

Sir Marcus 'Marks some men'

"Mortuary Flair" leads to historical record



Rev. Alan Nichols (left) of ACORN PRESS LTD, with the author, Archbishop Sir Marcus Loane, at the launching of "MARK THESE MEN".

The launching of Acorn Press' latest publication, "MARK THESE MEN", was held in the C.M.S. Bookstore, Sydney, recently. The guest speaker was Canon S. Barton Babbage who commented that the author, Archbishop Sir Marcus Loane, had been greatly influenced by Archbishop Mowll and had carried on the latter's "Mortuary Flair".

"Archbishop Mowll was a giant amongst men but one of his best traits was his mortuary flair", said Canon Babbage. "It is any wonder then that Archbishop Loane, who was closely associated with him, was influenced by such a style."

On one occasion, Canon Babbage remarked to Archbishop Loane that some of his addresses could be expanded and would make excellent biographical histories. Such a statement made Archbishop Loane consider the situation.

He realised that so many "leading clergy" from the 19th Century, and early

20th Century, of the Diocese of Sydney, would not be known by today's generation, or those of the future! This prompted Archbishop Loane to write this book.

"Here is a thumbnail sketch of those involved in the 25 years of the ministry of Archbishop Mowll. It starts with Bishop Sydney James Kirkby and names five great men in each of five periods. Many names do not appear but then in such a publication it is inevitable that there must be a choice. I hope this will be a testimony to those lives about whom I have written," stated Sir Marcus Loane.

Dedicated to "The Most Reverend Donald William Bradley Robinson, Archbishop of Sydney", "MARK THESE MEN" is number one in Acorn Press' Studies in Australian History, published by ACORN PRESS LTD., Canberra, P.O. Box 103 Kambah A.C.T. 2902. The recommended retail price is \$8.95.

(RAMON WILLIAMS)

Support for National Anglican Centre

Site available near parliamentary triangle in Canberra

The Synod of the Anglican Diocese of Canberra and Goulburn has given strong support for a fully developed proposal for a national Anglican Centre, on a site near the "parliamentary triangle", in Canberra.

The Church's national body, its General Synod, will next month consider a proposal to establish a foundation to raise funds for a \$10 million first stage of

the centre.

Bishop Owen Dowling told the synod he believed it was crucial that the Church make creative use of the site.

The new centre will provide for large gatherings of worship, in-service training and residential study, conferences, for lay ministry training and as a place for visitors to Canberra to come.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. J. S. Normand, Rector of Manly Vale, will become Rector of Engadine on 9th September.

Rev. D. S. Pawley will resign as Rector of Merrylands from 30th November to become Rector of Harbord.

Rev. D. S. West, Curate of Caringbah, has accepted the position of Rector of Earlwood.

Rev. Canon R. S. Barker, Rector of Moorebank, has accepted the position of Rector at Caringbah.

Rev. W. V. Payne has accepted the position of Rector of South Carlton.

The Rev. Geoffrey Grimes has been appointed Headmaster of The King's School Preparatory School, Parramatta, to take effect from January 1986.

DIOCESE OF NEWCASTLE

Rev. J. Brooker, Assistant in the parish of Merewether, has become Rector of the Parish of Weston.

Rev. David Bowden has been appointed Archdeacon of the Central Coast.

Rev. John Onions, Rector of Wingham, is to become Rector of North Lake Macquarie (Boolaroo).

Rev. Ian Bailey was inducted into the parish of Bonalbo (Grafton Diocese) having been assistant minister of Gosford.

Rev. Philip Thirwell was inducted into the parish of Birmingham Gardens in July and has become University Chaplain.

Rev. Chris Baxter has become a full time hospital chaplain with the Home of Peace Hospitals.

Rev. Frank Sheehan, Assistant Minister in Singleton, will take up the position of Chaplain to Christ Church Grammar School, Perth, this month.

Rev. Dr. Ray Williamson will leave Morpeth at the end of this year to join the staff of the Australian Council of Churches in Sydney.

Archdeacon George Browning will be consecrated Bishop in Brisbane Cathedral in September.

DIOCESE OF ARMIDALE

Rev. David Mulready has become Rector of Gunnedah.

The Rev. Lex Carey, formerly Bush Church Aid Missioner at Weipa on Cape York Peninsula, has joined the parish of Armidale.

Rev. Cliff Ainsworth has become the new Rector (and B.C.A. Missioner) of Lightning Ridge.

DIOCESE OF WANGARATTA

Archdeacon Robert Deal was consecrated as Bishop of Wangaratta in St. Paul's Cathedral, Melbourne on July 25 and the enthronement took place in Holy Trinity Cathedral, Wangaratta, on July 27th.

DIOCESE OF ROCKHAMPTON

Rev. Owen Buckton of Wandall Parish, Rev. David Curtis of Clermont, Rev. John Quailie of Park Avenue, Rev. Phillip Ward of Keppel and Rev. Ron Wood of Callide Valley, were ordained Deacons at the Synod Eucharist in St. Paul's Cathedral in July. They have completed a two year training programme and will serve in their congregations while continuing their normal employment.

Leprosy awareness

A new idea for The Leprosy Mission

Over the past fifty years, The Leprosy Mission has been renowned for the consistency of its deputation work.

However, only a limited area can be covered by one man in each state, so to broaden its area of influence, The Leprosy Mission Executive and National Council have decided to implement a completely new strategy of promotion.

The Executive Committee has decided to take up a proposal for establishing a network of about 200 voluntary representatives in order to make the

needs of leprosy sufferers more widely known.

To make this possible, the Committee relieved Mr. David Jackson of some of his duties as Communications Officer, and gave him the challenge of implementing this new programme.

The Training Programme is now complete, and the Mission is looking for men and women from all walks of life who feel that being involved in this way is a service they can do for the Lord.

Christian agriculturists meet

Assisting the "Two Thirds World"



(L to R) John Davis from Bangladesh, Dale Williams from Africa and John Steward, the A.C.F. Convenor.

The AGRICULTURISTS CHRISTIAN FELLOWSHIP (A.C.F.) conducted a seminar in Sydney, recently, to discuss and consider the use of agriculture, and related skills, in mission work around the world. The A.C.F. Convenor, Dr. John Steward, World Vision's Development Services Manager, commented that this was the first A.C.F. Seminar after a four year break. The interest and enthusiastic response by those who attended, indicated that more of these types of seminars could be useful and will be held more regularly, as needed.

John Davis, a missionary with the A.B.M.S. (AUSTRALIAN BAPTIST MISSIONARY SOCIETY) and Dale Williams of SIM (SUDAN INTERIOR MISSION) brought first hand experiences from Bangladesh and Africa, respectively. Other guest speakers and visitors shared

in the programme, which was attended by university students and Bible College students, who are considering the use of their practical skills overseas.

The application of agriculture, in assisting communities of the "Two Thirds World", was highlighted through illustrated reports from four participants. They shared several approaches in assisting and working alongside village people, who have a desire to improve their area, but often lack the understanding of how to go about it.

Those requiring further information about A.C.F. should contact:— The Convenor, AGRICULTURISTS CHRISTIAN FELLOWSHIP, 35 Marchiori Road, Blackburn, Vic. 3130. Tel: (03) 699 8522 work (03) 877 2271 home.

(Ramon Williams)

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There are Christians in Parliament!

Political leaders from the Pacific region have just concluded a three day retreat at Menangle, south of Sydney.

The retreat, organized by World Vision, brought together politicians from the Pacific Island countries and from the national and various state parliaments of Australia.

The keynote address was given by Sir Peter Kenilorea, Prime Minister of the Solomon Islands who spoke on the theme of the responsibility of Christian leaders.

Each day began with a scholarly meditation on the clauses of the Lord's Prayer. This was delivered by Sir Marcus Loane, former Anglican Archbishop of Sydney.

The day's events included small group discussion and plenary sessions but was not heavily structured.

Dr. Gil McArthur, organizer of the retreat, said the aim had been to encourage support and friendship to develop amongst Pacific leaders based on their common commitment to the sovereignty of Our Lord Jesus Christ in the lives of their nations.

Of particular interest was the presence of leaders from the Kanak community in New Caledonia. They emphasised the right of the Kanak people as children of God to enjoy their freedom and independence based on holding the land in their stewardship.

Senator Tate, President of the Christian Fellowship in the Federal Parliament, said "spirits soar when you're in the company of people like Fr. John Momis, Deputy Prime Minister of Papua New Guinea. It is very encouraging when you come across a leader who so essentially combines his religious commitment with public office."

"I hope the Fellowship in Canberra builds on these links with the Pacific and Asia. It helps us avoid obsessive concern with our partisan 'conflicts' in Australia."

Anglican report on families

"We need actions, not pious hopes"

A new Anglican report on families makes recommendations to Governments on public policies, and to the Church on pastoral care strategies.

Prepared for the Anglican Social Responsibilities Commission, the report is to be presented to the General Synod for its consideration in the session commencing on August 26, 1985.

The report is entitled "Manifesto for the Family". The report sprang from concern that there is a large gap between the low income family receiving welfare support and the families who are typically members of Anglican congregations.

This concern gave rise to questions such as: Are many single parent families in church? How does the local church handle marriage break-up within its membership? Have people stopped going to the local parish minister for counselling about personal problems such as marriage difficulties? How can the Church reaffirm its commitment to the family as an idea in the modern Australian setting?

In 1982 the Social Responsibilities Commission invited a Sydney-based steering committee, chaired by Mrs. Mary Shilton, to examine these concerns. Other members of the committee were Professor John Ingleson, Mrs. Ruth Jones, Mrs. Marie Robinson, the Rev. Alan Nichols and Professor Keith Watson. Others who were invited to assist in particular ways were the Rev. (now Bishop) Bruce Wilson, Mrs. Alison Reid, Archdeacon Ray Smith and Archbishop Keith Rayner.

The Steering Committee decided to work in five areas:

- an historical overview to put changes in family life into perspective
- identification of the present pressures on the family
- some suggested solutions
- a set of pastoral care priorities for the Church in its ministry to people
- a theology to the family.

In an appendix to the report — "The Family — A Theological Reflection", Archbishop Rayner says that Christians may be disconcerted initially to discover that the word "family" occurs only once in the New Testament, and then in a context referring to the whole people of God! In the Old Testament, the word occurs more often, but without definition.

He concludes his reflection on the family with the statement: "Our desire must not be to impose a system on an unwilling community, but to commend principles and policies on their own intrinsic merit. It is on that basis that we have every right to present our case not only to the Church, but to the nation at large."

Church strategies

The Committee has made a number of recommendations for church strategies. The first set of recommendations deal with the Church's particular contribution to the direction of Australian society. These correlations include a strong public stance in parish ministry as well as in the media and family refuges in strategic country centres.

Recommendation No. 5 says: "The Anglican Church should develop pastoral programmes which include the care of homosexuals and lesbians so that they feel able to be fully involved in the life of the parish."

The Committee believes that there should be established a three tiered model of pastoral care, primarily based on the laity. The first level would be supportive while the second level would require selected people in each parish, trained to provide counselling and guidance for crisis, for life transitions and common difficulties with marriage and parenting. The third level requires adequate provision of professional counsellors at a diocesan level.

The report outlines in detail the role of the State and makes recommendations for Government strategies.

The Australian Church Record asked Mrs. Marie Robinson, wife of the Archbishop of Sydney and a member of the Steering Committee what the Committee hoped would happen after presentation of the report to the General Synod.

"The report is a challenge for action", Mrs. Robinson said.

"It seeks to increase understanding of the pressures that are on the family"

"Nothing at all will happen if the report is received and no-one takes the

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CHURCH RECORD

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God's judgement on South Africa

"I take my cue from Scripture".

Like refreshing rain from heaven, these words come from an elderly African Bishop commenting on the tormented political situation in South Africa and the violence that has flowed from it.



