

ABM Chairman Inducted

The Rt. Rev. Kenneth Mason was inducted as Chairman of the Australian Board of Missions at a special service at St. Andrew's Cathedral on Tuesday, 25 October.

More than 200 people attended the service. The Anglican Primate, Sir John Grindrod, gave the address.

Archbishop Donald Robinson gave the official welcome to the ABM gathering in the Chapter House after the service.

Bishop Mason is a member of the

Standing Committee of General Synod. He is the General Synod representative to the Christian Conference of Asia and to the Council of the Church of East Asia. He is Superior of the Oratory of the Good Shepherd and Bishop Protector of the Australian New Zealand Province of the Franciscans.

He was appointed to the position of chairman of ABM on 12 April, 1983. His induction was arranged to coincide with the October meeting of the ABM executive.

Continued from page 1.

rebuff accusations of politicization with a scoff and a yawn. We've heard it all before."

"To those of you who have this view, and I agree initially it is not an unnatural one, I should like to set a reading exercise. Read a year of issues of the journal of the New South Wales Teachers Federation. Read a year of issues of the official journal of the Australian Teachers Federation. Read *Tribune*. Read the *Journal for the Philosophy of Education*, an international journal based in Britain. Two messages will be clear. In between the predictable industrial concerns, bread and butter issues, academic questions, and so on, it will be clear that (i) the classroom must become the instrument where social egalitarianism is achieved, and (ii) the classroom must become the instrument whereby unilateral nuclear disarmament by the west, and the immorality of the American alliance, are established as conventional wisdom in the next generation."

"Now of course I am not saying that these views, themselves open to a range of interpretations, represent a majority view among teachers, even state school teachers — they probably do not. But they do represent the view of the minority of teacher-unionists who are politically active, and who in many cases subordinate their teaching role to their political mission. Moreover such views are not alien to the thinking of a minority of educational bureaucrats and administrators, and could actually be a majority view among academic educationists. (It would be, by a small margin, a majority view among those academic educationists of my acquaintance.)"

Professor Chipman also hit out concerning the current anti-sexist drive in schools. He said "A special aspect of the present fanatical egalitarianism is the anti-sexist drive currently sweeping public

school education. Yet if we look at the present campaigns to combat sexism in schools, both here and overseas, very little energy is being expended on finding ways of encouraging more girls into maths and science, or on finding improved teaching techniques so that more of them will feel at home in these areas. Instead, the energy is being expended on such trivia as going through school libraries to cull sexist books (which, in Northern Tasmania, has led to the Bible, *Born Free*, and *Snow White* being removed from the shelves), to rewriting textbooks with reverse role models (female doctors and male nurses, for example). State schools are increasingly being used for social reconstruction of gender, the most blatant cases being those within the ACT Schools Authority domain."

Professor Chipman also criticised the introduction of so-called "Peace Kits" into schools. He said: "Today there is something of the same mocking disbelief when one tells people that the introduction and embedding ultimately in the mainstream of the curriculum of *Peace Studies* has possibly displaced radical egalitarianism as the number one objective of the dominant left factions within the education industry, and especially the left wing teacher unions. Needless to say *Peace education* is high on the agenda of the Australian Peace Movement, which is predominantly pro-Soviet (see the current October 1983 issue of *Quadrant*, and the article in *Quadrant* 1982 referred to therein, for documentation and the naming of organizations, and their pedigrees) and in large measure overlaps in personal with the radical left of the teacher union."

In conclusion Professor Chipman posed this question "Perhaps the old hackneyed and generally discarded question 'Who runs the country?' could be resurrected for the next election as 'Who runs the state schools?'"

MAINLY ABOUT PEOPLE

DIOCESE OF ROCKHAMPTON

Rev. T. Rogers will retire as Rector of Keppel on 8th January, 1984.

Rev. D. Vanderwolf is now Rector of the Dawson Valley.

Rev. R. Bowie is now Rector of Clermont and Capella.

DIOCESE OF WILLOCHRA

Rev. M. Sibly was commissioned at Yorketown on September 13.

Rev. P. Williams, formerly of Maitland parish is now in Adelaide Diocese as Rector of Darlington with a half time chaplaincy at the Flinders Medical Centre.

DIOCESE OF ADELAIDE

The Rev. L. E. Sutcliffe has accepted the cure of souls of St. Margaret's, Woodville from the beginning of February, 1984.

The Rev. G. W. Hillman has tendered his resignation as Rector of St. Francis of Assisi, Edwardstown with St. Dunstan's, Ascot Park as from 31 December, 1983. He has accepted an appointment at St. John's Grammar School, Belair.

The Rev. L. Willington has accepted the living of the Parish of Edwardstown with Ascot Park from 26 January, 1984.

DIOCESE OF SYDNEY

The Rev. Graeme Begbie will resign from St. Matthew's Ashbury as from January, 1984 to become rector to New Housing Area, All Saint's, Tregear, mid-January.

OBITUARY: Prof. E. M. Blacklock

The death has occurred at his home in Auckland, New Zealand, of Professor E. M. Blacklock, O.B.E., a world renowned scholar and author. He was eighty.

Edward Musgrave Blacklock was Emeritus Professor of Classics at Auckland University. He lectured there in classics and ancient history, before his retirement in 1968, for forty-two years, during half of which time he occupied the Chair.

Born in Birmingham, England, on 6th July 1903, he migrated with his parents to New Zealand at the age of six, and was educated at Auckland Grammar School and Auckland University, where he gained an M.A. in both French and Latin and a Litt. D. for his book, *The Male Characters of Euripides*.

He was formerly on the Board of the Auckland Grammar School, and a member of the Academic and Entrance Boards of the University of N.Z., the State Literary Fund Advisory Committee, and the Senate of the University of N.Z.; he was the first Public Orator of the University in Auckland, a post he held for ten years. He was a past President of the N.Z. Baptist Union, and also of the Bible College of N.Z., where he continued to lecture until his recent illness; he also had close links

DIOCESE OF MELBOURNE

Appointments:

LAITY, Ronald J. R. From Permission to Officiate, Diocese of Melbourne, to Priest-in-Charge (under the direction of the Regional Bishop) of S. Thomas' Winchelsea. Commissioning by Bishop David Penman on Sunday, 13th November at 2.30 p.m.

LANGMEAD, Howard H. From assistant curate at S. Matthew's Glenroy to Priest-in-Charge (under the direction of the Regional Bishop) of the parish of Corio. Commissioning by Bishop David Penman on Tuesday, 7th February, 1984, at 8.00 p.m.

SOMERVILLE, Francis M. From Permission to Officiate Diocese of Melbourne to Assistant Curate within the Department of Industrial Mission from 1st October, 1983.

WIGGINS, Leslie J. Appointed part-time Priest-in-Charge of the parish of Queenscliff — but remaining part-time with the Anglican Boys' Society. To be commissioned by Bishop David Penman on Sunday, 27th November at 5.00 p.m.

Reception:

COTIGAN, Gerard Francis, Received as a Deacon into the Anglican Church of Australia by Archbishop R. W. Dann on 9th October, 1983. To serve as assistant curate at S. Stephen's Richmond.

Canon of S. Paul's Cathedral:
PIDGEON, Richard H. Elected as Canon of S. Paul's Cathedral Melbourne.

with the Bible Society and Scripture Union.

A prolific writer, especially since his retirement, Professor Blacklock was the author of about eighty books, some of which are still awaiting publication; among these is a new translation of *The Confessions of Saint Augustine*, which will be released shortly by Hodder and Stoughton. His writings ranged from Greek and Roman studies and archaeology to Biblical commentary and exegesis. He was a consulting editor for the New International Version of the Bible. One of his most widely read books is *Kathleen, The Record of a Sorrow*, a short diary he wrote on losing his wife after forty-nine years of marriage.

He was a regular contributor of *Classical Philology* (Chicago) and *Greece and Rome* (Oxford), as well as to other classical and also religious publications. He was a freelance journalist, and over many years wrote leading articles for the *New Zealand Herald*, which paper ran his weekly *Grammaticus* column continuously for over forty-three years until the time of his death.

Professor Blacklock was a lay preacher in various denominations, speaking in churches on four continents, including Australia. He last visited Sydney in August 1982 and has been featured this year in A.B.C. broadcasts.

The Australian



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"Ecumenism set back 500 Years"

A Roman Catholic attending a Reformation Rally in Sydney last Friday told one of the organisers that the evening had set ecumenism back 500 years. The Rally was organised by the Anglican Church League to commemorate the 500th Anniversary of Luther's birth and was held in the Chapter House at St. Andrew's Cathedral.

More than 300 people packed into the hall to hear Rev. Dr. Peter Jensen and Archbishop Sir Marcus Loane deliver the two addresses.

The evening was chaired by the Archbishop of Sydney. In his opening remarks Archbishop Robinson commented that Reformation Rallies had been an annual event in the Diocese from 1929 until the mid sixties. They began in October 1929 to commemorate the 400th Anniversary of Luther at the Diet of Speyer. The Rallies were organised by the Anglican Church League, the Australian Church Record and the Evangelical Trust. They were discontinued in the 60's the Archbishop said because of a loss of nerve.

The Anglican Church League Chairman, Mr. John Foxton, announced that the A.C.L. was hoping to make the Reformation Rally an annual event again.

Luther for Today

Dr. Peter Jensen spoke on the topic "Luther for Today". Asking whether Luther was an angel or a devil, a polarisation which occurred through history, Dr. Jensen suggested that there were more books about Luther than about any other figure except Jesus.

He maintained that the ministry of Luther was chiefly about the quieting of consciences in an age when the Church



SIR MARCUS LOANE

stood in the way of the gospel that brings peace. Taking as his theme "Assurance" Dr. Jensen proceeded to discuss Luther's longing for assurance — a longing that led to his rediscovery of the Biblical Principles of Christ Alone, Scripture Alone, Grace Alone and Faith Alone. These principles formed the basis of the revolution that the Reformation brought to the 16th Century world.

Speaking to the Church today Dr.



DONALD ROBINSON

Jensen said that, "we must not forget our controversy with Rome." He added that there is still, "a vast gulf between Catholicism and the Evangelical gospel — if it is to be bridged then it must be by the rediscovery of the Gospel Luther found." He continued, "Our Church must stand beneath the Scripture and be prepared to be reformed in accordance with the Scriptures and the Gospel of Jesus Christ."

An edited version of Dr. Jensen's address is on page 3.

The English Reformation

Archbishop Sir Marcus Loane began his address with some reminiscences. He first attended the Reformation Rally of 1933 and said he vividly recollected the address in 1936 by T. C. Hammond on "A Monk's Message to Modern Man."

Archbishop Loane's address was entitled "Our Primary Debt to the English Reformation". He summed his address with the statement "That debt was the recovery of an open Bible in the hands and in the language of the common people."

Describing the Bible as a closed book for all but a few he told of the history of the translation of the Scriptures into English — the work of Wycliffe, Tyndale, Coverdale and Rogers.

