" Spreads the Gospel

Despite increasing economic woes, Ghanaians still flock to see and hear the gospel presented by the mobile cinemas of Challenge Enterprises.

"Ghanaians were a deeply religious people," reports SIM Director for Ghana, Jim Mason, "the vans are always assured of an eager, enthusiastic audience. During one month last year, 19 film showings attracted 185,000 viewers."

Mason is confident that by the end of this year Cinema Today will have five units on the road. "God gave us our first vehicle in 1980, the second in 1982, and the third in 1983," he said. "By using smaller vans, we believe we can put two on the road for the price of one. We dare now to trust God for five vans to be in action by the end of 1984."

The first two vans are large, with living accommodation for the operators. Each is designed to cover a route of 27 towns and villages each month. The third van is smaller, and is used for urban areas, as the next two will be.



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Graham Finds New Life In Alleged "Graveyard"

Evangelist Billy Graham's eight-day mission at Roker Park Football Stadium, Sunderland, ended recently on a high note of praise and thanksgiving to God, for the high attendance at the meetings, and for many touching stories about people affected by them.

"They told me the North-East was a graveyard for evangelists," Mr. Graham had told the audience earlier in the week. "But from what we have seen here already, I believe Britain could be on the verge of a great spiritual revival."

Despite severe rain and cold weather for part of the Mission, 124,591 people came to hear Billy Graham and 11,785 responded to his invitation to go forward at the end of the meetings to seek further spiritual counsel. The response rate of 9.5 percent, which was higher than the previous mission in Bristol two weeks ago, astounded the organisers.

Monday's response of 14.5 percent was the highest for a Graham meeting in recent years. "From an area with low church attendance, this level of response is encouraging," said Eddie Gibbs, Mission England Director of Training and Follow-Up. "Yet it presents a great challenge to the churches to ensure that enquirers are welcomed and established in their faith."

Despite its reputation as a spiritual graveyard, the area produced evidence of new spiritual life emerging in unlikely places. At one school in the area, ten Christian children asked a local church to hire a new bus to take their classmates to the Stadium. Forty-seven non-Christians laughed and joked about the meeting on the way there. Forty of them went forward. The journey home was very different.

Another church invited 19 women from a neighbouring pub to come to the stadium. Most of them had few previous church links. A 71-year old said afterwards, "If I'd been younger, I'd have burned my bridges and gone forward" — but she had prayed the prayer of commitment from her seat. Another member of the group gave her life to Christ back in the pub after conversation and prayer with a Mission England Team member.

Unemployment in the area runs at one of the highest rates in Britain. However, a group of unemployed men who met privately with Mr. Graham later spoke of the hope and purpose Christ gave them even in a bleak economic climate. One became a Christian the night after he had met Mr. Graham, and said afterwards, "My life has totally changed. There was no hope. Now, suddenly, there is light in my life."

Dave Merrington, former assistant manager of Sunderland Football Club, stepped onto the turf in a new role on Wednesday night. "I wouldn't trade my place tonight for a place in the Cup Final," he told the 20,363 people in the stadium. He said becoming a Christian was "the best and most important decision I've ever made in my life".

The Sunderland Mission was the second of six regional missions being conducted by Mr. Graham this summer as part of Mission England, a three-year programme of local church training and outreach. The third mission is at Norwich for four days beginning Saturday, June 9. The remaining missions will be in Birmingham, Liverpool and Ipswich.

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REVIEW

Soviet paper attacks Michael Bordeaux

The Soviet newspaper *Molodyozh Moldavii* (Youth of Moldavia) attacked the director of Keston College, the Revd. Michael Bordeaux, on 26 April as "a savage anti-communist of the clerical type".

In an article entitled "On a wave of anti-Sovietism" the author, M. Goldenberg denounces an interview given by Michael Bordeaux to the BBC on 4 February 1984. "Unlike his fellow-travellers," wrote Goldenberg, "who maintain that believers in the USSR are persecuted solely for their faith, Bordeaux risked admitting that there are occasions when believers violate Soviet laws. But this is the limit of Bordeaux's objectivity, because he hastens to add that "one can understand these believers because Soviet laws are unjust."

The author then proceeds to describe how local Soviet authorities "exhibit exceptional patience and correctness even towards those believers who have overstepped the law". Unfortunately, Goldenberg does not give the names of the believers who have received the above-mentioned humane treatment, nor the time when this took place. "Does that very same M. Bordeaux know all this?" concludes Goldenberg.