Bishop Zulu

South Africa's first black Anglican Bishop — Bishop Alpheus Zulu — highly articulate at 80 years of age, is making his first visit to Sydney.

The Bishop is Chairman of the Board of African Enterprise in South Africa and still serves as Speaker of the House of the KwaZulu Legislative Assembly in South Africa.

Bishop Zulu spoke to a press conference in St. Andrew's House, Sydney which was very well attended by the secular press who posed to him a multitude of questions relating to apartheid and the violence that has become associated with the South African political scene.

The Bishop was introduced to the media by the Most Rev. Donald Robinson, Archbishop of Sydney, who said that Bishop Zulu was using his years of retirement to take an active part in the life and affairs of the Zulu people.

Reporters from the different branches of the media did their best to extract provocative and controversial comments from the Bishop, but they found it difficult to ruffle a warm hearted man of God whose longstanding role has been that of a servant of Christ and a servant to his own people.

"I am unhappy and uneasy about the situation in South Africa. I am hopeful that the problems there can be solved quickly. I am fearful of the violence", he said.

"When asked his attitude to the violence, the bishop said:

"I take my cue from Scripture. The prophets of the Old Testament were faced with rulers who disregarded and disobeyed God. These prophets were told that God would come down in judgement".

"It is necessary for the white Government in South Africa to repent and change before it is too late".

"God does come down in judgement. His judgement is painful for everybody", Bishop Zulu said.

"It is inevitable unless judgement is delayed", he said.

"We must leave judgement to God. Apartheid is evil, but how you destroy it is another matter", the Bishop added.

Bishop Zulu believes that the solution to the political problem in South Africa is to allow the black people to share political power with the whites.

"Nothing is impossible in this world. Change can happen, but the people are despairing of change without violence", he said.

"As a Christian, I try to struggle to prevent ugly things from happening".

"The Christians in South Africa are attempting to play a reconciling role".

Dudley Foord and CESA

The Australian Church Record asked the Bishop for his observations on the current ministry of Bishop Dudley Foord in the Church of England in South Africa.

He said that he had not had the opportunity of meeting Bishop Foord, but welcomed his presence in South Africa and was appreciative of the fact that he had been consecrated by the Archbishop of Sydney under letters dimissory from Bishop Bradley in South Africa.

It is unfortunately true that the Church of England in South Africa and the Church of the Province of South Africa have been separated since 1870.

In welcoming Bishop Foord's presence, Bishop Zulu said: "I am hopeful that the Anglican Church in South Africa will cease to be divided. I believe this to be possible".

His remarks echo those of Archbishop Robinson who, in his Presidential address to Synod in 1984, said: "I do indeed believe that Bishop Foord's consecration marks the beginning of a new and hopeful phase in the relation of the two Anglican churches in South Africa".

The Church Record was the only media present at the conference which posed "Christian slanted" questions to the Bishop...

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MARANATHA

We can be sure that we are saved

Are you sure that you are saved?
For that matter, can anyone be assured of salvation?

There are many passages of scripture which prove that although assurance is not essential for salvation, it may be possessed by every believer.

Near the end of his life, Paul wrote to Timothy about his own assurance. See 2 Tim. 4:6-8.

"Happy is that soul," says Bishop Ryle, "who can look where Paul looked and then speak as Paul spoke."

Paul looks **backward** to the grave without fear; **backward** to his life without shame; **forward** to the Day of Judgment without doubt.

This is an expression of the Doctrine of Christian Assurance, which, in the words of the Westminster Confession is that "every believer in this life may be certainly assured that he is in a state of grace and may rejoice in the hope of the glory of God."

Such assurance is not known by every believer; in some it is never known.

The Roman Catholic Church says that "Never at any stage in this life are we allowed to make it a certainty that we shall be saved." Canon 16 actually anathematizes anyone who without special revelation is certain of his salvation and Thomas Aquinas denies that anyone may know sanctifying grace.

So we have two opposite opinions: that of Paul, who is sure; that of the Romans who say that it is impossible and quite wrong to claim assurance.

And today's Protestants? Most are somewhere in between!

Fortunately, a sense of assurance is not essential for salvation. What assurance does is enable the believer to enjoy more fully the blessings of God in this life.

The Bible provides many promises to strengthen us in the faith. Look, for example, at the first and last verses of Psalm 23 (as well as what is in between!).

See also Ps 73:24; Job 19:25; Rom. 8:38f.

Assurance is not a matter of personality or temperament; it is a positive gift of the Holy Spirit (Phil. 1:29). As such, it has both an objective and a subjective basis:

Objectively, assurance rests upon:

i. God's Sovereign Grace

Salvation from beginning to end is His work. If God has saved me, He will see me through (Phil. 1:6; Ro. 8:31ff.).

This frees me from all doubt and uncertainty. Faith has no merit — it is a reliance upon Christ as Lord simply because we realise that we have not merit of our own. As it is God's work, He will not permit it to fail.

Far from being presumptuous, the assured believer is the opposite: he bases his hope on what someone else has done and not upon his own efforts.

ii. The Finished Work of Christ

Whereas the Jewish priests made continuous sacrifices, Christ made a single, perfect, priestly offering of Himself (Heb. 7:24-28; 9:23-28; 10:11-14).

Subjectively, there are three tests in John's first letter:

i. Theological

1 John 3:23; 5:10,13; 4:2; 2 John 7. See also 2:23.

ii. Moral

Are we practising righteousness and keeping the commandments of God? Sin is incompatible with the nature of God (1:5); the mission of His Son (3:5); the new birth of the believer (3:9). Claims to mystical experience without moral conduct are to be rejected (1:6).

As the Holy Spirit works in our lives, He produces the desire to do good works. This is evidence of true faith in Christ (Jas. 2:26).

See also 2 Pet. 1:3-11; 1 Jn. 5:13.

In other words, one of the evidences upon which our assurance rests is that of a changed life (2 Cor. 1:12; 5:17).

Good works do not secure acceptance with God; they indicate that His Spirit is at work within His people.

iii. Social

Do we love one another and long to be with one another? 1 Jn. 4:7,8; Heb. 10:24 f.

(The above tests are given in fuller detail in John Stott's commentary on 1 John in the Tyndale series.)

Assurance within the believer increases as the Holy Spirit works subjectively so that His work can be objectively assessed.

Ro. 8:14ff. tells how He confirms that what our spirit says about ourselves conforms to His Word. In fact, no one can say "Jesus is Lord", except by the Holy Spirit (1 Cor. 12:3).

The assured Christian has peace, joy and increasing assurance as doubts fall behind him.

The Puritan Thomas Watson said it well: "Faith makes us walk, but assurance will make us run."

Three helps to assurance:

i. Ask the Lord for more faith. See 1 Thess. 3:10.

ii. Have a sound understanding of justification by faith.

iii. Take care not to grieve the Spirit.

"Assurance," says Ryle in his book, "Holiness", "is a most delicate plant. It needs hourly watching, watering and cherishing. So watch and pray the more when you have it . . . Be always on your guard . . . The man who walks with God in Christ most closely will generally be kept in the greatest peace. The believer who follows the Lord most fully and aims at the highest degree of holiness will ordinarily enjoy the most assured hope and have the clearest persuasion of his own salvation."

Donald Howard

(This is the final study in a series based upon "Sharing The Gospel", a course of six cassettes and a manual designed for group or individual study. The course is available from the Department of Evangelism, St. Andrew's House, or the Anglican Radio Unit, Bathurst Street, Sydney. It costs \$25 posted. Reproduced by permission of the publishers.)

EFAC revived in Brisbane

The Evangelical Fellowship in the Anglican Communion has received a new lease of life in Brisbane. The Queensland branch has been inactive for some time now. Four years ago an in-service theological study course was established at St. Stephen's, Coorparoo, primarily for the benefit of the staff members of that church. A small number of evangelical clergy from other parishes have attended regularly and in time the group came to be recognised as a de facto gathering of EFAC. In the past, attempts to revive EFAC have been resisted on the grounds that it would be seen to be factional and a divisive force in the diocese. However, with the emergence of fellowships of charismatics and of Anglo-catholics, this argument is losing support.

Earlier this year a preliminary meeting was held at St. Peter's, West End, to draw up proposals for future meetings of EFAC in Brisbane Diocese. It was decided that, rather than rush in to discussions on

current issues, some ground work should be done on the basics of what it means to be evangelical and why we should be concerned to maintain that position. Consequently this area was discussed at a meeting which reached fair agreement on these points:

1. The question "why I am an evangelical" need not be a factional concern for labels, but rather should express a concern to know clearly the theoretical base of authentic Christian belief which equips us to live as Christians in the world.
2. There are many areas of this theoretical base that evangelicals are unclear about. Questions of how far our traditions and experiences infringe upon interpretation of biblical revelation can not be put aside.
3. Evangelicals should seek to make a positive contribution to the life of the diocese.

Report on the Synod of the Diocese of the Northern Territory

The Synod of the Diocese of the Northern Territory met at the beginning of August, in Darwin. Presided over by Bishop Clyde Wood, the Synod had little formal business. However a significant part of the proceedings related to Aboriginal ministry and directly affected the six parishes in Arnhem Land.

Aboriginal Ministry

One of the new parishes added to the official list was Alyangula. It is the newest parish on Groote Eylandt. Alyangula is a mining town where the Revd. Graeme Hodgkinson and his wife Wendy are ministering.

Graeme's work includes working with the two aboriginal priests on Groote to assist them in their ministry. The Revd. Jock Wurragwagwa, the Rector of Umbakumba, and the Revd. Aringari Wurramara, the Rector of Angurugu were ordained earlier this year.

Land Rights

There was a good discussion about land rights. The fifteen or so aboriginal members of Synod had opportunity to meet separately to consider their contribution to the discussion. As well as some aboriginal points of view other delegates also spoke in the debate. Some speakers expressed concern at the proposed changes to the national legislation, which would give the Minister power to over-ride the decisions of traditional owners regarding mining on the land, as well as the removal of

pastoral leases from claim.

The Synod set up a group of aboriginal church leaders who would advise the Bishop and Diocesan Council about Land Rights.

Kriol Bible

The new Kriol Bible was also commended by Synod as were the Bible Society and SIL who were involved in its production. The publication of portions of the Bible in Kriol is a great event in the Territory. A very large number of people speak Kriol as their first language (20,000 across the top of Australia).

Celebration

A highlight of Synod this year took place outside of the formal meeting time. It was a night of display and report from each of the parishes. Some presented video reports, some were spoken, others involved a play or musical items. Mr. Keith Hart showed slides of the establishment of parishes in Arnhem land going back to the 1920s.

Tithing

Tithing was a hot topic of debate this year. Great concern was felt by everyone that the level of giving in the parishes was neither what it ought to be, nor sufficient at the moment to meet the great needs and challenges before us. The motion to recommend tithing as a standard of giving for anglicans in the Territory was narrowly defeated, but the idea that Anglicans should be encouraged to give more was strongly affirmed.

Support growing for Harradine's Bill

Prevent the creation of human embryos for experimentation

"It is clear that most Australians want action taken to stop the creation of a race of laboratory disposable human beings," Senator Harradine said recently after a series of discussions and lectures on his Bill in most States of Australia.

He was referring to the fact that already 25,198 people from all over Australia had petitioned the Parliament to support his Bill, and a further 34,600 petitions had come in for presentation to Parliament in August. The substantial volume of letters and messages he had received were running 8 to 1 in favour of the Bill.

Senator Harradine said that it was clear from some letters that unnecessary fear is being fomented amongst I.V.F. couples by statements from scientists involved in experiments which would be abhorrent to most Australians.

Senator Harradine has pointed out that in public discussions on his Bill, some scientists with a vested interest in the defeat of the Bill, have deliberately ignored the fact that Clause 5(2) ensures that any procedures undertaken on human embryos, are not prohibited if such procedures etc. are "undertaken primarily for a benefit consistent with the development of their full human potential." His Bill does not prohibit I.V.F.

procedures undertaken within this framework.