Archbishop Loane then suggested that this opening up of God's Word to the people of England had three important consequences. The first was that it led to recovery of sound doctrine — especially justification by faith. The Lord's Supper was the area in which the Reformers hammered out the truth. They were particularly concerned to show that the Mass and Transubstantiation were heresies. In a strong statement Archbishop Loane said of some Churchmen today, "Those who would

Continued back page

Economic policy and christian responsibility

Sir Harold Knight, former chairman and governor of the Reserve Bank of Australia, spoke at a breakfast for the lawyers' christian fellowship in Sydney.

What kind of world is it in which a christian exercises his responsibility? Firstly in Genesis God saw that creation was good, man was in His garden to work it and to keep it. Man should work in a perfect world to provide income to meet his needs and to keep the garden in decent order — this is a nice balance between the greenies and the developers. Then came the fall and evil entered the garden, and in labour an element of arduousness was added, so that work became part good, part evil. There was deep satisfaction as well as weariness in doing the job, both being parts of God's plan in a part good/part bad world.

Jesus used the parable of the owner with a field of wheat in which an enemy planted weeds. The wheat represented the children of the Kingdom and the weeds the children of evil. He said they should be let to both grow to harvest. We see in this world growth, life and vitality both in good and in evil, we are to foster the growth of the kingdom of good, but need to keep an earthly realism that evil is with us to the end of the age.

How shall we be wheat? When I became a christian in 1937, I was convinced that the creator was deeply concerned with all parts of his creation and all individuals in it and is wholly for our highest well being. Through Christ I experienced forgiveness and the companionship of the Creator. I was placed by God in a marred garden but conscious of His commission and the indefinite future of both good and evil growth. This is our Father's world and He is still on the throne. But God's total

sovereignty does not cancel our call to be diligent workers in that garden.

Economic Policy:

There are two extremes to avoid. No one should be totally uncaring. We need to have the understanding and concern. On the other extreme it is wrong to take the woes of the world on to your own shoulders. There is a limit that one person can take on. We should not say the government should do this or that — it is not that simple and it is foolish to say that. The christian has a vocation and contribution to make. There are many of our community who love money and fame to excess. All these desires apply a negative attitude to others. The christian only seeks the good of others and a contribution to the community. For a future economic minister, if one was in this group, I would encourage him to draw on the widest sources of counsel that he can. For us who will not become that, I encourage to work and tend the garden diligently and contribute to the best of our ability to the community. We cannot carry the wage of guilt in areas outside of our ability — it is too great to bear. In all this I have given a heavy dose of pragmatism.

"Doesn't our economic policy depend on our political philosophy?"

Perfectly correct. The political philosophy is really the nature of our view of the social framework. If there was a perfect world there would be no need for that connection but here there is. On the other hand if you look at organisations such as Mission-beat, they

just do the work that they think needs doing, with no social philosophy or political bias. There is a wide range of views amongst christians and we must be aware of the others and respect them for those political views. We must expect God to raise christians in all political parties. Diversity is acceptable in the kingdom of God. Jesus did not ask his followers to turn their coats — they were just called as they were.

INSIDE

"Luther for Today" ... Page 3

Marriage Contract ... Page 6

University Interview ... Page 7

Shanghai Churches opening ... Page 8

Book Reviews ... Page 10

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AUSTRALIAN CHURCH RECORD, OCTOBER 31, 1983 — 1

Wanted: new subscribers

For 103 years the Australian Church Record has served the Australian Church as an independent, provocative, evangelical voice.

Currently we are seeking to expand the paper to twelve pages as often as possible. This will not only enable us to include more information and articles but also to improve the layout and make it much more attractive. To do this we need to increase either our

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Rebuilding Ugandan Culture



In 1979 the famine in Uganda attracted world press coverage. The problems were compounded in the Karamoja region by raiders, who, armed with the munitions left by Amin's fleeing troops, wiped out many village men and took their cattle, the only currency the people had to trade for food. The crisis is out of the news but not yet over according to Shaun Walsh, the Director of the Ugandan operations of International Christian Aid (known as I CARE in Australia). Shaun spoke to ACR about their reconstruction of the Karamojong area, the rebuilding of a culture, the reestablishment of a future for many.

Shaun Walsh: Just before the 1979 famine got into the world press the Ugandan Government approached ICA and asked if we could start a work there. We looked at the situation and saw a real need — a lot of starvation, a lot of suffering indeed — so we agreed to come in. We were one of the early ones to start pouring immediate food aid in, 100 tons per



Mobile Medical Clinic which can service up to 150 patients per day.

month in fact, one third of all that went into the Karamoja region.

ACR: What have been the developments since then?

Widow's Settlement

SW: Since then we have developed an education programme — we now support 23 schools, and a medical programme including simple hygiene. A lot of young babies used to die for they cut the umbilical cord with a spear or sharp rock and so infection would kill them. Simple hygiene classes save a lot of suffering.

We also have a resettlement programme. We have three resettlements including a widows' settlement. During the famine a lot of the men died, then a lot of young men died in the cattle raiding between the tribes. So Karamoja has the highest ratio of widows than any part of Uganda. Normally they would have been cared for by the community but the whole system was smashed completely, even the elders and chiefs system, so we have had to look after them. We have 80 widows in four camps, each with their children, who we've helped establish as a community teaching them farming skills.

ACR: Are the people in the resettlement scheme locals or refugees from elsewhere?

SW: They are all local Karamojongs. One

of the biggest disasters that intensified the famine was the collapse of Amin's regime. In this area was one of the biggest arsenals, and when his troops fled the locals broke in. So instead of going cattle raiding with spears they now had machine guns. The tribe with the largest guns had the most cattle. South Karamoja consequently got robbed of nearly all their cattle. That helped make the famine worse because they didn't have anything to exchange for food anymore. The resettlement is of these people who had left. Their culture used to be one of cattle not farming. Our agreement with the government is to take them back to their homeland and give them all they need to build their own house on 4 acres, (the government gave us thousands of acres for this scheme), and we teach them to farm. This way they have a hope of being self sufficient. It is teaching them a new culture basically, a real challenge.

ACR: This project was to take five years from 1981, are you half way through now?

SW: If anything we are ahead. The five years was to see starvation and the medical needs met and start a development programme which we are well advanced on. There's no doubt about it, God has really blessed that programme. We have already settled the families; we have 23 schools and by December 1983 we will have 30 — that's reaching, 15,000 children all of whom would never have had an education before. When we leave there will be people trained to teach others so it won't all collapse, and we teach every necessary skill.

ACR: Is the ICA project a package deal, or is there one area that has a higher priority?

SW: It is a package deal but we emphasize education for it is there we can do the christian teaching. We have a 'Jesus film' that goes around the villages and a follow-up team who do a discipleship course but the main emphasis is on the children. In the schools we teach the christian aspect in all subjects. So they've got a real good basis on which to react instead of their culture of killing, cattle raiding etc. Hopefully this will permeate through the whole society that they reach.

Destruction of Culture

ACR: What do you say to the charge that such christian agencies destroy third world cultures and replace them with westernism?

SW: Their culture has already been destroyed. Their culture is cattle, they now have no cattle. If we go and say 'You should get more cattle' they'll just go and nick someone else's cattle. We are building from ruins. Starting from a christian aspect we are building

agriculture, there is no other avenue. There is either cattle, starvation or agriculture.

We emphasize that we have not changed their system as much as could have been done — for instance, their law and order through the elders. We work through these elders wherever we can.

ACR: What is the role of the local churches in your projects?

SW: We work closely with the Ugandan church. Within churches they have a lot of 'disabled and helpless' people. We supply food to these churches who distribute it to these people and we give Bibles as well.

ACR: What is the future of the Ugandan church today?

SW: The only way it will grow is if people go out and witness and disciple on a one to one basis — the same as for Australian churches. You can have a whole nation go to church and still be a terrible nation, but to have the people caring for the person sitting next to them — that is what ICA is trying to promote. It is all grass roots level. The future is about people getting to really care about the people next to them.

ACR: You have an evangelist attached to the team as well, what is his function?

SW: He goes to villages. His main emphasis is on discipleship. Evangelism is done personally one to one and he has trained a team of people who teach discipleship courses in the villages to those who respond. So everywhere he goes he leaves someone trained to teach others. He does the same in the schools. He is a very busy man.

Their old belief is very much a contrast to christianity. There is still a lot of witchcraft, yet they are beginning to trust us.

ACR: Shaun, you are 22 years old and Director of the Ugandan ICA, how did you get into this work?

SW: Two years ago the English Director of ICA spoke at our church. I thought 'a lovely challenge for someone else'. When I finished college I applied for fifty-five jobs and ICA. I felt I would push doors and the Lord would open one. I only had one offer as well as ICA and chose to go to Uganda for a year. Denise, my wife,

does the books for ICA, and looks after our young daughter Amanda.

However after a year I grew to love the people and extended a second year, and five months ago I became the director. I originally went as stores manager for the feeding programme, then became the resettlement director, then the project manager over all of the Karamoja projects, then Uganda director, over all the Ugandan operations. This means making sure I have all the things necessary for the projects, working with the government, overall co-ordination of the projects, hiring people, — just about everything.

ACR: How do you see the politics of Uganda today?

Political situation

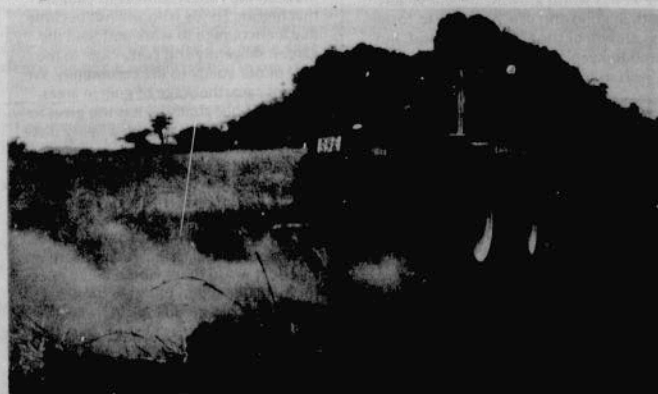
SW: A nation with a lot of problems — inside turmoil and outside pressure. The government has a very hard task but it is still developing. The currency is getting stronger, a lot more Asians are back there so the shops are opening; there are a lot more expatriates in Uganda.

There are still trouble spots in some cities. For instance there is a curfew in Kampala — it would be madness itself to go out after 5.30 p.m. You just don't go out at night. There is still shooting. Two years ago there used to be a lot of dead bodies on the street, now only the occasional one.

At Entebbe you still can't even take photos — it still has a really bad stigma attached to it after Amin's days. ID cards need to be carried and there are still road blocks around. But ICA has a good relationship with the army so we get through quickly now.

ACR: What is the thing that frustrates you most?

SW: There are still thousands of kids we aren't helping. They come to our compound and ask for sponsorship but we can only help the ones we have sponsors for. Just because you don't see a famine on TV that doesn't mean the crisis is over. There are still children that need educating, still children that need a future and that will only be done as we have sponsors. The hundreds that we can't help is my major frustration.



ICA tractor tills part of the land deeded to Operation Karamoja.

Luther for today

An edited edition of a talk given by Dr. Peter Jensen at a Reformation Rally in Sydney on the 500th Anniversary of Luther's birth.