"Presumably he does. Yet in his many 'works' and on lecture tours of numerous countries, he persists stubbornly to maintain the role of false mourner of the lot of believers in the USSR. "obably, the pastor has special memories of his trip to the USA at the beginning of this year. There he received a generous prize — more than \$200,000 from his grace's (sic) patrons and meal-tickets for his 'outstanding achievements' in the 'defence' of religion and believers in socialist countries. It is quite clear from this that the hand that feeds will continue to give generously while the hand that takes continues to fan the flames on which anti-Soviet passions simmer day and night."

Keston News

Keston Interview contd.

praying for them, we should be learning from them, and thus be enriched. We in the West are cutting ourselves off from much that would inspire us.

Q. What is causing you the greatest concern now?

I have been running Aid to Russian Christians for over 10 years. We mainly send aid in parcels openly through the post, via agencies licensed by the Soviet Union. Recipients could not afford to pay the duties: the aid would be counter productive. This aid has been a lifeline to people — Christians, Jews, families of prisoners. The latter are not eligible for any government monies, and so rely totally on the support of friends.

But as from August 1 this year, the agencies are being closed down, and so aid will no longer be able to be sent through legal channels. The Soviets will lose a lot of money from their decision, which they cannot have made lightly. They would rather forego licence fees than allow aid in. It is another stratagem to crush dissent; and is a political decision of some importance.

In February they introduced a law creating a new offence: to use Western aid in anti-Soviet activity. Thus it is not a crime to receive aid — but a person's actions on receiving it is open to the interpretation of the KGB. When we heard this, we stopped sending aid parcels — we didn't want to harm anyone who might collect it, and people were afraid to do so anyway. So we don't know what to do. We are waiting to hear from our Christian brothers in Russia.

Bishop of Winchester to retire

One of the most distinguished bishops of recent times — Dr. John Taylor of Winchester — is to retire early next year it was announced on Wednesday.

Dr. Taylor, who has been Bishop of Winchester for nine years, will be 70 in September.

Dr. John Vernon Taylor is the son of a former Bishop of Sodor and Man. He was educated at St. Lawrence College, Ramsgate; Trinity College, Cambridge; and St. Catherine's Society and Wycliffe Hall, Oxford. Ordained in 1938, he served his title for two years at All Souls', Langham Place, and a second curacy at St. Helens, Lancashire, from 1940 to 1943.

Then began his thirty-year-long association with the Church Missionary Society. Accepted by them as a missionary, he went to Uganda in 1944 where he became Principal of the Bishop Tucker Theological College — a post he was to hold from 1945 to 1954.

The following year he was seconded to the Interdenominational Missionary Council as a research worker for four years, investigating the life and growth of the younger Churches in Uganda, Ghana, Nigeria and Rhodesia. Then, in 1959, he was appointed Africa Secretary — a post he held until becoming Bishop of Winchester.

Dr. Taylor has been chairman of the Doctrine Commission since 1978. He has written a number of books, of which the best known are perhaps *The Pinal Vision, The Go-Between God and Enough is Enough*.

Church Times

Special report on religious persecution in Central China

A recent traveller coming back from Central China reported that in one province alone, over 110 house church pastors and itinerant preachers are still in detention or in prison, according to the Chinese Church Research Centre.

Some of those arrested after July 1983 have now been sentenced to three to five years in prison.

The grounds for sentencing them as criminals were given as follows: (1) conducting home meetings without the approval of the Three-Self Patriotic Movement (TSPM); (2) refusal to join the TSPM; (3) possessing Bibles or New Testaments not printed by the TSPM.

In the same area those for whom there are arrest warrants issued and who are now fugitives number 130. Most of those arrested prior to July 1983 are still not yet sentenced for lack of evidence.

The increase in arrests coincided with the recent political movements known as the "anti-crime campaign," and the "anti-spiritual pollution campaign."

The local Public Security Bureaus are given quotas for arrests. To fill the quota, Christians conducting home meetings or doing evangelistic work were often arrested along with thieves and other criminals, CCRC said.

One evening as a few Christians were returning home after a prayer meeting, they were met accidentally by officers of the Public Security Bureau and were arrested.