"All my Bill does is prevent human embryos from being created simply to be destroyed or experimented on," Senator Harradine said.

Senator Harradine pointed to the fact that there was a growing concern in the community that a situation is rapidly developing in the field of genetic engineering involving experimentation on human embryos which is likely to produce grave problems for the whole human race.

MISSIONARY GIFT IDEA

"We love to receive news from Home."

These are words expressed many times over by missionaries who are serving the Lord Jesus in other parts of the world. Why not send a gift subscription of the Australian Church Record to a Missionary of your choice, or send a request to us and we will select a missionary for you to support. The cost per year is \$22 for Asia, \$23 for rest of world. Help a missionary to keep in touch with home.

Monday at the Bible College of Victoria

The alarm jolts me out of a sound sleep! It is still dark outside, but my room-mate is already sitting on the edge of his bed and the desk light is on. We rise and shower and then enjoy a time of fellowship together, reading from the Bible and praying. Normally we have our own individual 'quiet time', but, on Mondays, we find it helpful to share together. Many of our fellow-students, like us, have been busy in our church-based appointments over the weekend, so we can compare notes and remember in prayer what has happened.

Today is one of the days when I make a detour en route to the dining room for breakfast. The night has been cold and the air still, so mist has formed in the Yarra Valley, almost obscuring the township of Lilydale nestling below. Few colleges can have such a magnificent setting as this.



Our effort . . . and our home

Duties come next! We're told that the fact that the students do almost all the work around College saves us up to 40% in our fees, and I can understand this. Apart from two secretaries, a part-time bursar and two cooks (one of whom doubles most effectively as the Property and Maintenance Manager!) the on-going routine, upkeep and development of the campus is done by the students. At times this can be a chore, but half an hour a day and a couple of hours each Friday afternoon is not a great price to pay. It certainly helps me to get to know my fellow students in a different setting and gives us a sense of pride and responsibility — this is our home and the campus is what we make it!

8.30 a.m. sees us all in the lecture room which is set apart as a chapel. Each weekday morning there is a twenty minute devotional session. On Friday we divide into our Small Fellowship Groups, with the Faculty or Staff member who is designated to care for us. This morning, however, it is a student who leads us in our time of worship.

Lectures are usually confined to the mornings, with very rarely an afternoon lecture for the smaller and more



specialised groups, such as the Hebrew class. There are four fifty-minute periods each day and we are supposed to have no more than fifteen such periods a week, which allows us a few study-periods free. This term, the first two periods are Spiritual Development, taken by the Principal, with all the first-year students present. It is good to be reminded of the vital importance of our daily walk with the Lord. Today we are considering the question of Divine guidance and how we may know God's will for our lives.

How would we Aussies manage without a tea or coffee break! But the morning visit to the mail-boxes is my priority; coming from inter-State news from home and friends is always welcome! Twenty minutes later, having a free period, I make my way to the library for a preliminary 'read around' in connection with a Church History essay due in at the end of the month.

Last period Monday morning is always rather special, and most students are present for the weekly Missionary Seminar. Over the year we hear a wide variety of speakers representing an equally wide spectrum of mission activities in Australia and overseas. It is not supposed to be a recruiting campaign by the societies represented, although now and again the speakers, carried away by the importance of their particular society, do transgress! We appreciate it as a means of expanding our world view and appreciation of what God is doing in today's world and we begin to see possibilities concerning our own personal involvement when we leave College.



There's just time for a quick set of table tennis before lunch. In this case it's quicker than usual, because my opponent was one of our Asian students who (inevitably!) made mincemeat of me! Almost 10% of our students come from overseas, which widens our geographical and spiritual horizons considerably. We also have two students, from Vietnam and Kampuchea respectively, who have both been nominated by their churches here in Australia for training for ministry to their own ethnic communities. I understand that this is the first time this has happened at BCV, but with the recognition of Australia as an increasingly multi-cultural society it will not be the last. We certainly have a missionary challenge on our own door step!

Towards self-discipline

We are not regimented at BCV in the afternoons and evenings, but we are encouraged to discipline ourselves in the use of time and opportunities. In our first year we are required to submit a weekly report form, giving details of the time we give each day to the various subjects, including our external assignments. It was a bit of a shock to me, in the opening weeks of first term to discover how much



time can be frittered away, so the report forms are valuable. The suggestion is that we ought to average between fifteen to twenty hours of study each week, apart from class work, if we are to make full use of our time and opportunities. The degree-level students are at the higher end of the scale, possibly because of the extra demands made by learning Greek.

I have planned an 'odds and ends' afternoon! A quick visit to the bank and the local shops, followed by my weekly visit to the College laundry, very necessary, but not my favourite activity! After afternoon tea there is a quick meeting with the senior student with whom I share a weekly visit to the local

in before joining half a dozen other students for a run, which is part of our footie (Australian Rules, for the non-initiated!) training. The Big Match, against the Evangelical Theological Association, is coming up and apparently they beat us last year in the dying seconds of the game, so there is a score to settle — in fellowship!

The evening is quiet, with study till nine. Usually there are about five fellowship activities, involving the whole College, each term, and these are held on Wednesdays. They include: General Fellowship (run by the students);



Principal's Fellowship; Think Tank (concentrating on some contemporary concern); Open Forum (anyone can raise any subject!) and Entertainment Night. This Monday has been well used and the weekend was demanding, so I'm glad of the opportunity to relax and chat over supper in the Main Common Room. In some ways it has been an ordinary day, and yet, for the Christian, no day is ordinary. Mine ends with prayer and my evening Bible reading, in the quietness of my room. Was it Samuel Pepys who invariably ended his daily diary entry . . . " . . . and so to bed"?



Principal Arthur Cundell and his wife Janet

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Quick Cuts

Sydney Boom, Sydney Bust

"Sydney Boom, Sydney Bust" is the provocative title of a recent book by Maurice Daly, Professor of Urban Geography at the University of Sydney. He describes Sydney like this: "a city set in one of the most magnificent urban sites in the world, and (as the largest city in a rich nation which alone developed its complete urban system after the rise of industrial capitalism), one which might have set new standards for the world" (p.202). "Might have set..." the doubt is intentional; for 202 pages before that the Professor has engaged in a blistering description of the way in which the 60's and 70's saw Sydney and its ordinary citizens become the victims of extraordinary greed and chicanery in the property boom and bust. He speaks with feeling of extreme venality and the glorification of greed, the glamorization of the worthless, the flagrant prostitution of true human values, the materialism, waste, false hopes and wrong directions of the property booms (which) have sapped some of the spirit and potential of Sydney.

Now, I don't think Professor Daly is intending to strike a religious note here, but he has done so all the same. Interestingly, his last chapter is entitled "Our cities our sins", and he ends with a quotation from a Christian, T. S. Eliot. What he has provided is a contemporary, applied and documented exposition of human sinfulness, somewhat as the ancient prophets once did. If anyone doubts the relevance of the Gospel to modern hearts, they should read Daly.

We may imagine that our enemies are outside ourselves; in fact, we are in far more danger from our own traitorous, evil hearts, and our exploitation of one another.

Professor Daly is far too good a thinker just to blame the system. He quotes another Professor, "The trouble is not that there are bad men, but that there are inadequate institutions". He agrees that our institutions were inadequate, but he goes on, "Such short-comings were seized upon by men capable of devious designs and unscrupulous enough to reap their ill-gotten profits out of the lunacy of the land boom. At the end of it the city had sprawled even further; services were even more inadequate; the young and the poor were relatively worse off; investment funds which might have been put into production or socially useful activities had been dissipated; and millions of dollars of small investors' funds had been lost as sharks and charlatans grew rich" (p.131).

Do you care about Sydney? New laws would make a small difference. But the real cure can only come when we have new men. The Gospel can make new men and women, but Sydney does not love the Gospel. If we continue as we are the judgment of God is inevitable. In fact his judgment is already here in the form of the loveless, greedy, exploitative society which we have built. Without a change of heart, worse is to come.

Peter Jensen

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

American Scholar to visit Sydney

Leading New Testament scholar, Dr. Donald Carson will be visiting Sydney in September to deliver the ninth annual Moore College Lectures. The lectures, which are delivered each year by a prominent Australian or overseas scholar, are held over 5 nights. This year the dates are September 10, 12, 13, 16 and 18.

Dr. Carson is Professor of New Testament at Trinity Evangelical Divinity School, Illinois and has written or edited a number of important books. His reputation as both a scholar and lecturer ensures that this will be one of the most popular of all the lecture series.

The title of Dr. Carson's series is **SHOWING THE SPIRIT** — sub-titled "A Theological Exposition of 1 Corinthians 12-14". The detailed programme for the lectures is:

1. Tuesday, 10th September, 8.00 pm
THE UNITY OF THE BODY AND THE DIVERSITY OF GIFTS (1 Cor. 12)
2. Thursday, 12th September, 8.00 pm
THE MOST EXCELLENT WAY — OR, WHEN DOES PERFECTION COME? (1 Cor. 13)
3. Friday, 13th September, 8.00 pm
PROPHECY AND TONGUES: PURSUING WHAT IS BEST (1 Cor. 14:1-25)



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4. Monday, 16th September, 8.00 pm
ORDER AND AUTHORITY: RESTRAINING SPIRITUAL GIFTS (1 Cor. 14:26-40)
5. Wednesday 18th September, 8.00 pm
UNLEASHED POWER AND THE CONSTRAINTS OF DISCIPLINE: TOWARD A THEOLOGY OF SPIRITUAL GIFTS

The lectures are open to the public and are free. They are sponsored each year by a group known as "Friends of the Moore College Lectures". The series of lectures is taped and made available through the Moore Theological College External Studies Department and the lecturers are expected to have the work published. Already a number of books based on the lectures are available.

The Committee has announced that, because of the present interest in the topic of women's ordination, Dr. Carson will deliver a special public lecture on Tuesday Sept. 10 at 4.00 pm entitled "The Bible and Women's Ordination".

China's 'Remorseful' Catholic Bishop

Paroled after 25 years in prison

PEKING, China (EP) — Roman Catholic Bishop Ignatius Kung of Shanghai, paroled from prison after serving 25 years for "high treason," has told a court he was "remorseful" and promised he would have no further contacts with the Vatican, a Chinese official said. However, in an interview with the official **New China News Agency**, Kung offered no direct confirmation that he had repented.

Kung, 84, was sentenced to life imprisonment in 1960 for "high treason" after defying Communist Party instructions to sever his ties with Rome. Roman Catholicism has been banned in China since 1957.

An official of the Shanghai branch of the Patriotic Catholic Association, Shen Baozhi, said that Bishop Kung was in good health, but was "too old" to resume clerical duties.

Western diplomats are pondering what the Bishop's release portends for the Catholic Church in China. The U.S. embassy here had relayed many appeals for the Bishop's release from Congressmen, American churchmen and others, but had never received a response.

Some diplomats believe that Peking released Kung out of a concern for better contacts with the Vatican, and a feeling that the Government's domestic goals could be advanced by the release. In the last six years, major efforts have been made to win back the allegiance of the old "bourgeois class" and use their expertise in the drive to spur the economy. Releasing the Bishop may be a gesture to these people, many of whom had missionary educations.

In a separate action, renovation has begun on the largest Roman Catholic cathedral in Peking, which was desecrated during the 1966-76 Cultural Revolution. Renovation began in May, with a \$350,000 government grant, according to Bishop Michael Fu Tieshan; the cathedral will open by the end of the year.

Built in 1887, the Pehtang Cathedral will be the third to reopen in the capital since the Communist Party eased rules regarding religious worship after the Cultural Revolution.

"Moral monopoly"

Polish authorities anti-clerical propaganda

Recently Warsaw radio quoted a statement made by Deputy Premier Mieczyslaw Rakowski, suggesting that steps must be taken to "counteract the monopoly of the church as a moral force" in Poland, particularly in view of the recent "growth of radicalism" in some clerical circles.