One day in 1522 two commercial travellers rested for a night at an inn called The Black Bear on the road to Wittenberg, and while they were eating dinner there they discussed Luther. They had a book of his, unbound, fresh-off-the-press beside them on the table. A soldier, bearded, somewhat strong in appearance began to ask them some questions about the book and the older one of the travellers said this: 'I am but a plain simple layman and I don't understand about this business. But this I do say, either this Luther is an angel from heaven or he is a devil from hell. I wouldn't mind giving him ten guilders if I might make my confession to him for I think he knows about quietening consciences'.

What an interesting assessment of Luther — 'an angel or perhaps a devil'. People have taken sides on that ever since. To some he was the one who rediscovered the gospel and brought hope and peace to literally millions of people throughout the world. To others, he shattered the church and sent those millions of people on the road to judgment. Was he hero, was he devil?

Church vs Gospel

There are other interesting aspects of what those travellers said about meeting Martin Luther. 'He knows about quietening consciences,' they said. Or, as we might say, 'He knows about how to bring spiritual peace.' This shows two things. First, what Luther's ministry was chiefly about — the quietening of consciences. And secondly, what men, quite ordinary men, regarded as their most pressing need: 'I'd give him ten guilders if I could confess to him because I believe he is able to quieten the conscience.' For some reason here is this commercial traveller spending the night in an inn worried about his conscience and Luther has ministered to that need. If Luther did divide the church, it was because the church actually stood in the way of the gospel that brings peace. If the church is ever to be reunited it must be on the basis of the gospel which Luther brought or Luther rediscovered.

Luther was almost a larger than life figure, and in order to understand him I want to take you to the heart of his message. If we could summarise it in a sentence, it's this: 'Peace with God through our Lord Jesus Christ' Or, if you want it summarised in a single word, I believe that word would be 'assurance'. For that is what the commercial traveller lacked, and perhaps it's too what you and I lack.

Luther Longs for Assurance

Luther was an Augustinian monk. He was better placed than the ordinary layman for communion with God — it was felt to be so in those days. It was not felt to be the case that every Christian person was a priest before God. It was felt that if you had the opportunity to go into a monastery and spend your time in there in prayer and fasting and good works then you would have opportunity for coming into communion with God better than was available for other people with more mundane tasks to hand. So Luther was standing at the very centre of his religion. Furthermore, Luther outshone his contemporaries.

He said 'I was indeed a good monk and I kept the rules of my order so strictly that I can say if ever a monk got to heaven through monasticism, I would be that man'.

But then too Luther understood what others did not understand. He understood God's righteousness. The thought of God's righteousness filled his horizon and his heart with an extraordinary fear.

'However irreproachable my life as a monk,' he said, 'I felt myself in the presence of God to be a sinner with a most unquiet conscience, nor could I believe Him to be appeased by the satisfactions that I could offer. I did not love, nay, I hated this just God.' There are some weighty words. 'I hated this just God who punishes sinners.' Outwardly, he was successful. He achieved success and promotion within the order. Inwardly, this religious man, hated God.

Furthermore, Luther's religion far from helping him, actually prevented him from gaining assurance. 'When I was a monk' he said 'I tried with all diligence to live according to the rule, and I used to be contrite, to be sorry, to confess, and to conscientiously perform my allotted penances.' He was given things to do to make up for his sins. And yet my conscience could never give me any certainty. I always doubted, I said 'you didn't do that correctly, you're not sorry enough, you left that out of your confession.' Again and again, even when he should have achieved that peace of mind, he was able to look at himself and to recognise that even in the midst of his best moments, he was a sinner in the hands of a righteous God. He was an ideal representative of the commercial traveller who too, at his level of religion, felt that he did not have peace with God. In other words, he recognised the truth



Martin Luther

that even his good deeds were soiled and inadequate.

We, of course, don't have the same sorts of works as Luther did. Our lives are very different from the life of an Augustinian monk of the 16th century but nonetheless we are under the same temptation everyone of us, the temptation to stand in our own righteousness, to believe that that really is enough, to stand on decency and good works, to believe that because we belong to a religious group, because we may have had some sort of spiritual experience that we'll be able to call upon that before a righteous and angry God.

Bible Professor

From 1509 Luther was a professor at Wittenberg University, a professor of Holy Scripture, and that made matters a lot worse. In particular, he tells us, he was struck by this verse in the epistle to the Romans, chapter 1, verse 17 'for in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last.' He was hoping that the gospel might somehow solve his problems but instead he found the gospel revealed the righteousness of God, that very righteousness which so frightened him, which made his conscience so fatally uneasy.

It was the study of scripture on the one hand that made him worse, but on the other hand provided him with his understanding. Sometime in the middle of the decade, around 1514, he discovered the true meaning of that verse. For when he read it again, he realised that when it says 'the righteousness of God is revealed in the gospel, a righteousness that is by faith from first to last,' that that righteousness is not the righteousness of an angry God, but the righteousness that is the gift of God.

Luther gains assurance

He recognised therefore that righteousness truly was demanded of him but he could not give it and therefore the righteousness of the gospel was a gift to be received by faith alone. He called faith a living daring active thing. It is the casting of one's self on the mercy of God through Jesus Christ. It is trust, it is confidence, it is daring, it is assurance, it is all these things.

The great word of course as we know from our English bible is 'justification'. You are acquitted as if in a legal protest, you are declared to be just, you are

declared to be righteousness through faith.

Luther tells that when he discovered this wonderful truth, he thought he was in heaven. He sang and was so excited that he could never forget it. Righteousness granted, not created. Not that God was daily making him righteous, and that God would one day be happy with this righteous creature. But 'No', God was seeing him as righteous in Jesus Christ now, treating him with the righteousness that is in Jesus Christ through the death of Christ on the cross. A righteousness not created, but a righteousness imputed or accounted. Now, Luther came to an understanding of a very important word — the word 'alone'. It's a very important word in Gospel religion.

"Faith alone"

As far as salvation was concerned in



Katherine Luther

those days it was a matter of Christ having died for us on the cross, and of me providing some effort towards my salvation, of satisfying God to some extent. It was grace and effort. God's graciousness yes, but grace not coming just quite far enough, grace having to be met, grace having to be helped by the outstretched human hand. Or to put it another way, faith and works. Faith was regarded as a great virtue, certainly, but faith was not enough, it had to be faith with love in order to bridge that gap between God and man.

Luther saw it as 'faith alone,' because the human portion that I have just described was always the problem. Was the human section of what was done, good enough? Remember what he

thought, 'Even when I have confessed, I wonder if I have confessed enough.' Luther, therefore, discovered the alone principle: Christ alone, scripture alone, grace alone, faith alone.

Ever heard of Luther's arithmetic? It's not very hard. To add is to subtract. Does that make sense? To add is to subtract. Jesus Christ: if you add to Christ human effort you have subtracted from Christ and made Christ of no avail. The scripture: if you add to the scriptures human tradition, then you have subtracted from the scriptures and they are of no avail. Grace: if you add to grace, you have harmed grace. Faith: if you add to faith, you have taken away.

Grace alone

To add is to subtract and hence, Christ alone, scripture alone, grace, faith alone and ultimately ALL to the glory of God alone. Those five great slogans, if you like, sum up the reformation, ALL TO THE GLORY OF GOD ALONE. For if in fact human effort does not come into our salvation, then, all is indeed to the glory of God alone. As Paul says, 'If any man boasts, let him boast in the Lord'.

Luther discovered that God's salvation involved God picking us up in His arms and carrying us across the river to be with Himself.

Assurance made Luther bold

Assurance made Luther bold. This great revolution that occurred inside Martin Luther found its flashpoint and became a revolution for the world, an explosion for the world.

The flashpoint came over a matter called 'indulgences'. Indulgences were a system by which a person could come and for the payment of money, and perhaps for some prayer said, obtain some relief in purgatory, for others and for themselves. It was the grossest form of the religion of self-help. Many within the religion of self-help did not like it themselves, but it was the grossest form of the religion that they held, none-the-less. Luther realised that this stood in the way of the gospel.

'He who has faith' Luther said 'cannot be restrained. He betrays himself, he breaks out, he confesses and teaches his faith at the risk of life itself'. He could be describing himself when he nailed his ninety five theses to the door of the church at Wittenberg. He didn't intend to make a great political statement in doing so, but that's what it came to be. All Germany seemed to light up under the impact of Luther's protest. When called upon to retract, when the might of the Empire and the church stood against him, he declared that his conscience was bound to the word of God. 'Here I stand I can do no other.'

Continued next page

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Lesley Hicks

A Record editorial (If it wasn't so serious we could laugh, Oct 31) has already commented on the "non-sexist Bible", the book of proposed readings for public worship issued by the U.S. National Council of Churches. As one of that half of humanity the Bible allegedly discriminates against by its male bias in thought and language, I too was both amused and saddened to read examples of this "translation". Here are a couple:

John 3:16,17 becomes: "For God so loved the world that God gave God's only Child, that whoever believes in that Child should not perish but have eternal life. For God sent that Child into the world not to condemn the world but that through the Child the world should be saved."

Matthew 11:27: "All things have been delivered to me by (God) my Father (and Mother); and no one knows God except the Child and anyone to whom the Child chooses to reveal God."

Besides being a literary atrocity because of its writhings to avoid masculine pronouns and nouns, it is of course not a translation at all, but an interference, and expression of an ideology, even perhaps of an idolatry — a remaking of God in the image of disgruntled womanhood.

God is Male-Female

Yet as in all heresies, there is a core of truth distorted. Maleness and femaleness are both included in the Godhead. "God created man in his own image; in the image of God he created him; male and female he created them." Man and woman together are made in the image of God.

Nevertheless, God's revelation of Himself in the Scriptures is as Father, Son

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Our Father, (Mother) in Heaven

and Spirit and the use of masculine nouns and pronouns for all three Persons is not a mere linguistic expression of entrenched chauvinism, as these revisers would have us believe. O. R. Johnston has a helpful chapter on Fatherhood in his book *Who Needs the Family?*, a perceptive study based on one of the annual series of London lectures in contemporary Christianity (given in 1978, pub. Hodder & Stoughton 1979).

He writes: "Israel could have had a female sovereign deity; the persons of the Holy Trinity could have contained one or more Persons about whom we could speak using female gender — but in point of fact these things did not happen. God chose to teach His people otherwise . . . We must adore God as He is and as He reveals Himself to be."

Allah the Ultra-Masculine

He goes on to warn of the opposite danger, "latent in Judaism itself and fully developed in Islam. This is the blazing, oppressive, dynamic, ultra-masculine character of Allah . . . The ninety-nine attributes and names of Allah do not include love, and the impenetrable unity of the divine Being demands only submission — a fatalistic acceptance of all events, as man bows before the incomprehensible. This dominant theocratic creed can be seen as hyper-masculinity projected into the image of God — a new idolatry once more. And it is not surprising therefore to find that in countries where Islam's teaching has deeply influenced laws and conventions, the status of women is very low." (P. 104-5)

True Fatherhood

Geoffrey Bingham of South Australia believes the Fatherhood of God is so crucial a concept in evangelism and teaching that he has written four books on the subject. His most recent, *Oh, Father! Our Father!* (New Creation Publications 1983, \$2.75) is a brief exercise in simple popular theology, colloquially written very much as its author speaks.

His passionate concern is to convey the reality of God as the expression of first-class fatherhood, whom to know is to find personal and emotional fulfilment, as He fills that blank in our lives that exists for Him.