Once arrested, no communications were allowed between the arrestees and their families. Their homes were declared "anti-revolutionary homes." Their homes were then searched, and during the Chinese New Year season they were fined RMB5 per day.

MARANATHA

The Foundation of True Religion

Galatians 2 God's Gospel — Not Contaminated by Men

In 47-48 A.D. Paul founded churches in Galatia. He was soon followed by teachers from Jerusalem. These teachers questioned both Paul's gospel and his apostleship. On the other hand they claimed to have the authority of the Jerusalem church, especially James, and to have the full gospel. They preached circumcision was necessary for people to enter God's covenant and that holy food was to be eaten by holy people.

Paul reacted strongly and argued in Galatians 2 that both his gospel and apostleship were directly from the risen Christ. Paul affirmed there was no other gospel and moreover he had taken action to ensure "that the truth of the gospel" had been preserved for them. (2:5). He continues his letter.

Paul's Gospel was also the Apostolic Gospel. 2:1-14.

Paul knew that his gospel was God's gospel. He is now determined to demonstrate that what the other apostles preached was what he preached. He refers to two incidents to show the truth of what he is saying.

a) **At Jerusalem vs 1:10** Paul's home church of Antioch sent him and Barnabas to Jerusalem with a gift for the poor. This resulted from a revelation of Agabus the prophet (Acts 11:27-30). Paul took uncircumcised Titus along with them.

In the meeting between the pillars of the Jerusalem church and the party from Antioch the circumcision party insisted on Titus being circumcised. This was steadfastly resisted by all, for the gospel was at stake (vs. 5).

Paul reports that nothing was added to his gospel and further that he was recognized as the Apostle to the Gentiles. The only request they made was that the Jerusalem poor would be remembered (vs. 10). He quickly acceded to this request for that was the reason they had come to Jerusalem and we find he later made collections in Galatia, Macedonia and Achaia.

b) **At Antioch: vs. 11-13** Peter visited the Antioch church and entered into full fellowship with it eating with Jew and Gentile alike. However when some of the circumcision party came from the Jerusalem church claiming James authority and apparently expressing displeasure at Peter, the apostle to the Jews, ignoring the Jewish law, he withdrew from Gentile tables.

The results were devastating. Other Jews, including even Barnabas, followed suit. Since this public action affected the whole church, Paul publicly confronted Peter. Peter knew better. Earlier he had approved Paul's gospel (2:7-9) and had a vision from heaven (Acts 10:1 — 11:18). Now he had given way to fear (v. 12) and

hypocrisy (v. 13). His actions were totally illogical. Peter looked to be justified by faith and now he was compelling even the Gentiles to seek justification by law (v. 14). Peter was self condemned and time was to see Peter again standing with Paul in his gospel at the Jerusalem council (Acts 15:7-11).

By these two incidents Paul was showing that his gospel and the gospel of the apostles agreed.

Paul's Gospel is the Gospel of Grace. 2:15-21.

Well, what was this gospel that Paul refused to allow the circumcision party to contaminate?

a) **Paul states the doctrine 2:15, 16.**

A person is declared right before God by faith in Christ. He cannot be declared right before God by obedience to the law.

He states this three times. He states the principle for all men. He attests it as true in the apostles' experience and he finds proof for his statement in the Old Testament (Psalm 143:2).

b) **Paul goes on to answer the inevitable objection. 2:17-21.**

Whenever "justification by faith in Christ" is preached, it is objected that moral responsibility is weakened and that people will do whatever they like. In fact, preaching such a doctrine actually makes Christ a cause for sinning. Paul answers this objection.

Such a doctrine does not make Christ a sinner but if Paul goes back to preaching a man is justified by law then Paul is a sinner. He would be deliberately sinning again — a revelation of Christ. (v. 16).

Moreover when Paul believed in the Christ who loved him and gave himself for him, he was united with Christ. When Christ died, he died. When Christ rose, he rose. As Christ lives to God so he lives to God, in fact more accurately Christ lives in him. This means there is now a death shattering power at work in him and this doesn't weaken moral responsibility. (vs. 19,20).

If works are also needed that implies God's mercy is not enough to save and also implies the cross of all its meaning (v. 21).

What Lessons are there for us?

Firstly Paul's gospel of grace is God's gospel and the apostolic gospel. The apostles may have differences of styles and emphasis but there is only one gospel.

Secondly there are times when the gospel must be stood for in order to preserve its purity.

Reg Piper

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