Priest attacked. Solidarity sources report that on 24 February Fr. Kazimierz Janczarsz — recently criticized in the official Polish media for organising a pro-Solidarity exhibition at his church in Nowa Huta — had a stone thrown through his windshield while driving from Gdansk to Warsaw. The incident occurred on the section of road where Fr. Jerzy Popieluszko was ambushed on 13 October 1984. This had led some circles to speculate whether the two attacks were not in some way connected and sanctioned by the authorities. The Government Press Spokesman, Jerzy Urban, commented that in view of the fact that Fr. Janczarsz was uninjured and did not report the incident to the "relevant authorities", it is doubtful whether it occurred at all, and if it did, then any similarity to the Popieluszko affair was coincidental.

Priest ridiculed. Polish television reported a "sensational event" in a church in Lowicz where, during a Mass for children, Fr. Wojciech Drozdowicz allegedly broke up a television set to illustrate his condemnation of the government-controlled medium. The incident was given further publicity in an article by 'Jan Rem' [the pseudonym of Jerzy Urban] which emphasised Fr. Drozdowicz's "intellectual confusion" and observed only that such a "show of hatred" was scarcely in the spirit of the Catholic liturgy which "does not envisage putting an innocent technical device to torture". Mr. Urban nevertheless failed to consider any reasons behind Fr. Drozdowicz's demonstrative act, or to quote anything he said relating to it.

Nation will honor Bible translators

U.S. Bible Translation Day, Sept. 30

NEW YORK, N.Y. (EP) — Americans will remember Bible translators on Bible Translation Day, Sept. 30. This unique national remembrance has been noted Sept. 30 every year since President Lyndon B. Johnson first decreed it in 1966, following a resolution of the Congress.

That year also saw the 150th anniversary of the founding of the American Bible Society. ABS and its partner Bible Societies around the world are currently funding and giving professional help to the translation of God's Word into 562 languages. Two-thirds of these involve languages in which at least some part of the Bible is being worked on for the very first time. More than 3,000 translators are involved in this programme.

Experts estimate the number of the world's languages and distinct dialects at over 5,000. The profusion of languages within relatively small areas can be daunting; more than 800 languages are spoken in Indonesia alone, over 400 in Nigeria.

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REVIEW

Billy Graham to go to Romania in September

Evangelist Billy Graham announced today that he has accepted an invitation to preach in Romania, September 7-17, 1985. Although details of the visit are still under discussion, it is expected that he will visit six or seven cities, including Bucharest the capital.

The invitation was extended to Mr. Graham on behalf of the fourteen religious denominations which are officially recognised by the Romanian Government and came after several years of discussions between representatives of the Billy Graham Evangelistic Association and Romanian church and state officials.

"My primary purpose in going is exactly the same as I have had in every other country I have visited — to preach the Gospel of Jesus Christ," Mr. Graham stated. "The Romanian Government, of course, is guided by a communist and atheistic ideology. I believe there is a spiritual hunger on the part of many people in Romania, just as we see in other parts of the world."

In each of the cities, Mr. Graham's message will be carried by sound relay to other churches in the city. In addition, permission has been given for live television transmissions of the services to other churches in each city. A western television crew will accompany the Graham team to prepare a television special on the visit.

Mr. Graham said he intended to speak candidly with church and state officials about the problems and tensions which have been reported between churches and the Romanian Government. "I have done this in every other eastern European country I have visited," he said. "I want to stress that people in America and other parts of the world — including Christians — have a deep interest in the welfare of believers in Romania and of the Romanian people."

Since 1977, Mr. Graham has preached in several eastern European countries, including Hungary, Poland, East Germany, Czechoslovakia, and the Soviet Union.

Mosques restored in Henan Province

Four hundred mosques have been repaired and reopened in Henan Province, **China Daily** reported recently.

Henan's one million mainly urban Muslims, one-seventh of mainland China's total, can now worship more easily.

The provincial government has spent 10 million yuan (about US \$3.5 million) over six years on restoring mosques neglected or destroyed during the "cultural revolution" between 1966 and 1976.

Kaifeng's Dongda Mosque, built when the city was capital of the Northern Song Dynasty (960-1127), and the Ming Dynasty (1368-1644) Beida Mosque in the provincial capital can now hold congregations of thousands for important festivals.

Arabic courses have been set up for Imams, and a four-year Koranic college is being planned for 120 students a year.

Muslim slaughter houses, restaurants and food processing plants have appeared in 100 towns, and seven major cities now have Muslim cold stores.

The province has more than 100 Muslim schools, and two Muslim hospitals are being built in Kaifeng and Zhengzhou.

Landorf maintains low profile

Divorce Nears

Christian author Joyce Landorf is keeping a low profile while a divorce from her husband of 32 years progresses. Landorf has discontinued her radio programme "From the Heart of Joyce Landorf," which had aired on some 30 radio stations nationwide. She has also cancelled many of her speaking engagements.

According to Joyce Landorf Ministries, Dick Landorf filed for divorce. Joyce Landorf is not contesting the divorce, which will probably be final by October. A spokesman for Landorf said she would be taking time off in the coming months because she "needed time to heal," and added that the Landorfs had sought counselling.

Advertising has been discontinued on five books Landorf published through Word Inc. According to Word, plans for additional Landorf products have been put on hold.

(E.P.)

Hispanic Crusade

Argentine-born evangelist Alberto Mottes has announced plans for what promises to be the largest Hispanic Congress on Evangelization ever held in the United States.

Mottes, speaking during Billy Graham's Southern California Crusade at Anaheim Stadium on Friday, July 26, revealed that the Congress will take place at the Crystal Cathedral, Garden Grove, California, from October 14-18.

Speakers will include Billy Graham, Luis Palau, Bill Bright, Robert Schuller, Ralph Winter and the former president of Guatemala, Efraim Rios-Montt.

"We will have in attendance about 2,000 Hispanic leaders," the Latin evangelist told the huge crowd at Anaheim Stadium.

"We are hoping that the Congress will initiate the largest evangelistic escalation of our history. Some of our ministries are joining forces to carry out a national project during 1986 and 1987 as a result of the Congress."

"The goal is to reach two million Hispanics for Christ in the U.S.A."

China gets Bible paper

One hundred tonnes of Bible paper has been sent to Nanjing.

With this paper it is expected that 100,000 copies of the Chinese Bible in the Union Version will be provided in China this year.

The paper was provided by the United Bible Societies through the Amity Foundation with the view of speeding up the production of Bibles.

"This is good news," says the Reverend James R. Payne, Australian General Secretary of the Bible Society, who is also Chairman of the World Executive Committee of the United Bible Societies.

"We are privileged to be able to share our resources with Christian friends in China."

An agreement between the Bible Societies and the Amity Foundation, which represents Chinese Christians, was reached earlier this year to establish a printing plant in China.

Bishop K. H. Ting, President of the China Christian Council and Mr. Payne, representing the UBS, were the signatories at the historic ceremony in Hong Kong.

Getting the image right

We live in a world in which people pay a great deal of attention to the outward image a person presents. Appearances are important, but the values which govern the rating process are not necessarily helpful, fair, valid or such that we really come to see the actual worth of other persons. The old sayings "appearances can be deceptive" or "you can't judge a book by its cover", despite being clichés, contain an important truth.

There are very real risks involved here. We can judge others, or even ourselves, prematurely and inaccurately by employing a hasty and invalid set of criteria which we have been conditioned to accept from sources of self-proclaimed authority in our society. These criteria simply have to do with what is regarded as fashionable or desirable at a particular point in the flow of a culture's everchanging development of values.

The risk for Christians is that we can confuse these social criteria with the criteria with which we judge ourselves or others as being persons who are honoring to God. We are rightly sensitive to aspects of our appearance and being which will not be pleasing to God and/or which might also present stumbling blocks to those to whom we witness. But, are our values and criteria those of a Christian ethos or simply those of our present (or recently present, for the conservatives) society?

If we employ an invalid and unhelpful set of values we are going to make some serious misjudgements about ourselves and others. We are also likely to value certain ways of being at the expense of other, more important, possibilities. That is, we will get it wrong both in terms of what we become and what we fail to be.

This process is subtle but its effects can be great. Yesterday I was walking through an inner-city suburb of Sydney. The street had seen better days and the houses were generally in a terrible condition. I felt depressed about the neglect and squalor which surrounded these houses. As I passed one house a door opened and a most beautiful aroma of cooking emerged. This was quickly followed by two small children. They were smiling and happy and looked extremely well cared for. I couldn't resist a quick glance through the open door. What I could see was clearly a warm and homely environment. Perhaps it will never make the pages of a trendy home design magazine but it was a home for a family. The outward appearance communicated nothing of the inner atmosphere of the family home.

So it is with people. On the same day I was travelling by train. Sitting across the aisle from me was a man with long hair and a very ragged beard. His clothing was also somewhat unkempt. As the train filled it was obvious that people were avoiding sitting next to him. He took out a book. It was a serious book about a very technical subject and he proceeded to read. His animation as he became absorbed in his book was fascinating to behold. He was far more than his appearance indicated. There was much more to him than one could tell from the cursory glance afforded by those passengers who gave him a wide berth. Here was a person with intelligence, enthusiasm and perhaps some eccentricity. He is a person to be known and valued for what he is, not to be dismissed because he fails to conform to the image of the macho male model on television.

My general point here is that we tend to assess others and ourselves, by reference to images which are regarded as desirable by the standards of our society. These can often be very powerful influences, having to do with the desired



Alan Craddock

way for us to be — how to dress, what shape our bodies should be, the way we walk, the kinds of values we should endorse, and what form our behaviour should take. These are simply the common standards of our society as they currently stand.

I believe we need to be careful to avoid the simple equation which sees these social values as corresponding to Christian values. A simple-minded acceptance of trendy social values can cause us to evaluate ourselves and others in ways which prevent us from recognizing the real strengths and weaknesses with which we have to work.

The apostle Paul has put it well: "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Colossians 2:8). In Christ we become free. Freed from the basic principles and traditions of a world in rebellion against its Creator.

Paul states that since we have died with Christ to the world's principles and values we should now no longer act as if we were still bound by such human traditions (Colossians 2:20). Our freedom is not to be simply whatever our whims or drives compel us to be, but to live with Christ as our Lord, rooted and built up in Him (Colossians 1:6-7). We will then take our image, not from that offered by a flawed society to our disadvantage, but from a wisdom which comes from God through Christ, to the advantage of all.

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Under the authority of King Jesus

Banner of Truth meets at Merroo

The Banner of Truth Conference convened at Merroo, Kurrajong was a gathering of Ministers, Elders, and Deacons from various parts of Australia (including one man from New Zealand), under the auspices of the Banner of Truth Trust. It was attended by men of like mind who loved the doctrines of grace and were of the reformed tradition from within their own denominations. Many at the conference came to a reformed conviction through the ministry of Banner of Truth books.

The speakers were Pastor Al Martin from Trinity Baptist Church, New Jersey, U.S.A.; the Rev. Iain Murray, Editor of the Banner of Truth Trust (and now resident in Australia), and Pastor James Hogg from Stanmore Baptist Church, N.S.W.

The main speaker, Pastor Martin spoke of the need for Devotion to God in Life and Ministry. In a very powerful and practical way which spoke to every listener's heart and conscience, Pastor Martin exegeted and applied the principles outlined in Acts 20:17-27 (Paul's farewell speech to the Ephesian elders on the shore of Miletus) and 1 Timothy 4:12-16 (Paul's exhortation to young Timothy).

From the Acts passage, Pastor Martin spoke of the Model of a Gospel Preacher, as a **bondsman** of King Jesus, who is free from all denominational, Church growth and the fads of modern evangelism, to obey the revealed will of God in the Word of God. The apostle Paul could do this, because he had received grace from God to serve his brethren with humility, compassion and pathos, "tears". Paul's

strengths lay in his close walk with God and his fearlessness to proclaim the Word of God authoritatively. Because the preacher comes in the name of Jesus Christ the King, he can demand a hearing.