Bingham proposes that in the true order of creation, man and woman in marriage are "one flesh" or "one being", expressing the nature of God — male and female elements in one unity. "If the husband and the wife are not united then the child will never see the true image of God, i.e. love . . . Where that love is missing then the true image of God is missing. In such cases the male and female elements become a puzzle and even a threat to the child . . . So it will have a deficient view of God. Certain lifelong images will be being formed." (P.4)

If this is true, it could help explain why so many today are so confused over sex roles, and so rebellious against authority; it suggests too that added to the emotional distress in children whose parents have parted is a threat to their concept of God. In evangelism, we need to recognise the deep alienation caused by the fact that so many have known only poor fathering — absent altogether; divorced, part-time and indulgent; or present but abdicating authority and responsibility.

For men and women to know God as the perfect, Heavenly Father is more vital than ever. A parallel need is for men to learn to be loving, responsible husbands and fathers.

Luther for Today *continued*

He attacked the Pope because he came to recognise that the immense flood of religion that obscured the gospel came from the papacy and from the catholic system. To this day there remains the evangelical controversy with Rome, a controversy which we must not forget. It is right, of course, that we must talk quietly with each other, in enquiring as to what Catholics believe, to encourage the joint reading of scripture and the joint study of Luther. But we must not, in our desire to be tolerant and to listen carefully to other folk, we must not forget that there has traditionally been a vast gulf between Catholicism and the evangelical gospel. If that gulf is to be bridged it must be through a re-discovery of the same gospel that Luther found.

Thorough reform

The church needed reform in accordance with the gospel of grace. All the parts of the church needed to manifest the gospel of grace. The sacraments needed to, the ministry needed to, worship needed to, the daily life of the christian, all these things would be touched and indeed revolutionised by the observation that religion was not intended to build a way to God but that true religion was a manifestation of faith in the grace of God. And so everything had to be touched by the gospel. You can put this another way, it had to be touched by the scriptures. Luther believed the scriptures had to stand above the church, and above anyone else's writings, above the traditions of man.

Thus, Martin Luther is also for today and for us. Our church too must stand beneath the scriptures and be prepared to be reformed in accordance with the scriptures and the gospel of our Lord Jesus Christ. Because we are human we can be just as fuzzy minded and as wrong about this matter as Luther's churchmen were in his own day. Yes, the gospel can be lost easily in the Anglican church too, just as it was in the medieval church in which Luther was born.

Luther was now free, set free by this wonderful boldness he had in the things of God, free now to serve others. Before, his religion had been a self serving thing as he'd striven to find God, now he'd discovered that religion was the grace of God at work he was free to serve his brothers and his sisters. Instead of turning away from the world in monasticism, the religion that Luther discovered turned to the world in profound service.

"Marriage," he said once, "is a better school of character than the monastery."

The wit and wisdom of Martin Luther

When God raised up Luther he didn't raise up a dry as dust meek and mild half-wit.

Luther was powerful, strong, intelligent, humorous, emotional, and a university professor. He was all those things. He was a great writer. He must have been one of the greatest of all christian authors. He was a bible translator, he set his hand to that as soon as he could, translating the bible into the language of the people, and he made such a translation that the German language was never the same again.

What about depression? He suffered from depression, even after his great discovery. What did he say about that? He used to blame the devil for it, and his advice was, "Do the opposite of what the devil tells you to do." "If the devil says, 'Oh don't drink! have a drink.' He said, 'Don't be alone, turn to Christ then go out and meet your friends and drink with them and the devil will go away!'"

Luther was certainly no kill-joy; although at the same time there was a tremendous strong strain in Luther against both drunkenness and adultery.

Family

Family! Six children; married when he was forty one. He married a nun who had left the convent under the influence of protestant teaching. You should read the letters between husband and wife. You should read the way in which he spoke to his Katie, the playful and beautiful way in which they conducted their family relationship. You should read the moving story of how he wept over his little girl who died at the age of fourteen. He and Katie created in their home the protestant parsonage as a model for christian homes throughout the world. They sanctified marriage in the biblical way, at a time when it had come under threat in the medieval church. There is no sweeter union than a good marriage. He said, "Man has many strange thoughts in the first year of marriage. When sitting at the table he thinks, before I was alone and now there are two of us. Or in bed, when he wakes up he sees a pair of pigtales laying beside him which hadn't been there before!"

Temptation. "Young fellows are tempted by girls," he said. "Men of thirty are tempted by money. Men of forty are tempted by honour and glory. Men of sixty say what a good Christian I am!"

Luther for today

Luther was read and was very influential in the early stages of the reformation in England. The scriptures were central to everything in Luther's life. They were to be read. He read them constantly himself. He exhorted other people to read them. He saw them as the Lord's way of ruling over us. He saw them as central to his own assurance, for he rested in the scriptures as the very word of God itself; the scriptures alone being the word of God unmixd by human tradition. If we are to learn anything from Luther it must be the primary place of scripture in personal and ecclesiastical life. The scriptures must rule over us, and in them the gospel of justification by faith alone.

I believe much of the dissatisfaction with Christian experience so evident today is through lack of assurance in God. This is the reason why we see around us in christian circles, and here in Anglican circles in Sydney, this longing for deeper spiritual experiences of one sort or another. Things which I believe stand in danger of moving us beyond Christ. I think this is so because of a lack of assurance, the sort of assurance which Luther found when he gave up all his own good works and trusted in the mighty work of the Lord Jesus Christ on the cross.

What we see around us is a move inward to the gospel of what God has done in me rather than in the gospel that Luther found in scripture: the gospel of what God has done through Christ FOR me, to be received by faith. And this mighty message of Luther can and should ring through our churches. We may not name Luther's name, we don't have to, because it is the message of the scriptures themselves and we'll follow Luther best when we turn to those scriptures.

The scriptures themselves teach us that all our boasting must be done away with and we must put our faith in Christ alone. Let him who boasts boast in the Lord.

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Armidale School of Theology

The Annual School of Theology for the Armidale Diocese was held in Tamworth over two days, 7th-8th November. Twenty-six Clergy & other Full time Parish workers attended. Guest Speaker was The Rev. Dr. Peter O'Brien, Lecturer in New Testament at Moore College, Sydney. Dr. O'Brien led four studies on the subject "Principles of Interpreting the Bible". He did this by outlining important Principles which need to be looked at when looking at the Bible and also examined briefly different assumptions

and approaches which scholars from different backgrounds use.

Far from being dry "class room stuff", Dr. O'Brien applied what he had to say to three important areas of Christian Doctrine: "Principalities & Powers" "Divorce & Re-marriage" "Riches & Poverty"

All present agreed that the time was most worthwhile and greatly appreciated Dr. O'Brien's challenging and informed presentation.

A Tasmanian Fellowship with arresting ways

A fellowship tea was held recently in Tasmania, in recognition of the 1983 Centenary Year of the C.P.A. — the CHRISTIAN POLICE ASSOCIATION. The C.P.A. was commenced in England, in 1883, by a young lady named Catherine Gurney. The work in Tasmania was started in 1979, with 13 members. Three of the five who formed the group were from South Africa, Holland and England.

Within a year, the Fellowship had grown to 80 in Tasmania and it was suggested they become an official Branch of England's C.P.A.

This eventuated in March 1982 when the Reverend George Roberts, the General Secretary of C.P.A. visited Australia. At that time he officially inaugurated the Fellowship in Tasmania, as a branch of the world wide "family". The inaugural service was held in the Murray Street Gospel Chapel, Hobart. Mr Roberts presented a leather bound N.I.V. Bible to the Branch Secretary, Constable Claus Visser.

During his time in Australia, the Reverend George Roberts and his wife, Anna, had "ten whirlwind days of

meetings, rallies, church services, radio/television interviews".

Other branches inaugurated during this visit were in Victoria, Western Australia, Queensland and Hong Kong.

The Northern Tasmanian group holds monthly meetings in the homes of members. Uniformed police officers, from various denominations, have formed a team to conduct services in interested churches. Three of the officers' wives have formed a singing group, named the "Coppertones".

Earlier this year, Superintendent Geoff Ling and his wife Betty, flew to England to take part in the C.P.A.'s Centenary Celebrations. Superintendent Ling has been a "postal member" for over 30 years.

The Centenary Dinner was held in the House of Commons and was attended by representatives from throughout the British Isles, U.S.A., Canada, Belgium and Australia.

It was quite a unique meeting, held in Guild Hall, where over 1,000 policemen sang "Blessed Assurance. Jesus is mine!"

Mission Launches 121st Christmas Appeal to Raise \$330,000

The Sydney City Mission has launched its 121st Christmas Appeal to raise \$330,000 to assist people in need during the Christmas and New Year period.

Through its network of 22 caring community centres and services, the Mission reaches out to help poor families, the homeless, young people in crisis, drug dependents, the aged and the mentally handicapped.

Extensive demands on the Mission's community services, are placing a great strain on the Mission's resources.

As a result the deficit has climbed to over \$300,000, which will make it extremely difficult for the Mission to meet the increasing demand during the Christmas period unless funds become available.

Day of Prayer for World Missions

Supporters of a great number and variety of missions met together for united prayer for N.S.W. on Saturday October 29th. They were sharing in the second Day of Prayer for World Missions called by the Evangelical Missionary Alliance in N.S.W., which was a great success.

Eight churches in the Sydney/Newcastle/Wollongong area were open for prayer most of the day. Although the number praying at each centre was small at any one time, a considerable number of people dropped in to pray during the course of the day.

The most remarkable feature of this Day of Prayer was the sense of unity and enthusiasm. Prayer Points had been received from 30 different mission societies, and those who came to pray joined in earnest prayer for Christians in other lands regardless of race, colour, denomination or theological persuasion.

The general feeling was that these Days of Prayer are worthwhile expressions of our unity in Christ and should be continued. The E.M.A. has announced that the dates of the Days of Prayer in 1984 will be Saturday March 24 and Saturday October 27.

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Allan Craddock

On being helped

We all need help from someone else at one time or another throughout our lives. This is natural and helpful when handled correctly, but there are times when those seeking help possess certain unhelpful attitudes which hinder the process. There are three common themes in these kinds of attitudes.

(1) "Just tell me what to do"

An illustration should make this theme clear. Greta has battled depression for the last ten years of her life. Over the last eight years or so her help-seeking has taken the form of a continual round of general practitioners, psychologists, counsellors and pastors, all the time seeking for a piece of advice or medication which will eliminate her emotional distress.

This is an understandable search, but there is a flaw in her attitude. She is handing over responsibility for her condition and "cure" to an allegedly more expert and authoritative person. Greta simply tells her story and then sits back and says "just tell me what to do". This request is of little value since no-one is exactly in her position, or totally aware of how she feels. It would be an overconfident or foolish person who feels that he or she could provide the full recommendation and full solution to Greta's dilemma.

The more appropriate response to Greta's request would be an exploration, with Greta's assistance, of what she feels, what she has tried to do in order to cope, what has helped and what has not, what kinds of avenues have not been adequately pursued and how she can reassess and reshape her perspectives. This approach involves Greta retaining her involvement and responsibility for her life, and yet at the same time the helper has not ignored her plea. What is important is that the helper has avoided the total assumption of responsibility requested in the first place by Greta.