Mr. Martin's great emphasis in his talks was on preaching. If a man gives himself to this task, then there will be no need for entertainment, the use of drama or dance to get a hearing in our church services.

The Rev. Iain Murray spoke on various aspects of Church and Revival. He examined the life and labours of the late Dr. Martyn Lloyd-Jones — of the difficulties he faced in his ministry whilst at Westminster Chapel in London, and the way he handled them.

Fanaticism

Mr. Murray also addressed the subject of Understanding Religious Fanaticism, emphasising its general characteristics. Fanaticism usually begins in immature Christians, concentrating on experiences, taking one strand of biblical truth severed from the rest of the Bible and develops a spirit of pride and elitism. Fanaticism ultimately overthrows Scripture.

Each man present at the Conference was truly challenged to a greater and more personal walk with God, to stand firmly for biblical truth, to place the church's life and witness under the authority of the Word of God, so that **King Jesus** ruled the church, and not denominationalism, pragmatism, traditionalism or expediency.

(Tapes of the Conference are available from Evangelical Tapes, 140 Warners Bay Rd., Mt. Hutton 2290. Tel. (049) 48 9742)

Professor of Church Growth to visit for EFAC Conference



Dr. Eddie Gibbs, Assistant Professor of Church Growth at Fuller Theological Seminary has accepted EFAC's invitation to visit Australia to conduct the daily Bible Studies.

The Chairman of the Conference Programme Committee, the Reverend Graeme Sells, said this week: "We are delighted that Dr. Gibbs has agreed to visit Australia to make such an important contribution to the Conference."

"Dr. Gibbs, an Englishman, has been resident in the United States since his appointment to the Fuller faculty in 1984. A graduate of Oakhill Theological College and the London Bible College, he was from 1966-70 a missionary in Chile under the auspices of the South American Missionary Society where his major concern was church planting.

"In 1972 he was invited by the Bible Society in the U.K. to develop church programmes and Bible resource materials in addition to conducting Church Growth conferences. During his seven years with the Bible Society more than 15,000 church leaders, both ordained and lay, attended basic church growth courses sponsored by the society. These courses were attended by church leaders from all the major denominations and across the theological spectrum."

Dr. Gibbs will also be conducting church growth seminars for the Australian Fellowship for Church Growth in Adelaide and Melbourne.

"Bridging the Gap" — the theme adopted by the Evangelical Fellowship in the Anglican Communion (EFAC) for the National Conference scheduled to be held at Ursula College, Canberra May 12-16, 1986.

The Conference will address questions relating to evangelism in the context of contemporary Australian society.

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LETTERS

Regionalisation

Dear Sir,

With reference to your rather hagiographic article on Bishop Harry Goodhue in the July 29th issue there is mention of "a shift in emphasis from the concept of a diocese to the concept of a region". The difficulty is that in the Australian context there is a fairly clear concept of a diocese, but the concept of a region is not clear at all. It is possible that many who feared a mini diocese are being lulled into a false sense of security.

Regionalisation can range from de facto independence all the way through to an assistant bishopric. The former could have profound consequences for the whole of the present Diocese of Sydney, with the possibility of even the Synod being reduced to a power play between four regional blocks. Given that Regional Bishops in Sydney are not elected by the Regions, yet can be quite dominant in their Regions, great issues are at stake — but the debate on regionalisation is so far not public? Why? What are we talking about?

Yours sincerely,
L. M. Abbot
Windsor

Where was Peter?

Dear Sir,

We often hear of the Pope referred to as Peter's successor, an assertion which is reflected in one of the titles assumed by Pope John Paul II. This is based on the claim that Peter was the first Bishop of Rome from AD41-66.

But what does the Bible reveal about this claim?

In Galatians 1:16-18 Paul writes that 3 years after his conversion (AD37) he met Peter at Jerusalem (AD40).

In Galatians 2:1-9 Paul writes that he again went to Jerusalem 14 years later (AD54) where he met Peter (verse 9).

The Epistle to the Romans was written from Corinthia about AD60, and Chapter 16 has greetings to several members of the church at Rome by name but no mention of Peter. This is strange if Peter had been Bishop.

In Paul's letter to Timothy from Rome AD66 shortly before his execution (2 Timothy 4:7,8), he writes in verse 11, "only Luke is with me". Timothy was first Bishop of Ephesus and Mark was with him (2 Timothy 4:11).

Where was Peter?

He wrote his first Epistle from Babylonia about AD60 (1 Peter 5:13), the same verse stating that Mark was with him at the time, confirming 2 Timothy 4:11.

Peter was therefore with Timothy and Mark in Asia Minor and Babylonia, but never with Paul at Rome. His mission was to the circumcision (Galatians 2:7-9) — the Jews and the lost ten tribes (1 Peter 1:1).

Yours sincerely
Tom Aldons
East Malvern

Importance of modern prophecy

Dear Sir,

Thank you Harold Hinton for your kind encouragement (ACR 29/7), but oh what you are missing in the Holy Scriptures with your definition of Amillennialism which you describe thus: "that Bible prophecy cannot be so interpreted that specific events, or organisations, or nations in the 20th century or subsequent centuries can be identified as fulfilment of prophecy..." What then is prophecy? Christ was prophesied, John the Baptist, the Crucifixion (with not a bone broken), Judas (Zech. 11:12), the Man of Sin (11 Thess. 2:3,4) fulfilled in Revelation 17 —

but there is no end to Prophecy from the Seed of the woman (Gen. 3:15) to the final destruction of the Serpent.

Of course, the Bible does not use 20th century words like the European Parliament or communism but a child can put two and two together, though Peter gives an amazing description of the nuclear bomb (11 Peter 3) in the Last Days and the great Falling Away from the Truth. It seems to me, Harold, that you have so over-spiritualised the Scriptures that it is almost non-existent. Prophecy is history in advance and we live in the winding up of God's Great Experiment with Adamite man. As for the Reformation, it was the inspired recognition of the Papacy as the Woman of Revelation 17 that brought about the Reformation and they held to the HISTORICAL interpretation of Prophecy, unlike the Jesuit-invented Futurist theory which puts the Man of Sin in the dim distant future.

The reason for today's great apostasy is the vapourising of God's Word so they can scarcely grasp the teachings of our HISTORIC CHRIST. He is being dis-attached from His wonderful Prophetic Word, not only in the Gospel but in His Deity when He existed "Before Abraham was I AM."

Maybe Harold, it would be better not to tabulate your Amillennialism but to leave yourself open to fresh revelation. We live in the most fantastic time of history and you are letting it pass you by instead of reading the Bible in one hand and the newspaper in the other.

Yours sincerely,
Phyllis Creasey

Teacher of a different gospel

Dear Sir,

It did not help our Lord's cause to put a photograph of Rev. Fred Nile's unnecessary and disobedient action in greeting the Pope on the front page of the Australian Church Record. If mentioned, it should have been condemned.

2 John 8-10 tells us clearly not to greet leaders and teachers who bring a doctrine other than the teaching which the Lord Jesus taught. We are to watch ourselves about this injunction. (No wonder, since it is hard to keep). If we allow ourselves to slip into being hail-fellow-well-met with purveyors of untruth about Christ, all our work will be lost and not get the reward it deserves. Also, we should become partners in the false teacher's wicked work.

The Pope teaches a different gospel about the Lord Jesus! Jesus Christ is not the only mediator between God and men; Mary, the saints and priests all share this role. The Lord Jesus is not even the only Saviour. Mary is exalted to this role.

Mary confessed in the Magnificat that God was her Saviour. She could not have been immaculately conceived, as the Pope claims.

Also, by the Council of Trent, Jan. 13, 1547, the tenet that justification from sin comes by faith alone, was expressly denied — in spite of Romans 4, and 5:1-2.

It is Roman Catholic teaching that no-one can know he/she is saved until "safely dead". Our Lord's Gospel is that anyone who loves Him and does what He says has the Holy Spirit living in him/her (John 14:23). Anyone who believes in the crucified Son of God already has Everlasting Life (John 3:16), and is indwelt by the Holy Spirit (John 7:39). Such persons have passed from death to life (John 5:24). They can and should know this (1 John 5:13).

So the Pope does bring other teachings, which discount our Lord's. To greet him as another Christian teacher, or as a superior, is rank disobedience and a very dangerous practice.

Yours sincerely,
C. G. Knox
Bundanoon

Bp Muston on Women's Ordination

A matter of natural justice

"I believe in the ordination of women. I believe in it because I see it as the logical consequence of all that the New Testament teaches about ministry for both women and men."

Said Bishop Gerald Muston in the Anglican Messenger. He continued,

"I believe in it because I am sure it would immeasurably enrich the Church's life. I believe in it for reasons of natural justice.

"For more than a decade the ordination of women has been a lively question in the Anglican Church of Australia, and yet we seem to be little closer to a resolution of it than when we started.

"All of this uncertainty about the ministries which are open to women has been a major hindrance to the fostering of vocations for women in the church.

"Even though, at the forthcoming General Synod, it seems likely that the way will be opened for women to be made deacons, it might seem that there is little to encourage the woman who feels God has called her to ministry and who looks for a sphere of work which will give full scope for service."

Editorial

Bp Jenkins Resurrection

The implications of the utterances of the Bishop of Durham should not be lost on the Anglican Church. In England, recent statistics have pointed to a decline of membership country-wide: the Reverend David Holloway, vicar of Jesmond, Newcastle-upon-Tyne, has been right to point to the correlation between clear and sound Christian beliefs and a strong church. It is not that we should simply espouse clear and articulate belief for the sake of the church growth but rather that if "belief" is consistent with the traditions of the apostles, then we have sound foundations and can expect that God in his mercy will continue to add to his church.

Any careful reading of Paul's letters will reveal that the lynch-pin of Pauline theology is the death and resurrection of Jesus. The content of the sermon in Acts 17 is authenticated by the resurrection of Jesus: the preaching of the Gospel is validated by the reality of Jesus' resurrection (so 1 Corinthians 15). Yet the resurrection is the very area where the Bishop of Durham has cast doubt.

Not that we should deny that the Bishop of Durham has attempted to grapple with the New Testament: he has. But his conclusions, let alone his methodology, are unconvincing.

To be fair to the Bishop, he has attempted to interpret the New Testament without the use of a pen-knife to cut out the 'awkward' supernatural elements. But he is a product of late twentieth century liberalism. Treating much of the material in the gospels as 'stories', he understands that they convey in symbolic form the reflections of the disciples on the Jesus event. The stories tell us more about the faith of the disciples than they reveal about Jesus. The resurrection of Jesus does not happen literally: his body did not physically rise from the grave, urges Bishop Jenkins in a highly sophisticated theological argument.

From the inception of the apostolic preaching there have always been those who have attempted to twist or re-interpret the gospel statement. It has always been an important task of the 'apostolic' church to discern the distortions, to point them out and to defend the truth. Paul, for example, devotes a good part of his letters to dealing with those who were weakening the gospel and who were, in the final analysis, preaching 'no gospel'. We must continue, in this day and age, to be on the alert and be equipped to handle theological distortion. It is encouraging therefore to find that Dr. Murray Harris, Warden of Tyndale House in Cambridge has written a booklet entitled **Easter in Durham**. In a fair and considered way (and much writing on Bishop Jenkins has not reflected this), Dr. Harris has researched the Bishop's own writings and made a careful review of them. Harris points out five key ideas that are central to Jenkins' view of the resurrection:

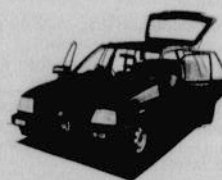
1. The "livingness" of Jesus was the continuation of the pattern and purpose of his life in the experience of his followers. The resurrection is not to be identified with a single event that occurred on Easter morning.

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TEACHER — 1986

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Lesley Hicks

Making sense of guidance

In last issue's column, I mentioned my interest in and commitment to the work of the Overseas Missionary Fellowship, and that our church is linked to a particular OMF missionary. Carolyn Blomfield is a nurse at Saiburi Hospital in South Thailand. Her humorous, informative newsletters, illustrated with excellent cartoon-style drawings, are always a delight to receive. I have the privilege of distributing them to the members of our congregation on her list of correspondents and prayer partners.

Last Christmas she sent us a copy of **When God Guides** (OMF Living Testimonies Series, 1984), which included a segment she had written. It was a gift — I had therefore no obligation to review it! However, another Church Record reviewer did so, and gave it quite a drubbing. Tastes and judgements differ, of course. I read it when I received it, and thought it could be a most helpful book, especially to young Christians. I am prompted to write about it after all reading another book about guidance and the missionary call, John Pollock's **The Cambridge Seven**, a revised centenary re-issue of a book which originally appeared in 1955 (OMF and Marshalls, 1985).

Enthusiasm in 1885

It tells the story of the seven outstanding young Cambridge graduates, including the great cricketer C. T. Studd, who responded to the call sounded out by Hudson Taylor and set off for China's inland in 1885. Those were heady days of high missionary enthusiasm. As Pollock writes, "Any account of God's working on the human soul is timeless, but the Cambridge Seven provides particular evidence about growth in grace and on God's calling to full-time service.



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Furthermore, the events of 1885 had a formative influence on the history of missions, and of Christian work in universities throughout the world." (P.10)

The Cambridge Seven were all men, all English, and were wealthy and privileged. That made the scale of their sacrifice all the more impressive, but their story is probably more of historical interest than one with which modern young readers would identify. **When God Guides**, however, is obviously contemporary and relevant. The question of whether and how God guides has to be considered afresh by every new Christian who sincerely wants to know God's purposes for his or her life — and not just His general purposes, but also His special leading for the individual.

Unsettling the settled

To dislodge people from their own country and culture and language in an era requires powerful incentives. Starvation, war or persecution may drive them; or, as with the Cambridge Seven and most who write in **When God Guides**, awareness of God's commandments, plus conviction of special guidance, as varied in its manifestations as the varied occupations and nationalities of the missionaries concerned.

Although the book deals to a large extent with the ways God led young men and women to missionary service with OMF, it deals with many other decision-making situations — from finding a husband to buying a horse! The principles are valid, it seems to me, to anyone seeking to make a decision wisely and in line with the will of God.

The key to the book is Denis Lane's introduction. He is at present the Mission's Director for Home Ministries in England, having served in Malaysia and Singapore. He writes: "My job . . . is to draw out the principles which have operated through the ages in God's dealings with men and women. The rest of the book simply confirms that those principles are still alive and working today, just as God is still alive and working today."

Guiding principles

From the story in Acts of Peter's call to preach the Gospel to the gentle Cornelius, Lane lists ten principles of guidance which I think are worth repeating here: 1) Be prayerful. 2) Let God remove your prejudices. 3) Appreciate the value of timing and circumstances. 4) Learn to recognize the voice of the Spirit. 5) Move by faith. 6) Involve others in your guidance. 7) Be able to explain your sense of leading responsibly. 8) Listen to the relevant testimony of others. 9) Follow through on guidance received. 10) Act in accordance with the Word of God.

Each principle, then, is illustrated in a number of testimonies, some only very brief, some of chapter length. It is an interesting and readable way of teaching about guidance, especially for those many readers who would find the usual book reviewed in these pages too heavy. Lane writes that it is part of our spiritual education to learn to steer a course between "the rationalistic unbelief that decries any inner voice of God speaking to our souls, and the emotionally heated subjectivism that lives in a constant state of tension waiting for the next inner voice." (P.11-12) This book could well contribute to that spiritual education, by showing guidance clothed in flesh and blood.

Philosophy Professor to give Perry Lecture

Professor Max Charlesworth, Professor of Philosophy at Deakin University, will give the 1985 Bishop Perry Memorial Lecture on the topic "Christians and Politics: between Liberation Theology and Keeping to the Vestry".

The Lecture will be held on Thursday September 19, 1985 at 8.00 p.m. in St. James' Conference Centre, Batman Street, West Melbourne.

Respondents to Professor Charlesworth will be Mr. Jonathan King, historian and author, and former politics lecturer at Melbourne University; and the Rev. Alan Nichols, Executive Director of the Mission of St. James and St. John. Chairing the evening will be Miss Barbara Darling, lecturer in Church History, Ridley Theological College, Melbourne.

Professor Charlesworth, a practising Catholic, has become well known for television debates on ethics and society. Jonathan King is known for his book "Waltzing Materialism" and has been

recently involved in making film documentaries for O/SBS and for the Bicentennial.

The Lecture is open to the public. A \$2.00 charge will cover costs and supper. The Lecture and responses will be published after the event.

The first Bishop Perry Memorial Lecture was given by Professor Ken Cable of Sydney University in 1983. The Lecture is jointly sponsored by St. James Old Cathedral — where Bishop Charles Perry ministered — and the Evangelical Fellowship in the Anglican Communion (Victoria).

The Rev. Alan Nichols announcing the Lecture said: "A psychological tug of war is going on within all Churches in Australia about whether Christians should be actively engaged in politics, and if they should, how they should do it. Professor Charlesworth will help us explore these choices."

"Christian" Australia biblically impoverished

The greatest problem that affluent, employed, healthy Australians have is that they regard Christianity as a matter of good manners and proper behaviour.

They can be "Christian" simply when they stand up when a lady wants to get on public transport and because they fiddle their tax returns too much.

So says the Reverend Gordon Moyes, of Wesley Central Theatres, yesterday (Sunday, July 28) launched a corrective attack on Australia for its disregard of the Bible. He was speaking at the Lyceum Theatre, Sydney, where he chaired the Bible Society in Australia's 12th annual Olivier Beguin Memorial Lecture.

"The sort of civil religion which holds that decent behaviour is the requirement of being Christian is the most difficult strong hold of paganism that needs to be penetrated with the Gospel," Mr. Moyes said.

"That is precisely where the Scriptures prick our pretensions and hold up a mirror so that we see ourselves as we really are beneath our mask of decency.

"The Scriptures reveal us as we are and as we ought to be, and show us how in Christ Jesus our lives can be changed and renewed."

Mr. Moyes said that, while the secular society rejects the relevancy of Scriptures, those that use them discover that they are incredibly alive.

"The Bible, when read, meditated upon, and actualised, begins to throb with remarkable power and conviction," Mr. Moyes said.

"The problem is not that the Scriptures are incredible, but that they refuse to be irrelevant."

Colleges have a future

Mr. Justice Samuels looks forward

At a dinner held in New College to celebrate the 25th anniversary of the incorporation of the New University Colleges Council, the Archbishop of Sydney, Donald Robinson, and the chancellor of the University of New South Wales, Mr. Justice Gordon Samuels, both looked forward to a bright and vigorous future for church colleges in Australian universities.

The New University Colleges Council had founded New College at the University of New South Wales and Robert Menzies at Macquarie University. The two universities were represented at the dinner by the chancellor of Macquarie University, Mr. Justice Michael Kirby and Mr. Justice Gordon Samuels.

Mr. Justice Gordon Samuels said that often a scrupulous deference to neutrality in colleges may lead to a muted

Australian society, however, continues to look at them as irrelevant, he said.

Mr. Moyes also pointed to the lack of a Christian spiritual foundation in our education system: "The secular humanist divorces soul and mind, hence education proceeds in a moral vacuum," he said.



"There are no moral mores, or spiritual aspects to be considered. Yet not to commit yourself to a spiritual viewpoint is to commit yourself to a moral merry-go-round. The student who is not taught to stand for something falls for anything. You cannot divorce moral values and education.

"To educate a person without a moral viewpoint is to create a social menace.

"The most helpful thing any Christian church can do is to help a lost and despairing generation discover that the Word of God abides for ever and is real, reliable, and relevant to the personal situation."

expression of moral points of view. This might well risk a loss of liberties in society where clear moral and religious views were not put.

Archbishop Robinson, referring to a book by Bishop Lesslie Newbigin (The Other Side of 1984) declared that the church was invited to offer to people in our culture a way of understanding which gave a new starting point for exploring the mystery of human existence and for coping with its practical tasks in the domestic life of believers and the public life of citizens. Because colleges had historically shown themselves to be adaptable to change and a venerable part of church and university life, he said "I believe this is an invitation which our colleges must take up as genuine parts of our universities".

ADDRESSING THE NON-CHRISTIAN MIND WITH THE GOSPEL Part 3.

Presenting the Bible to the non-Christian

Michael Hill

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

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

In the first article in this series (ACR 17/6/85) it was suggested that life was all about personal relationships and that people were made for love-relationships or agape-relationships. Since people were made for love-relationships it was argued that we could use people's satisfaction or dissatisfaction with their personal relationships as a contact point for the gospel. Those enjoying good love-relationships could be pointed to the joys of a love-relationship with God. Those suffering in other types of relationships could be motivated by their dissatisfaction to think about love-relationships, especially a love-relationship with God.

In this article I propose to demonstrate two things. I propose to demonstrate that the Bible is all about love-relationships. Moreover, I propose to argue that if the story of the Bible is presented in terms of love-relationships it will have great appeal. People will begin to see in the Bible the very thing for which they were created.

Mining the insights and truths of the Bible is not easy. The message of the Bible can be distorted if some parts are emphasised and others ignored. Understanding the Bible requires integrating all the parts so that they form a meaningful whole. It is rather like putting together an identikit picture. Each part of the face looks different by itself. We can pick out individual parts that remind us of a familiar face but when we put them all together they are nothing like the face we are trying to image.

Understanding the Bible involves a two-way process. Starting with the parts we eventually come to an understanding of the whole. Arriving at a view of the whole allows re-assessment of the parts. The parts can be put in context. Parts out of context can assume a variety of meanings. Imagine the painting of the Mona Lisa with everything missing except the smile. How would we interpret it? Is it ironical or good humoured? One reason why the Mona Lisa is so puzzling is that it does not provide enough of the context to answer the question about why she is smiling. Has she just succeeded at some dastardly deed or is there a clown in front of her doing some tricks? If the context or surrounds were filled out then her smile would not be so puzzling.

"God's plan is for a community"

This two way process of understanding is never-ending. A better understanding of the parts generates a better understanding of the whole. The new understanding of the whole allows a better understanding of the parts and so on. One's understanding of the Bible can go on being refined indefinitely. To save the reader from the laborious process of building up an overview of the Bible let me present you with my own. It may not be as refined as others but it will help me establish my claim that the Bible is all about agape relationships. My overview of the Bible can be reduced to seven points.

Trinity

Many people reading the word "Trinity" will think of a popular movie of several years ago. The word actually refers to some teaching about God. The doctrine or teaching of the Trinity is about there being one God who is three Persons.

The Bible's starting-point and my starting-point for thinking about the world is the doctrine of the Trinity. This doctrine teaches us two things. Firstly, it teaches us that God is personal.

Secondly, it teaches us that God is relational. Let me explain what I mean. After reading the whole Bible it becomes apparent that there are three persons who occupy the central roles at various points in the story. One is God Himself addressed as Father. The second person is Jesus who is addressed as Son. The third is the person known as the Holy Spirit. These three are separate persons even though there is only one God. As persons they think and make judgements and decisions. It is on the basis of their thinking and consequent decision-making that they relate to one another. Because there are three persons God is relational. The three persons relate to one another in a special way. The Father loves the Son and the Son loves and obeys the Father. The Holy Spirit loves and serves both the Father and the Son.