(2) "Just tell him (or her) what to do."

This problem emerges in relationship counselling. For example, it is often found in marriage counselling that husband and wife tell their story and in so doing make it very clear that they each consider the other to be the one who is to blame, while each sees himself or herself to be the victim of the other.

When people are locked into this kind of attitude they see their partner as having to be corrected, "straightened out" and "put on the right track"; this is the "just tell him (or her) what to do" syndrome. This attitude also involves a shifting or evasion of responsibility, but it extends the first problem. Now there is a shift of responsibility from oneself to the counsellor and to one's partner. It's like saying "we have a problem, I want you to solve it by telling him (or her) what to do".

This isn't a request for help, it's a denial of responsibility which ignores the critical first word in the statement "we have a problem". Even if it is true that the other person has more responsibility for what has happened, solutions to the problem are not to be found in assigning blame or evading joint responsibility for future concerns and strategies.

(3) "Tell me what to do (and do it for me please!)"

The third attitude involves a suggestion that such persons want to hear what they should do, but that it must not be something that they have to do themselves. If action is required they hope that someone else, preferably the helper, will perform that action for them.

Again, we have the shifting of responsibility from the troubled person

to the helper. There is a sense in which this is appropriate as long as it involves joint responsibility for a set of strategies and activities which are aimed at establishing autonomy for the person in crisis in the long run. But it is clear that shared responsibility of this sort is a far cry from the evasion of responsibility implied in this third area of difficulty.

This discussion has suggested three common obstacles which may occur in the helping process. What do they imply about helpful attitudes to receiving help? Furthermore, when Christians pray to God and seek His help what ought to be their attitude? "Just tell me what to do"? "Tell them what to do"? "Tell me what to do and do it for me please?" These are all apparently reasonable requests but what might underlie them is an evasion of responsibility. On the surface we appear teachable and humble, but basically we aren't wanting to be put to too much trouble. We ask but don't listen and don't expect to have our lives unduly disturbed by having to become involved in being changed and challenged by what God requires of us.

When we seek help, from God and from our friends, pastors or counsellors, we should be responsibly and actively seeking to identify our role in the process of being helped. We don't benefit from evading this responsibility or by passively transferring it. We benefit mostly from asking: "I need help, how can we work together to change things and to put things right?"

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Editorial

Marriage Contracts and an Unnamed Spokesman

A recent article in a Sydney Sunday newspaper highlighted the growing trend towards what are called "Marriage Contracts". These are contracts which are signed prior to the wedding setting out principles by which assets can be carved up in the event of a divorce. They have grown out of the well publicised Hollywood breakups with gigantic settlement claims and the lesser publicised breakups where bitter wrangles over assets have caused real problems.

With one in four marriages in Australia ending in divorce it is not surprising that this has become a hot topic of conversation — with a review of Marriage Contracts being undertaken by the Law Reform Commission.

What is disturbing is the conclusion to the newspaper article. In the final paragraph the author has written, "there are no 'grey areas' though, as far as two of Australia's major churches are concerned, while a third has a more moderate view." Underneath there are quotes from three churches and their contents are, to us, very surprising.

Rev. John Mallison was the Uniting Church spokesman. He said, "It's providing people with an out from marriage and could stop them trying when times get tough". He makes it clear that marriage contracts are destructive rather than helpful.

Father John Walsh was the Roman Catholic spokesman. "Two people anticipating a breakdown before they have started their married life can only harm the relationship", he said.

The third quote began, "The Anglican Church says a Christian marriage is one where everything is shared". It continues to quote an unnamed spokesman who qualifies this stand and in the end calls marriage contracts "realistic".

Who was the unnamed spokesman? It's a newspaper device used often. Sometimes it's legitimate. The A.C.R. often quotes people whose opinions have been sought but whose anonymity is

considered to be important for them or whose name is of no importance in the article. It can also be used in an illegitimate way — you can phone and get a quote from the switchgirl in general conversation and print her opinion as that of a "spokesperson for the company".

The A.C.R. has not sought to discover who this unnamed spokesman was. He may not have been quoted correctly — in which case he should have sought a public apology from the paper. But more likely he was someone shooting off his mouth without authority and afraid to be named for fear of the backlash.

Hopefully most Anglicans would believe that what was written was not the "Anglican view". Hopefully whoever was quoted will, in future, keep his trap shut when reporters are around or, at least have the courage to make it clear that he is giving a personal view and not an official one.

The Anglican stand on divorce is clear. It is usually contrary to everything that God's Word stands for. Remarriage of divorced persons continues to be a difficult problem because of the standards of the society in which we live but surely we can never condone any lessening of the stand taken that marriage ought to be for life.

Marriage contracts ought to be frowned upon and spoken against because they DO lessen a couple's commitment. Every marriage goes through difficult periods; every couple feel pressures to give up. To enter into marriage even contemplating the possibility of a divorce if things don't work out is to make the likelihood of them working out less. The responsibility of the Church ought to be to prepare people properly for Christian marriage — that is, an exclusive and permanent relationship "for better for worse, for richer for poorer, in sickness and in health . . . until we are parted by death."

Marriage Contracts ought never to be seen by the Church to have any place in planning for marriage — regardless of what unnamed spokesmen say.

Christian Growth in Universities

For 15 years Tony McCarthy has been with A.F.E.S. (The Australian Fellowship of Evangelical Students formerly IVF) as both Staff Worker and General Secretary. Church Record talked with him about students and student work over that time. We arranged the interview when we understood that he was leaving AFES, but since then he has agreed to continue on as General Secretary for at least another 12 months.

What changes have you seen among the students over the last 15 years?

The students are less obviously cerebral and issue-orientated. There has been a real move from large to smaller ad hoc informal groups on campus. The campuses are much quieter: they are less issue and cause orientated, the Vietnam War being the watershed.

Keeping Fundamentalists fundamental

Fifteen years ago it was thought that campus-wide missions couldn't be done, but in '77 a mission was held at Sydney University at E.U.'s initiative and since then two waves of missions crossed Australian campuses both sole or joint Christian groups' ventures of differing types. The first mission spawned the other missions and encouraged a much more obvious interest in mission and evangelism amongst students. This restored A.F.E.S. interest in the basics both of mission and discipleship: an internal revival "keeping the fundamentalists fundamental".

The '77 mission was very important. It showed the real change among students. They were much more open to the gospel than had been bargained for; and that openness has continued. Also, it showed that most tertiary students are ignorant of the bible. This has the strengths of enthusiasm and involvement in the ministry, that students are less hung-up with religious shibboleths, and that they have a naivety yet sincerity.

It has the weaknesses of being less informed than they ought to be and they need to use their minds more to help in longer term strategy. Cell groups have been retained but there were times when these were better organised. They survive I think because "small is beautiful" and not from any viewpoint that they have strategic advantages.

What are your hopes for Christian work amongst students?

I hope that the openness of students on the campuses remains as it is now; that we recognise that openness; and that Christian students have a commitment or strategy to exploit that. I hope to encourage Christians to work harder at a tertiary level of understanding and proclaiming their faith. At present there is openness with no-one or group speaking against the Christian work on campus, except some thinking that we are too hard-headed.

Nothing for the mature age student

We have some areas of weakness in our work at present, but I hope that we will seek to overcome these. Firstly, there are a large number of Christians on campus who are not committed to any Christian group and I hope we can encourage them to participate. Second, there is a high proportion of mature age students on campus. There is a tremendous amount to be done for this group and at present we are doing nothing. We cater for the post-secondary age group and that doesn't meet the needs, for example, of a single mum under pressure at university. The fact that we now have some older staff should help. Perhaps also we could work more through Christian academics.

I hope too that churches will recognise that its members have ministries outside the congregation especially students on campus.

In our new office in Chalmers Street we are setting up a training centre, and are planning a basic training course of one evening a week.

What problems do you encounter?

We aim to help student leaders to administer more helpfully. Our problems are that we could use more staff; and we don't have enough

Australian resources. There are U.S. and U.K. materials but they don't exactly fit the Australian situation. We need to build up an Australian Christian identity. We need to provide materials to help students work out their faith.

Another problem we have is the "now"-ism and the over-emphasis on experiential faith. There is also an over-emphasis on relationships.

The campuses are varied and no one approach is right for all of them. We need to work in our relations with mature-age students, overseas students, second generation migrants and those with no church background, and we need a variety and methods of approach for these groups.

No-one is desperately interested in theology as serious academic work and I find this very disturbing. When I do meet someone who is reading theology I want to know why.

There are relatively few students who are dealing with issues.

We are a much less reading orientated society and that presents a problem. There are many different types of students. It is a multi-velocity rather than a university with a wide range of ability amongst students. I wish to see people reading more so that they may be able to read the scriptures for themselves. I think the Manuscript discovery method of reading the Bible has made a great impact in that way.

Money is a continuing problem. There will only be two Sydney-based staff workers now because of this. We need to broaden our base of supporters, particularly those who have been through university and have benefitted through E.U.

TAFE: the great untouched

What about work in the T.A.F.E. colleges?

There are about 600,000 students in Australia involved in T.A.F.E. and now the government is putting its money into T.A.F.E. colleges rather than at uni. In fact, there are far more T.A.F.E. students than uni students. That's why T.A.F.E. is very strategic. We are as yet only working in universities and Colleges of Advanced Education. If we had a spare \$20/30,000 we could employ someone to get the work going in colleges. As a long-term strategy I would like to involve Tech teachers in Christian work along the A.F.E.S. lines to both establish the work and stabilise it. This area is an even more varied scene than the tertiary colleges. Last week I spoke to Scripture Union about T.A.F.E. work because both of us recognise that this is the great untouched area in Australian education.

I think it would be better strategically for the Anglican diocese of Sydney to spend money in T.A.F.E. rather than universities. If the church is really serious about spreading the gospel it would make the next chaplain a chaplain at a T.A.F.E. college rather than a tertiary institution.

While in the A.F.E.S. office, Church Record discussed current student work with the two Sydney Staffworkers, Andrew Reid and Jenny Peterson. Andrew spends 40% of his time at N.S.W. Uni and the rest of his time at the Conservatorium of Music, the Sydney Art Institute (formerly Alexander Kuringai College). Jenny works at Macquarie, Wollongong, and Sydney Universities; the Armidale Nursery School at Waverley, and the Institute of Technology.

In England the graduates do a lot of the work among students. Here, in the new C.A.E.'s there are no graduates to help. Even where there are, generally graduates are not participating. This means that every generation of students say in a four-year period does not learn from the mistakes of previous generations, which leads to further problems in direction and continuity and the frustration of constant changeovers. However, it does have the advantage of new ideas at committee changes each year.

What is your role?

We want to give students direction without rail-roading them. We see ourselves as equipping student leaders in their work. We spend a lot of time talking

to people both individually and in small groups and take speaking engagements. We are teaching the Manuscript Discovery method of reading the Bible. We attend prayer meetings and committee meetings when asked. We are resource people to be rung up for ideas for meetings or for speakers etc. We help to run committees more efficiently, we provoke students to think about what they are doing mostly in informal ways. We would like to spend more time speaking to Christian members of staff at the universities and colleges.