During my time as a theological college student I was puzzled why the early church had spent so much time writing about the doctrine of the Trinity. I could not see it as terribly important because it didn't seem to be relevant to everyday life. Years of ministry has changed all that. The teaching about the Trinity is important because it gives us a clue to the shape and nature of reality. The reality that I experience day by day is made up of persons and relationships. Life without other persons is desperately lonely and meaningless. It is not just personal relationships which make life meaningful. Some kinds or relationships are extremely valuable while others are painful. Our friend John had personal relationships but found none of them terribly significant. Nevertheless, we shall see that life is all about personal relationships. They are the key to meaning.

Creation and its Purpose

If God is the Creator as the Bible teaches then He is of a different order to us mere mortals. He is uncreated and we are created. Just the concept of such a Being properly arouses awe and fear in us. Moreover, if God is the Creator then our relationship to Him is one of grace. Since none of us creatures were around when God started the process which ended in our being we were never in a position to earn or deserve our existence. It is a gift of God, given on the basis of God's love for us. Whether we live ten years or one hundred years, from God's point of view, we can never say we have earned or deserved it. All we enjoy is the result of God's goodwill and favour.

Love or agape (we can use these two words interchangeably now) is a way of acting that is brought about by a decision to do good to another no matter what they do to you. God created out of love. He wanted people to enjoy life, especially love-relationships. This much is clear from Jesus' summary of the Law or Torah (God's fatherly instruction) found in Matthew 22:34-40. Sharing in love-relationships with God and our fellow-man is God's purpose for all people.

The early parts of the Bible make it clear that mankind (male and female together) is made in the image of God. An indirect consequence of this fact is that people are relational and personal. They were created to be like God in that they, too, would share in love-relationships. Love of God and love of neighbour express themselves in different ways. If a person loves God it is impossible for them to do good for God. There is nothing that God lacks that His creatures might provide. Obedience is the only expression of love toward God. Jesus said those who loved Him would keep His commandments. Since God only commands what is good for His creatures obedience is not a hard thing.

Love of neighbour involves doing good for our neighbour. What is good for our neighbour depends upon our

neighbour's nature or constitution and the conditions in which he or she is found. If a neighbour is hungry then food is good. If a neighbour is lonely then friendship is good. Jesus indicated (Matthew 7:12) that we would know what others needed or wanted because we felt these needs ourselves. Knowing the loving thing to do in most situations is not difficult. Above all our neighbours need agape-relationships — that is, relationships with others who are totally committed to them. God's commitment to all people is seen in creation. We shall see later it is also displayed in the cross of Jesus.

Creation Apparently Frustrated

In the first book of the Bible, Genesis, we read about the creation of mankind. Adam and Eve find themselves in an environment that can only be called good. They share a good relationship with God. Distrust creeps into this good relationship. Adam and Eve are led to believe that God does not really love them. They believe that God is not acting in their interests — for their good. God is holding back.

"Love-relationships . . . broken by distrust"

Distrust can fracture love-relationships. It should not be able to do so. If love is commitment to the other no matter what then the belief that a partner or friend is not totally committed to your good should not influence your commitment to them. Given our self-centredness distrust does shatter relationships. So it was with Adam and Eve. Moreover, distrust leads to disobedience. If we believe that God does not have our interests at heart then we will disobey His commands and ignore or reject His advice. Love-relationships are effectively broken by distrust. Adam and Eve could not receive the good God had prepared for them because they would not follow His advice. Missing out on the good things reinforced their belief that God was not good or trustworthy.

Adam and Eve's distrust had its consequences for others. It meant that their children did not live within a good relationship with God.

I knew a man who blamed his elder sister for one of the great calamities in his life. He no longer remained friends with his sister. While he did not teach his children to hate their aunty the man's actions meant that the children did not become friends with her. The man regularly took his children to visit other brothers and sisters (the children's aunts and uncles) but he never took them to visit his elder sister. The children soon learnt that this sister was not worth visiting. If she was worth visiting they thought their father would have made the effort.

So it was with Adam and Eve. They rejected a friendship with God. They rejected his advice and ignored him. Their children did not see God as worthy of friendship and devotion. They maintained the self-centred attitudes of their parents.

It was not long before this self-centred attitude had an effect on all human relationships. If one believes that they are worth more than others then they will not be committed to the good of others no matter what. They will only be committed to the good of others where it is in their own interests. The consequence of all this is obvious and by the end of Genesis chapter eleven we see mankind divided by geography and language. The picture is one of total disharmony.

Covenant

Some time ago the relationships in our family were deteriorating so my wife and I arranged a family conference one Sunday afternoon. We talked about the problems of tiredness and irritability, homework not done, and so on. To overcome the problems we stipulated certain rules or obligations. The children had to limit their TV watching to one half-hour each afternoon, homework had to be completed before other things could be done, and so on. There were various sanctions or penalties (e.g. loss of pocket-money) stipulated in case of failure. The children agreed and we drew up a list of their obligations. The lists were stuck behind their bedroom doors to remind them of their commitments. One should note that our agreement did not create or generate new relationships. It merely confirmed and regulated existing relationships by outlining obligations and sanctions.

After the breakdown of relationships described in the early part of Genesis we read of a series of covenants or agreements rather like the agreement with our children. God confirms and regulates relationships by covenants. The chief of these covenants is with His people Israel on Mount Sinai. The obligations arising from Israel's relationship with God are set forth as commandments and ordinances (Genesis chapters 19-23). It must be made clear that Israel did not owe these obligations to God because they entered into an agreement or covenant but they owed these obligations to God because of the relationship they shared with Him through creation. Creation established relationships of a certain kind and the covenants only give expression to the obligations which are part of that relationship.

It is because God graciously created us that we ought to love and obey Him. His commands are promises of our own good for He is committed to our good.

Covenant Failure

As one reads the historical books of the Old Testament one finds that the covenants were a failure. One can have laws and external sanctions to regulate broken relationships but, as St. Paul was to point out, there is something that the law cannot do. It cannot create right relationships. Right relationships come from inside — they are the result of commitment and love. This is a thing of the affections and will. External rules and penalties cannot create right attitudes even though they can modify behaviour.

The work of the Old Testament prophets can be understood against the background of covenant failure. The function of a prophet is to call the people

continued page 10

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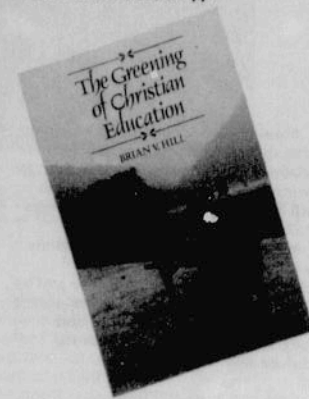
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THE GOOD READ

The Greening of Christian Education

Brian V. Hill, Lancer, 204 pp



There are not many good books on Christian Education. That makes this something of a vintage year. Already we have favorably reviewed *Making Adult Disciples* and *Values in Focus*. Now there is yet another Australian book to make its mark in this field. And it is superb!

Brian Hill is currently Professor of Education at Murdoch University in Western Australia. He writes, therefore, as one acknowledged in academic circles as a leading educational thinker. But he also writes in a deceptively simple style (he has obviously not lost the touch that made him such a popular I.S.C.F. staffworker in my student days). More importantly he writes as one for whom the Bible is basic and all his thinking and his ideas are shaped by God's Word. This is such a change when so much of what passes for Christian Education these days is based on secular theory with some Bible verses thrown in to give it a Christian tone. Brian Hill has done us a great service, first and foremost, in showing how to develop a truly Biblical approach to education.

Hill's work will not be popular with some for he takes to task the whole framework which masquerades as Christian Education (even questioning whether the term "education" can be used) and attacks some of the modern "gurus". For example, his assessment of John Westerhoff III is most perceptive and shows clearly the flaws in Westerhoff's model. It is this, however, that makes the book so valuable. It is high time someone questioned the current trends and Hill does it from such a sound Biblical base that it can only be helpful to those who will listen and rethink their educational philosophy.

The book is based on a course prepared for those who were entering ministry. The Course was given at the Baptist Theological College of Western Australia and this book really stands as an introductory text book for such courses as well as a good introduction for all educators who claim to be Christian. However, because of its background, the book has the greatest value for those engaged in parish education.

In the first section, *Teaching in Yesterday's Church*, Hill deals with the historical background to modern Christian education. He moves from the world of the Bible, through the Middle Ages and the Reformation to Industrial society and to a modern concept of education. The survey is masterly. I found that Hill's simple summary raised issues and answered questions about the problems of modern Christian Education in a way that no other reading or study has done. It is in this section that Hill has some important things to say about Sunday Schools and it is here that he gives us an excellent discussion of the various ideas of what is "Christian Education". After reading Hill I felt some sympathy with his questioning of the use of "education" and the need to define it more carefully but I felt even more concerned to seek a definition of "Christian" since much of what passes for Christian education is definitely not Biblical.

The second section, *Teaching in Today's Church*, looks at the whole question of what is involved in teaching especially in the Parish programme. On p.93 there is a simple diagram of the Curriculum process. I wish I had had such a summary when I first starting studying education! Into that Hill inserts some changes which come about as a result of the particular input of Biblical Christianity. The new diagram (p.100) forms the basis of following chapters where each step is dealt with in a detailed discussion. The way in which this is done makes it very easy to follow, step by step, the procedure which should govern what happens in Christian education programmes. The discussion is aided by charts, diagrams and questionnaires which the author has found helpful. The book even gets as basic as providing a suggested list of equipment necessary in a parish (p.169).

Hill includes material which usually is not seen as the province of the educator but which, as he shows, is important to the overall task. So, there is a section on hermeneutics. It is simple and brief but is very helpful in setting a framework for Bible teaching. There is also a final chapter headed "Guiding the Church's Teaching Programmes". If ever there was a topic of great importance it is this one. So much of what we now do is unco-

ordinated and, as a result, inefficient. The author discusses the organisation of the parish and the various models which exist and suggests what ought to be the way forward. He justifies this excursion beyond the usual boundaries of education discussions on p.198. His thinking is so clear and so thoroughly Biblical that no justification is necessary — even without it the chapter stands on its own as a helpful addition to the discussion on church leadership.

The book places heavy emphasis on the family as the source of Christian education. We need to be reminded of this. Hill says (p.146), "We have seen how firmly and unambiguously the Bible makes parents responsible to immerse their children in a knowledge and understanding of God's word. Nor is there any room to subject this principle to cultural transposition or to delegate the responsibility to the church or the school..." and this leads to his conclusion about learning environments (p.170), "The most heretical suggestion I could make, in the eyes of some Christians, but one consistent with the N.T., is, of course, that instead of trying to simulate family-style learning environments in churches, we should use the real thing and meet in homes. At least for small group activities, such learning environments cannot be bettered." This emphasis is most welcome and is basic to Hill's suggestions for our churches.

The great strength of Hill's ecclesiology is his concern to see each member of the congregation exercising his or her gifts to the best effect. This leads to suggestions that professional teachers ought NOT to be teaching Sunday School but ought to be spending their time enabling others to learn how to teach. He is particularly critical of the "one man band" type of ministry and makes some telling comments. For example, how many of us need to feel guilty when we read, "Hence lay preachers ought not to be viewed as emergency stop-gaps for the minister's crowded preaching schedule, but as necessary gift-sharers in the life of the congregation." (p.178).

It would be nice to be able to share other revealing insights and tell of discoveries made in reading the book but to do so would require too much space. This is a book that I wish had been available when I was beginning ministry. It will be an invaluable aid to me from now on and deserves to be read by all those who are involved in any form of Christian education.

Brian Hill's reputation through his other books and his journal articles is already high. This book will enhance it even further.

Buy it and study it!

D. Kirkaldy

Born Slaves

Clifford Pond
Evangelical Press 93pp. Pbk.



This book is right down my alley! A Readers' Digest version of Martin Luther! "Born Slaves" is actually an abridged, easy to read, for the Australian version of Martin Luther's "Bondage of the Will".

There will of course be those who will scoff; those who like to read Shakespeare in the original, the AV, 1662 and cover up the subtleties in foreign movies.