Andrew is involved in more teaching than Jenny and has written a series on how to read the bible which have been helpful for a number of groups. He is taking an A.F.E.S. Doctrine course at Cumberland. Jenny's work is in the areas of training, encouraging and stimulating ideas.

Around the campuses

What's happening on the different campuses?

At N.S.W. Uni most members of the C.U. go to the Anglican chaplain's, Phillip Jensen's functions as well. He is doing a lot, and has shown what a continuous ministry can do. His personality and set way of doing things become known and most things are provided except cell groups.

The C.U. is more students working with students, than staff chaplain to students, but it suffers content-wise. It is good for the C.U. to continue even if it involves failure. We need to take that risk to help the students to grow.

Group numbers fluctuate on all campuses. I think the proportion of Christians is better than it was in the 50's because there are now several evangelical groups e.g. Both N.S.W. and Sydney have about 8 religious groups who join for missions and often prayer meetings.

I think one of our failures is that students are not taught how to be a Christian in a profession or how to apply Christianity in their work. Also the Christian idea of "personhood" is not dealt with — only specific ethical questions are looked at, e.g. euthanasia. Answers are given on specifics but no frame-work for students to deal with

Interview with Tony McCarthy of A.F.E.S.

these issues. However, Macquarie has spent more time looking at these issues since Os Guinness came.

We would like to see students taking public meetings rather than asking clergy, academics or staff workers. We think this would be a good part of their training.

Difficulties

What difficulties do you face?

There's a lot to do and priorities to be sorted out.

There is still a lot of narrow conservatism around — we seem to be dealing with hyper-conservative students who see all issues in very black and white terms. Students now seem to have a very narrow view of ministry as either being evangelistic in their personal life or as ordained ministry. They see these as their ideals and anything else is really second best.

The other problem is self-centredness which we see in the Christian world in general. There is not much awareness of helping others and if there is it is from a safe distance of work overseas. Hardly any attention is given to the need for urban work.

The "follow the crowd" ethic is still very strong. It seems to be that if the mainline churches are not doing it, then the students don't do it either. There is little creativity.

They have an almost suspicion of the more spiritual things e.g. we don't hear much "let's have a prayer meeting". However, we don't want to localise that to just students — they reflect the general trends of the church around. If the church was praying then so would the university students.

Students are not exploiting the freedom they have as students on campus. This also mirrors secular life e.g. S.R.C. (Students' Representative Council) is much quieter and apathetic. Christians are latching on to issues such as Nuclear Disarmament raised by the non-Christians rather than initiating them.

The effect of unemployment is obvious as many see the end of their course leading to no job and this makes

Continued on back page

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Chronicle

Shanghai's churches open doors gradually

Shanghai's churches are beginning to open doors which were bolted and barred during the Cultural Revolution. Communal worship is now tolerated in recognised churches. But, as the Hong Kong-based *Asia Magazine* reports in a recent issue, there are still many risks associated with this revival.

Apart from the 170 Protestant churches now operating in mainland China, many former ones are still being used as factories, schools and store-houses, the publication said.

Although courses on Marx and Lenin are not in the curriculum of the Union Theological Seminary, the students "will be encouraged" to study them on their own. The seminary began accepting students (19 women and 30 men) in January 1981.

Presently, the Church in China runs its own finances. It collects rent from returned properties, and receives donations and weekly collections from its services. Pastors are paid between US\$26 and US\$65 per month, while a good number of the church's leaders receive more.

Generally, pastors will hold two Sunday morning services at 7.30 and 9.30 as well as evening services. There is also communion but because of the large numbers wishing to attend, it is by invitation only, the magazine reports.

The simplicity of the Protestant churches and services in Shanghai stands in stark contrast to the faded opulence and carnival-like atmosphere at the Church of St. Ignatius, the Catholic Cathedral at Xujiahui in the southern part of the city.

Many of the worshippers attending the masses are peasants, whose lined and weather-beaten faces and shabby clothes are in direct contrast with their paler, better-dressed city brothers and sisters. Few have dressed specially for their Sunday outing to church. As they mill

around happily at the doors of the church and on the church grounds, their collective poverty is quite startling.

The faithful have come by bus, bicycle, train, truck and cart. Some have travelled many miles, only to wait for hours at the church gates and on the grounds. They chat with friends, play with their children or simply stand around in family groups in stoic patience.

Religion seemed to be the answer for a good many people — both old and young. For the old, it was a re-affirmation of faith after many years out in the cold. For the young, it is a search for something to fill the emptiness and sense of rejection they feel after the chaos and suffering of the Cultural Revolution.

Nevertheless, even with a generation of youth interested in Christianity, rebuilding religious belief is a slow job in Shanghai, as well as in the rest of mainland China, the article notes.

The authorities have talked about many kinds of freedom for many years, but little has been achieved under the "people's dictatorship". Any freedom there cannot be of one's own making; it must be ordered, permitted, scrutinised and accepted according to a very rigid system of rules.

This rigid system has curbed all foreign support for the Chinese Catholic and Protestant community. And the encouragement which the two churches receive as they come into contact with the outside world is carefully planned so as to avoid too much probing of the realities.

Yet this system of controls broke down once before with the attempted destruction of organised religion during the Cultural Revolution. Religion once more has emerged from the shadows of darkness, but against such a background there is an agonisingly real fear that it could once more retreat, the article concludes.

Barinov released from Psychiatric Hospital

Keston College reports that Valeri Barinov, 39, Christian rock musician from Leningrad, was unexpectedly released on 20 October (his daughter Zhanna's birthday) from the psychiatric hospital into which he was forcibly placed on 11 October. Upon admission to the Skvortsov-Stepanov Psychiatric Hospital in Leningrad, Barinov was told that he would be there "for at least a month" while it was determined whether he was sane or insane. (See KNS No. 185). On the morning of 20 October, however, Barinov was suddenly discharged, although his wife had been told that his discharge or detention for further "treatment" would be decided only after a medical commission could be convened to study his case. Barinov's friends believe that his unexpected release is the direct result of the wide publicity and prayer given to the case by Western radio broadcasting and Christians in the West and also the press coverage.

After his release, Valeri Barinov was supposed to report to the hospital as an outpatient, but he has refused to do this. During his internment in the hospital, Barinov was given daily injections of the drug aminazin (known in the West as largactil or thiorazine) which is commonly used in the treatment of schizophrenia and related psychoses. These injections were stopped on 18 October after Mrs Barinov protested strongly to the doctor in charge of the section of the hospital in which Valeri was placed.

Barinov is the founder and leader of a Christian rock group calling itself "The Trumpet Call". Recently the group recorded under difficult circumstances Barinov's composition, a short rock opera, also called "The Trumpet Call", about the second coming of Christ and the message of salvation.

Victory at Milne Bay

Such headlines in 1942 heralded the first defeat suffered by Japanese land forces in World War II. Another kind of victory is being won in the same area among the 10,000 Tawala people who live there.

When Wycliffe bible translator Bryan Ezzard and his wife Janet arrived at Milne Bay, on the eastern tip of Papua New Guinea, in 1974, he found that most of the population professed to be Christians. Fifty churches had been established in the area, where missionaries had laboured since 1885, and 60% to 70% of the population attended church regularly, however Christianity only seemed to be a 'surface thing' with many, with the 'old religion' as that which was really believed. This is probably due to Christianity having come to them in other than their own language.

In eight years of work with the Tawala language, Bryan and his helpers have been able to get 80% of the New Testament onto a computer, with 45% actually published. So far 900 copies of a booklet containing the Acts plus six Epistles have been produced, along with 500 copies of the Gospel of Mark and 500 copies of the Gospel of John. It is hoped to eventually produce 4,000 copies of the New Testament. Portions presently published cost around \$1.00 each to produce, and are sold at 20c. **The cost of this and future publication is being borne by the World Home Bible League, which underwrites 80% of the cost of publishing the translations produced by Wycliffe Bible Translators.**

One pastor, who had been teaching the Bible in four other languages, after reading Johns Gospel in his own Tawala tongue for an hour, said that he had learnt more in that one hour than in the rest of his life. It made him feel, he said, "like the back end of a happy dog!" Bryan's helper in the translation of Mark said that Gospel in his own language had become "more precious to him than his first born son".

A movement of God concurrent with the publishing of these portions of the New Testament has led to 70 baptisms in the last year.

This had been one of the largest language groups for whom translation had not been done. There is the real prospect of both the language and the area becoming very strategic in this part of New Guinea.

NOTE: The Tawala language is one of the many simple Austronesian languages found in the area from Madagascar to Hawaii.

"New Head for Solzhensityn Fund in Moscow"

Keston College reports that the "Russian Social Fund for Aid To Political Prisoners And Their Families", which was founded by Alexander Solzhensityn with the royalties from his book "The Gulag Archipelago", has a new administrator in Moscow.

He is 40 year old art expert Boris Mikhailov, a practising Russian Orthodox believer. He is employed in a senior post at the "Museum of Feudal Art" in Ostankino. He is the author of a book, "Ostankino", which was published in the Soviet Union. A number of his articles have appeared in Russian emigre publications. Mikhailov is married with five small children. The former administrators of the fund have been subjected to severe persecution by the soviet authorities, although the fund is non-political and purely charitable in its activities.

For instance, Sergei Khodorovich (42) was arrested on 7 April, 1982 and is in a very difficult situation at present. After Khodorovich was arrested, his work was taken over by another Russian Orthodox believer, Andrei Kistyakovsky. However, Kistyakovsky is very ill and cannot continue to carry on the work of the fund.

CATW

WORLD REVIEW

"No" to New South African Constitution

Kimberley (SR) — The Anglican Archbishop of Cape Town, the Most Rev. Phillip Russell, has joined Methodist and Roman Catholic leaders in rejecting the South African Government's plan to amend the country's constitution.

This means that the leaders of the three largest multiracial churches in South Africa have rejected the plan to create separate houses of Parliament for whites, coloureds (Mulattoes) and Indians, which white voters only will decide in a referendum to be held on November 2.

In an exclusive interview with SEEK, Southern Africa's Anglican monthly newspaper, Archbishop Russell said Christians should make their referendum votes as members of a family "eight-tenths of whom are being excluded from this referendum".

Right-wing white political parties — opposed to allowing coloureds and Indians into Parliament even in separate houses — have joined liberals and radicals in rejecting the Government Plan.

The Anglican Primate declined last month (September 19) to urge Anglican whites to vote in a particular way, but he associated himself with a statement issued by the Cape Town Diocesan Council in June this year. He said the statement had been passed unanimously, and he had taken part in the vote.

In the statement, the Council resolved to "reject and resist" the constitutional plan, which would "lead to great separation and division" of South Africans.

The Government Plan makes no provision for blacks to share in the legislative process.

"South Africa is one country, one people. The country belongs to all who live in it and to those who will come after them," the Diocesan Council stated.

Archbishop Russell told SEEK the Church of the Province of Southern Africa (CPSA) would continue to press for a national convention of leaders to decide the country's future.

"This is the most sensible and peaceable way to bring about change," the Primate said.

He said it was possible the CPSA's bishops would meet in a special session of their synod, to issue a statement on the coming referendum — but the bishops had not yet decided to do so.

The Archbishop spoke a few days after the President of the Methodist Church, the Rev Khoza Mgojo, told the press his church would call for a vote to reject the Constitution.