I was also delighted to find that his is the fifth in a series of abridged Great Christian Classics. A pity I didn't know about the Abridged Calvin's Institutes during one summer vacation while at Moore College! I could also have saved a heap of time earlier this year when I suicidally ploughed through "The Death of Death in the Death of Christ" by John Owen before passing it on to a theological student.

Recommended by a Martin Luther fan.
Stephen Miller

A Miracle of Love Full Pardon

World Home Bible League booklets

These two booklets from the WHBL are special occasion booklets. The first is for the new mum; the second is "a message of hope for those in prison".

Both have the same format. Each left hand page contains thoughts by the author set out in poetic style. The right hand page presents a scriptural (NIV) perspective.

Both are designed for easy reading and can be bought 10 at a time.

Curiously the prison booklet is written by a Christian whose prison record stretches back to before he hit double figures but the new mum booklet is written by Edwin, who sounds like a spectator to all the action!

Stephen Miller

Green Shoots in the Concrete

Dr. Bakke points visions for Church and Community

Christians — particularly evangelicals — tend to glamorize rural life. We produce calendars of rural scenes with texts on them, never photos of inner cities. Christians aim to leave cities for the country; some seeing cities as anti God.

We have to let go of that ideal and come to terms with handling city life and ministry.

Raymond Bakke of Chicago was in Sydney recently conducting an Urban Ministry Seminar, in which about 170 people participated. During his summer vacation he is visiting 20 cities in India, South East Asia, Africa, Europe and the U.K. to conduct other seminars. Church Record attended part of the conference and later interviewed Geoff Huard of St. Saviour's Redfern for his overall impressions.

The seminar was designed not for Dr. Bakke to lecture, but for members to discuss with each other their ideals for urban ministry, barriers to those ideals, and to visit workers in the new western regions and in the inner city from various denominations and para church groups. The western area field work was done before the conference. The aim was to expose participants to real life minister situations in Sydney, so that later discussions would be based on reality, not imagination. Delegates felt that his aspect of the conference was one of its most significant features, and many want to continue these visits. It opened up non-threatening networking, with possibilities of future support and encouragement.

Dr. Bakke emphasised that a lot is going on here — some very significant, though not in terms of numbers or renown and — that we need to analyse it to benefit from it.

During the conference, a book of essays on inner-city Sydney ministry was launched. Called 'Green Shoots in the Concrete' it is a joint publishing venture of the AIO and the Uniting Church Board of Mission.

In small groups, participants at one session discussed their dreams for urban ministry. These included forming networks, resourcing one another, training, listening to the community — and then deciding what to do in an area, integrating words and actions, seeing evangelism as lifestyle — including social action, forming strategies which include the church in the whole of life.

In the group in which ARC was placed, dreams included:

- that the churches consciously set aside time and energy to listen and learn from the community, and thus understand the directions they should be moving in.
- to find creative responses for unemployed people — to be able to address these people.
- to be compassionate, not condemning of those outside the church.
- to come to terms with society being multicultural.
- to mobilise people from highly to lowly resourced areas.

- to help not in a patronising way, but recognising mutual learning.
- to learn the language of the city — the vernacular — both in words and lifestyle.

Small groups discussions on barriers to these dreams included:

- fear of change — inertia
- individualism
- ministers' professionalism — not encouraging lay people, seeing training as irrelevant
- society as anti — authority
- multicultural nature of society
- the church's poor public image
- the class-bound nature of the church
- denominationalism
- lack or misuse of resources
- lack of unified vision
- forms of worship
- language
- dress
- church culture
- maintenance mentality — a lack of vision
- polarisation on theological and political issues, leading to division.



These same small groups at another session were sent to various spots around the city representing different aspects of city life, to pray for them. Parliament, the law courts, hospitals, banks and the commercial centre, Chinatown as representing ethnic groups, the Entertainment Centre, the docks, Police headquarters, schools, the media, industry, Hyde Park and the Hilton as representing visitors to the city, games arcades as representing the youth of the city.

These prayer walks fired some people's imaginations, lifting their vision of what God has called us to do in the city. It was a great encouragement to be God's people in the city and not be timid.

In his talks, Dr. Bakke showed people

how to get into a community when they first arrived — to build positive contacts, to talk to other ministers and key people on the area — the school headmaster, the hairdresser, the garage proprietor. He stressed the importance of finding out who the 'gatekeepers' of the community are — the natural leaders.

He suggested that the local church invite heads of local institutions to Sunday night meals with the congregation, so the congregation could know what is happening and pray about it. For example the matron of the hospital, the headmaster, aldermen, etc. This helps the congregation earth itself in the local community.

The potential in this is enormous — a very powerful tool to influence the area. We tend to see the Anglican church as a gathered community, asking people to come to us — to a service, a Bible study, etc. More would happen if the church saw itself on a 'go to them' basis.

Bakke saw all people as belonging to 4 worlds — biological (family), geographical, vocational and leisure. The church needs to reach them in all areas.

Finally, delegates were divided into regional groups to discuss what to do next. The 'Western Ribbon' group made a date to further discuss Bakke's ideas. The inner city south of Parramatta Road group decided to meet to pray regularly, to help each other in one area at a time, to list urban resources, to continue field visits, to help combined services, to help each other understand the city better, to have mailing list, and discuss radical restructuring of their ministry.

One evening Dr. Bakke took us through his favorite photos in his family album. These were glimpses at various Biblical figures in ministry.

• Abraham praying for Sodom and Gomorrah in Gen. 18-19. Negotiating with God to save a place, although he knew redemption was to come through his promised son.

• Daniel in Babylon, taken to a new culture, where he rejected the King's lifestyle, but mastered his knowledge.

he had to sort through the cultural issues of his faith.

• Moses grew up bicultural, had a classical education in the wilderness, and formed a new culture with mud and brick workers.

• Nehemiah — a North Shore type who took leave of absence to rebuild Jerusalem, bringing his resources and amazing sensitivity. When people didn't want to live there, he asked 1 person in 10 to do so by casting lots. None would want to live in some parts of Sydney — but we could set apart some to do so.

• Jeremiah's letter in ch 29 to the exiles on Babylon — 'God has sent you... put down roots... seek the shalom of the city, pray for its welfare.' We should read 'Sydney' for 'Babylon' in that.

• Isaiah's vision of the future city God will build, in ch 65.

• Jesus in Matthew 9 was visiting the towns of Galilee when he spoke of the harvest = not about far off places, but the community of his own day and location. Every local church has a responsibility to seek unreached people. But today the ends of the earth are in Sydney.

• The 4 portraits in Mark 4-5: Jesus stopping the storm on the lake and the war int he disturbed mind. Jesus and the 2 daughters, one living and one dying for 12 years: the issue of pastoral priorities in which the old woman holds up Jesus which costs the rich man's daughter's life. Both are healed.

• Jesus in John's gospel — treating people differently according to their need. For example, Nicodemus the upper class pharisee in ch 3 and the social outcast mixed racial women in ch 4 — one at night, one in the day; one inside, one out.

• the letter to Philemon about the urban prodigal Onesimus, sending him back as a brother. v15: taken for a little while so you could have him back forever. In the year 110AD there is a record of a letter sent to the pastor of Ephesus — named Onesimus.

CLASSIFIEDS

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Church Services

MELBOURNE: St. Jude's Carlton. Near city centre, cnr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.

COORPAROO: St. Stephen's, Brisbane, Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wannianassa Cnr. McBryde Cres and Laurens St. Services: 8.15 a.m. 10 a.m. and 7.30 p.m. All welcome. Rev. Paul Watkins.

SYDNEY: Holy Trinity (The Garrison) Church, Argyle Place, The Rocks, beside Harbour Bridge. Ministry to Ex. Service Assoc., Youth and Inner City. Sunday Services: 10.30 a.m. and 7.15 p.m. A.M.P.B. Third Sunday usually 1962. Colonial Church display and gallery. Weekend accommodation small groups CHURCH youth. Choirs free. BYO sleeping bags. Tel. (02) 27 2664.

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PART-TIME JOB WANTED: By hardworking Christian (over-50) university student to help pay for living expenses. Ring William 399 5357.

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Book Wanted. "A New Prayer Book" OUP 1923, 3 small vols, foreword William Temple. High price offered. J. Bunyan, PO Box 9, Chester Hill 2162.

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Presenting the Bible continued

back to the terms of the covenant. They remind people of their obligations before God and of the consequence of disobedience. Because they speak to disobedient people they often predict future punishment and disaster, but this is not their main function.

Prophets like Hosea tell of the steadfast love of God in an attempt to evoke a response of love. On the whole people of Israel are not faithful to God. They do not share an agape-relationship with him.

Christ

How could God restore right relationships with mankind? What would be necessary to create genuine agape-relationships? Two things seem to be blocking proper relationships. The first is that people distrust God. They do not believe that God is totally for them. The second is the offence which people have caused God. This offence will have to be removed.

The first problem is to convince people that God is totally committed to them in love. If we were wanting proof of someone's commitment to us then we could think of situations where that commitment (or lack of it) could be demonstrated. Generally speaking if someone were to lose their life on behalf of a friend then their commitment would be demonstrated for in such a situation

there is no gain for the person sacrificing their life. Of course we can think of cases where people might die to gain a good reputation and not in the interest of their friends if a good reputation were important enough to them. Nevertheless, we would agree that someone loved another truly if they gave up the most valuable thing that they had (be it life, health, or possessions) in the interest of the friend.

I have been arguing that the most valuable thing in life is agape-relationships or friendships. Jesus, the Son, had an agape-relationship with the Father from eternity. Jesus chose to surrender this relationship in the interest of mankind. He did this on the cross. The cross was not just a place of physical suffering, although it was at least that. The real pain on the cross came from the breaking of Jesus' love-relationships with his Father. That's why he cries out, "My God, my God, why have you forsaken me!"

It is difficult to understand just what the cross meant to Jesus. It is difficult to envisage and indwell the situation in which Jesus found himself. We all have experiences which reflect to a small degree the experiences of Jesus at this point. I remember as a young child growing up in the warmth of a loving family how one night I woke up to find no one at home. I was overcome by a

sense of abandonment — a sense that all those family ties and relationships had been broken. Perhaps a better parallel is found in the death of a loved one. Those who have shared an agape-relationship with their marriage partner and have lost their partner will know of the pain of a broken agape-relationship. You can see it reflected in the face of people at funerals.

Our agape-relationships are partial and imperfect. We cannot tell, at the moment, the extent of Jesus' suffering since we cannot know the depth of His love for the Father. All we know is that there cannot be a greater suffering.

The wonderful thing about this suffering, if there can be anything wonderful about suffering, is that it was for mankind. Jesus accepted the greatest possible pain for us. He suffered a broken agape-relationship. He did not deserve to suffer this for he had done nothing to break His relationship with the Father. All of mankind deserved to suffer in this way for they had broken their agape-relationship with God. It would have been the natural and moral consequences of their actions. Jesus took the consequence of mankind's wrong attitude upon Himself. This means the second problem mentioned above is also dealt with by the one action of Jesus on the cross. There is now nothing blocking a right relationship with God.

More than this, Jesus has provided the motive for committing ourselves to God. Love evokes love. Understanding what Jesus had done and understanding the motive behind it (the love of God) we have good reason to give ourselves utterly to Him.

Creation Restored

God intended that all men and women should enjoy agape-relationships with Him and with one another. The preaching of the gospel — the goodnews about Christ — invites men and women to share an agape-relationship with God through Jesus. It does more than invite it evokes a response of love. Between the resurrection of Christ and His return the gospel is proclaimed and men and women are called into right relationships with God (and consequently with others). As this happens God's intention and plan is being fulfilled. In the end Jesus will return and God's plan will come to completion.

God's plan is not that millions of individuals will enjoy agape-relationships with Him alone. His plan is for a kingdom or community. While it is a future reality we can have a foretaste of it now as we share right relationships with God through Jesus and share agape-relationships (no matter how imperfect they be) with other Christians here and now.