"We do so in the belief that its implementation will lead to further polarisation, unrest, and violent conflict," Dr Mgojo said, repeating the Church's call for a national convention representing all South Africans.

Meanwhile, the Southern African Catholic Bishops Conference released the text of a pastoral letter to be read in churches on the last Sunday in September.

The letter describes as "a serious moral failure" the fact that under the plan, Black Africans would still have no representation in the Government, which would continue to make laws affecting them.

Referring to the separate chambers in the proposed Parliament, the Bishops wrote, "We cannot accept a Constitution that prevents people from crossing racial barriers and working together for unity."

They conclude, "In the light of Catholic social teaching", that the Government Plan is not a satisfactory step on the road to peace.

Evangelical Fellowship of Asia inaugurated

After months of prayer and planning, the Evangelical Fellowship of Asia was formally inaugurated in Hong Kong on August 12, installing Mr. D. John Richard as EFA's first general secretary.

At the inaugural reception, EFA's Chairman, Mr. Augustin B. Vencer, Jr., General Secretary of the Philippine Council of Evangelical Churches, called upon Asian churches to "pledge themselves together in a common bond" and to launch out in evangelization.

Vencer challenged his hearers to commit themselves to the authority of God's Word, to promote Christian unity and co-operation, to be a people of prayer, to seek the power of the Holy Spirit, and "to launch out into the deep of the world in daring."

Vencer challenged the church in Asia to shake off its increasing "narcissism" and to love the world with the love of Christ. "The need of the hour is to have a prophetic voice in Asia," he said.

Richard, who will operate out of New Delhi, India, proposed two "untried strategies" for the future ministry of EFA: "a love that is compelling" and "a prayer that is fervent."

Assisting EFA chairman, Filipino attorney Vencer, is Vice-Chairman Rev. Thomas Wang, General Secretary of the Chinese Coordination Centre of World Evangelism in Hong Kong. In his introductory remarks Wang noted that EFA is the very first demonstration of a "continental fellowship" in Asia.

The objectives of EFA are: to serve as a prophetic voice and a rallying cry among the churches and evangelical fellowships of Asia for a conjoined effort for the advancement of God's Kingdom in Asia; to bring evangelical church bodies and agencies together for united action; to encourage the formation of national evangelical fellowships in countries where such do not exist; to engage in publishing, leadership development and training to strengthen the churches in Asia; to stimulate evangelistic and missionary endeavors among Asian churches; and to be a liaison with other continental and worldwide evangelical bodies.

CATW

Luther Year in Czechoslovakia

According to a Lutheran World Federation report, Luther Year brought about an intensification of church life within the Silesian Evangelical Church in Czechoslovakia. In September more than 1,000 people packed the church in Cesky Tesin, near the Polish border, for a service which lasted nearly three hours. All 19 parishes that make up the denomination in Czechoslovakia were represented. (The Silesian Lutheran Church has 47,000 members, 21 ordained pastors, 54 lay preachers, 19 parish churches and 34 preaching stations). Other events related to Luther Year included the publication of a new Polish language hymnal in 6,000 copies and monthly pastoral meetings focusing on the life and work of Luther. (These monthly meetings are the main form of continued education of pastors and preachers.) During the month of November each parish and congregation will observe the Luther anniversary with special services and festive events.

KESTON COLLEGE

MARANATHA

Beautiful people . . .

... we are constantly being told are the young, the slim, the attractive, the handsome, the rich (you would have to be to afford the clothes, the cars, the leisure activities, and the food of TV's beautiful people).

But it's not real is it?

We all know that there is a lot of truth in the old saying "you can't tell a book by its cover." We know that, but how well the advertisers seduce us to believe that beautiful people are those with nice covers.

I can remember a saying of one of my aunts, "it might be nice inside". This saying was always repeated in our family as we drove past old weather beaten houses.

Surely real beauty, surely the beautiful people, are those with good hearts and minds.

Real beauty has nothing to do with youth, physical attractiveness, riches, the clothes we wear.

It's got to do with how I really am inside.

That's why it is no surprise that in the Bible God speaks about how we think (and act) as being important.

What I am inside will become evident in my words and actions. This is the case because how I think always determines how I act.

None of us is beautiful on the inside. We all know that our hearts are not

entirely pure. This is rather disconcerting, especially in the light of the great truth that God is not interested in the cover very much, but in the heart.

Can I be beautiful then? Yes, there is a beauty, a deep and lasting beauty, one that is quite independent of the externals.

It begins when I humbly acknowledge my uncleanness before God, and receive forgiveness when I commit myself to Jesus. Then the promise of God is that I am cleansed and forgiven. He looks upon my heart and treats me as if I had never sinned.

Then I can accept myself as being worthy; worthy of my own love because God loves me. I can accept myself if I am beautiful physically or not so, if I am clever or not so, if I am good at things or not so, if I am young or wrinkly, if I am rich and successful or not so.

I will be freed from the unreality of having to keep up all the externals. I will see in myself and in others real beauty for what it is.

Then finally, with the help of God's Spirit, God will begin to produce within me thoughts, habits and actions which will be beautiful and loving and helpful.

This beauty never fades with age or the pains and hardships of life. On the contrary, since it is a beauty God is wanting to produce within us, it will only grow with the years and the pains.

Peter Brain

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THE GOOD READ

Justification By Faith

D. B. Knox, Church Book Room Press, 19 pp, \$2.15

This is a welcome reprint of a booklet originally published in 1959. Dr. Knox, Principle of Moore Theological College, presents here a measured analysis of the bible's teaching on justification by faith, showing that this doctrine, which is only known by revelation and not from man's religious experience, is at the very heart of the christian gospel and christian living.

Justification By Faith

"once saved always saved", but in the God who is the God and Father of Jesus Christ, and our Father. Faith which grasps through repentance the forgiveness of sins freely offered to us because of God's act of justification in his Son, relates us to God. For this reason true faith brings with it assurance.

The timely release of this book is much to be commended.

(Wholesale enquiries should be directed to the Bursar of Moore College, 1 King St, Newtown 2042, telephone (02) 519 2328)

R. C. Doyle

Small is Beautiful

The Relevance of Paul's Idea of Community for the Local Church Today. By Robert Banks. Zadock Centre Canberra. 12pp.

This Zadock Centre paper is a revised version of a lecture delivered by Robert Banks at the Baptist Theological College in Sydney. In it Banks develop for the local church a practical application of some of the ideas that first saw the light of day in his influential book "Paul's Idea of Community".

Banks begin by isolating those aspects of Paul's approach which are no longer relevant today. He mentions three — form of relationships, lines of authority and details of the church's meeting. He then turns to three which are relevant and which he says tend to be overlooked today. These are its family nature, its down to earth character and its surprising quality.

He then turns to applying these principles practically, calling for the setting up of small churches within existing congregational and denominational frameworks.

This paper makes sense on its own. You do not have to read his book to understand it. However, those familiar with his book will get much more out of it.

I find myself uneasy with Bank's approach. The major problem I have is that he will not accept the Pastoral Epistles as Pauline. If he is correct then his thesis is a good one. If he is wrong then it needs to be modified in a number of places. I remain unconvinced by his arguments against the Pastorals being Pauline and so I have some difficulty with the thesis of his book and with its development here in this paper.

At the same time Banks is saying something which I believe to be important as a correction to some currently held views and his views are certainly worth considering in detail.

D. Kirkaldy

The Life of Edward Irving The Fore-runner of the Charismatic Movement

by Arnold Dallimore Banner of Truth, paperback, 188pp.

A polished orator of impressive appearance ("I took him for a cavalry officer!" said one observer), gifted intellect and remarkable voice, Edward Irving took London by storm soon after his arrival from Scotland in 1822.

Increasingly acknowledged today as the fore-runner of the charismatic movement, Irving soon attracted an influential congregation, which included members of the aristocracy and literary circles (Carlyle and Coleridge were among his acquaintances).

He always showed a pastor's heart, but his preaching soon began a decline. He had embraced a defective Christology, had abandoned the doctrines of human depravity and divine election, and was placing a growing emphasis upon prophecy.

Coincidentally, the "gift of tongues" was appearing in the Gare Loch area of Scotland where Irving had ministered. This was claimed by the girl concerned to be the speech of a remote South Sea Island people. It was soon followed by automatic writing — a practice often linked with the occult — then prophecy, miraculous healing and interpretation.

An indication of the general attitude in the area was the rejection of language studies by missionary candidates as "carnal preliminaries".

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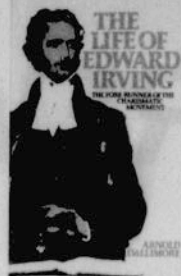
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THE LIFE OF EDWARD IRVING THE FORE-RUNNER OF THE CHARISMATIC MOVEMENT

Dallimore's observations at this stage are worth noting: The gift of tongues did not come unexpectedly but had been sought; the various phenomena did not arise from an expository and doctrinal ministry but from one noted for its fervour, emphasis upon the "gifts" and Irving's stress on the imminent return of the Lord. In addition, "the condition of the people was not one of strong Biblical learning, but rather of high religious emotion."

Under Irving's influence, there came about the two-stage concept of the Christian life (regeneration and the "baptism with the Holy Ghost"). When the "signs" spread to London this was taken by him as proof that "the restoration of the Apostolic gifts was not to be limited to Scotland."

Once again there was much evidence to suggest that the tongues were "largely an induced and cultivated skill"; once again all were convinced that they were actual languages. At this very time the Mormons in America were having similar experiences which they believed would be a prelude to conversing with Red Indians and all the nations of the world in their own speech.

Hand in hand with the new developments in Irving's church went the formation of a group of six "prophets" (four of them women) who were given special honour in the congregation where they were "the gifted ones".

Some set approximate dates for the return of Christ, there was hope for a baptism of fire, the intellectual basis of faith was deprecated, and it was proclaimed that "No Christian ought ever to be overcome by sickness." The author points out that Irving's people were no healthier than those of any other church and funerals occurred among them in the same proportion as in neighbouring congregations. Setbacks were generally attributed to evil spirits entering the work. Doubt slowly crept in and some departed. Amongst those who returned to orthodoxy was Irving's assistant David Brown, who is famed as an associate of Jamieson and Fausset. Irving himself died prematurely, broken in body and never having experienced a "gift" himself.

Dallimore believes "Irving's life provides much more than a fascinating account from the past — it contains warning and instructions for the present and may well serve as a guide in one of the most important matters facing evangelical Christians today."

Perhaps the most sobering thought was penned upon Irving's death at forty-two by Robert Murray McChesney: "I look back upon him with awe, as on the saints and martyrs of old. A holy man, in spite of all his delusions and errors. He is now with his God and Saviour, whom he wronged so much, yet, I am persuaded, loved so sincerely."

Will this be the obituary for the many successors to Irving today?

Dallimore, the biographer of Whitefield, has done both the charismatic movement and the church a service by chronicling this material.

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PHILOSOPHY OF CHRISTIAN WOMANHOOD

Dear Sir,

To set the Record straight — Virginia Mollenkott is mistaken, and Mrs. P. Lumsden misled. (Letters ACR 31.10.83)

The Philosophy of Christian Womanhood course did not have its origins in Mormon Helen Andelin's book "Fascinating Womanhood" — nor has it any association with either that book or Marabelle Morgan's "Total Woman" — another frequent but equally false assumption.

Philosophy of Christian Womanhood (PCW) is an entirely original Bible Study course, written by three Denver (Col. U.S.A.) women who sought practical Scriptural guidelines concerning God's plan for women. Original materials developed by them were given thorough theological review by pastors, Greek and Hebrew scholars, and Christian publishers before being made available for distribution. The Australian edition was released in 1975.

The over-all goal of the PCW course is to help equip Christian women to fulfill their commanded ministry of Titus 2:4 and 5, to "... train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God". (N.E.B.)

Participants are given an opportunity over a 9-week period to study the Scriptures relating to women and apply them to their lives.

Dr. Mollenkott and others like her understandably oppose such a course which encourages obedience to the Scriptures, preferring to spend their energies distorting the Scriptures to appease their own cultural bias and feminist philosophy.

Thousands of women who have applied the principles taught through PCW write of resultant inner peace, a liberated spirit, unconditional love, joy and fulfillment, and increased confidence in God's Word as never before (evaluations on file).

It seems God is finding no theological barriers in PCW severe enough to hinder the production of His fruit in the lives of those who apply the course's teaching.

Yours faithfully,
(Mrs.) Pat Taylor
Australasian Administrator
PHILOSOPHY OF CHRISTIAN WOMANHOOD

REFORMATION ISSUE

Dear Sir,

I appreciate receiving your paper regularly in exchange for my bi-monthly, "Evangelical Action." When so many are compromising with the Church of Rome, it is refreshing to see the strong stand you are taking for Protestant principles.

I was especially impressed by the issue of October 17. As well as the informative inset of the Protestant Reformation Society, I appreciated the article by Dr. D. B. Knox, which set out so clearly the distinctions between Roman Catholicism and true Protestantism; when these distinctions are being ignored or obliterated by so many, even in the commemorations of the 500th Anniversary of Luther's birth.

I was also interested in the article about the church building in the parish of St. Clement's, Jannai, and was very impressed by the simplicity and practicability of the whole set-up. Non-Anglicans are inclined to think that the Anglican Church emphasises externals, and many are following suit. It is good that you are giving a lead in the opposite direction. After all, many of the Anglican Reformers advocated simplicity in church buildings. Some wanted to pull out stained glass windows, but were overruled.

I remember visiting Dr. T. C. Hammond at Moore College, and he showed me the new chapel. I admired its simplicity, and remarked that they had a communion table and not an altar!

LETTERS

allart! "Yes," he said, and went up and pushed it, and added, "and it moves."

All church buildings need to be more in harmony with the simplicity of the Gospel, with the pulpit above the communion table, to emphasise that the preaching of the Word should take precedence over the sacraments.

I was pleased with R. C. Doyle's review of "The Reformation in Scotland by John Knox." However, he made one mistake when he states that Knox, "at fifty nine years of age married a seventeen year old girl." Principal T. M. Lindsay, in his "History of the Reformation" (1907, ii, 285), states that Knox "came into the world at or near Haddington in the year 1515," not 1505, as was earlier thought. He adds in a footnote: "Dr. Hay Fleming has settled the vexed question of the date of Knox's birth in his article in the 'Bookman' for Sept., 1905, p. 193." Dr. Hay Fleming, who was an authority in Scottish Church History, also maintained that his bride must have been over seventeen. He also points out that "women were then permitted to marry at twelve," yet he acknowledges that "the disparity in age was far too great!"

Yours sincerely,
W. R. McEwen.

Dear Sir,

I refer to the Protestant Reformation Society Manifesto enclosed in A.C.R. 17.10.82. "We must withdraw from the ecumenical movement ... it must be clear to all who have eyes to see that ecumenical schemes of reunion have done more to compromise and obscure the doctrines of the Gospel and silence the voice of true preaching than any opposition from the secular world." I totally agree.

It would seem that Archbishop Sir Marcus Loane (re print of his "Masters of the English Reformation") does not share those views. The Foreword to the new edition has been written by John Stott who refers to the pope as a Christian leader, (ARCIC Forward June 1982). "John Stott, the British socialist theologian now publicly declares that the Marxist 'liberation theology' is fully Biblical and pleasing to God the Creator." (Bible-Presbyterian Banner, Sept-Oct 1983).

Re your editorial ARCIC II and Bishop Cameron. The Devil's substitute for the Gospel of the Lord Jesus Christ is "dialogue." Dialogue is to sit down and exchange views on equal terms.

Dorothy Whitford.

SALVEO CONFUSED

Dear Sir,

Salveo II seems to be confused between adultery and fornication. The words "Those whom God has joined together let no man put asunder" of the marriage service are taken from our Lord's words in Mark 10 v.9 and speak to all clergymen.

Fornication, even on a regular basis lasting years (as in 'de facto') is something which may be forgiven and forgotten if repented of and given up.

The breaking of the marriage vow is a direct insult to God's work and quite different. In fact the people who do not intend it for keeps are honest as 'de facto's'; those who marry for convenience are the hypocrites and liars and condemned by God.

Yours Faithfully,
J. R. Browning

E.O.L. NO LAUGH

Dear Sir,

I refer to your editorial of 31st October "If it wasn't so serious we could laugh" and in particular to your references to the "Festival of Light" and Mr. Jim Cameron.

You state "there is no easy solution to the question" and that "Christians must return to the principles or standards of God's Word". I agree wholeheartedly but why do you denigrate the organisation and man who are at least doing something about it.

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

NEWCASTLE: St. Andrews Mayfield (Church Street, off Maitland Road) Sundays — Holy Communion 7 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

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.

COOPAROO: 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.

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BILL OF RIGHTS

Dear Sir,

The greatest challenge to our church leaders today is to counteract the efforts of those misguided folk who would destroy Australia's heritage and enshrine atheistic humanism. A most dangerous development is the proposed Bill of Rights, based on the U.N. Declaration of Human Rights. It is not as innocuous as it seems, and it may surprise and shock many that it passed, religious instruction will be described as a form of indoctrination, and therefore discriminatory. All these proposed Bills — Sex Discrimination, Racial Discrimination and others to follow are under Treaty to international bodies which will see to it they are obeyed.

Although we are not a nation of Christians, Australia is still a Christian nation in its institutions, values, laws and customs. Our Constitution opens thus: "Whereas the people ... humbly relying on the blessing of Almighty God". Parliaments start each sitting day with prayer and the nation's Head, the Queen, is presented with a Bible at her Coronation with the words "This is the Royal Law; these are the lively Oracles of God."

Like Britain, we live in a Common Law country, and to quote Sir Robert Menzies when a Bill of Rights was first suggested: "To live in a Common Law country is in itself the very best guarantee of the rights of the individual." Doubtless he would have said a great deal more if, in his time, we were tying ourselves up with international treaties.

Are we to sit still while our freedoms are whittled away? Since the High Court decision on Tasmania's dam, our Constitution cannot protect us from the new interpretation of External Affairs which, under an international treaty, has power over Internal Affairs of this country.

Sorry if this sounds complicated, but our church leaders need to make themselves well acquainted with the hidden significance of what these Treaties can do to destroy historic Christianity, and speak out before it is too late.

Yours sincerely,
Phyllis Creasey

NUCLEAR DEBATE

Dear Sir,

In the contemporary debate on nuclear energy and all that it involves, it would be well if all Christians would take to heart the message of the Advent Season as expressed by our Lord in Matt. 24:14 "and this gospel of the kingdom shall be preached throughout the whole world as a testimony to all nations and then the end will come". St. Paul reiterates the same message when preaching in Athens, Acts 17:30-31, "but now God commands all men everywhere to repent, because He has fixed a day on which He will judge the world in righteousness by a man whom He has appointed, and of this He has given assurance to all men by raising Him from the dead".

The strong possibility of nuclear war has gripped the world with fear, or as Scripture puts it, "men fainting with fear and foreboding of what is coming on the world; for the powers of the heavens will be stricken" (Lk. 21:26).

One of the sad things about all the anti-nuclear demonstrations and marches, however sincere many of the protestors may be, is that one sees no signs of repentance among men — we don't want an atomic bomb to spoil our godless way of life — we want to live as we like, and we don't want God to interfere either.

One way in which a nuclear holocaust may be averted would be a one world

government, anti-Christian and oppressive. After all, 1984 is not far away! Perhaps Thessalonians 2:3-12 is relevant here. Despite this, Christians are not looking forward to destruction and doom but to deliverance by their God. We await a Saviour from heaven.

But the Divine insistence must be first fulfilled: — "This gospel of the Kingdom must be preached in all the world ...", and, "all men must everywhere repent ...". Surely the present predicament of mankind should serve as a challenge to the Church of God to go forth in the power of the Holy Spirit to proclaim to "all tribes, tongues, men and nations" the salvation of our God. Our giving and our prayers should be multiplied and our concern deepened, that God's purpose for the Church and for the world may be accomplished. What a privilege to share in this!

Peace on earth and goodwill among men will only prevail as all men give glory to God in the highest.

Yours faithfully,
Basil H. Williams

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Because editing of a personal response presents itself to us as an "interfering", and therefore slightly onerous possibility, letters in excess of 300 words may not be published, but returned to their authors. Ed.

NON-SEXIST BIBLE

Dear Sir,

"Time" magazine reports on the new translations of the Bible free of "male bias" initiated by the National Council of Churches supported by 32 Protestant and Orthodox denominations, this heretical translation is to be used for Bible readings in worship services. God the Father is now the "Father (and Mother)", or alternatively "(Mother and Father)". No longer is Jesus Christ the Son of God, but the unisex "Child of God" and where Jesus refers to himself as Son of man, the N.C.C. panel employs "Human One". Where Abraham is mentioned alone, the translation (so-called) brings in Sarah, his wife and concubine, Hagar.

Incredibly, this Bible will be accepted within the near future due to the United Nations' Anti-Discrimination Sex Bill which our Federal Government is pushing through. If successful we would be under an International Committee with a Russian President and only 2 democracies represented. As the downward trend of today's world is moving so rapidly, before we are aware Christians could be brainwashed into total confusion. Already the Ainnaleah District High School in Tasmania has removed 35 copies of the Gideon Bible and several books containing bible stories as well as the children's classic "Snowwhite" and "Born Free". What classics will be safe from the ban?

Difficult as it is to imagine in our free country, the speed of change is accelerating, and it is more than time that we cried aloud "Thus far, and no further!" A New Reformation is needed, as stated in AC's editorial of 17/10/83. We must come out of the clouds. The Bible deals with Reality; it is more REAL than today's newspapers. We are, in the midst of an ideological struggle and should be aware of what is happening around us. It is not enough to be a passive Christian, but wielding the Sword of the Spirit in every direction to attack the cunningly devised plans all ready and waiting to replace our historic Christian Faith with atheistic humanism.

Yours sincerely,
Phyllis Creasey

FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

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FISHING FOR A WAY OF LIFE

had fished all night without catching anything. They were ready to give up.

"But Jesus challenged them to be persistent. 'Don't give up', he told them. 'Throw out your nets again. Keep trying.'"

"Here in Kisumu, in this project, you will fail. There will be times when you feel like giving up the idea of being self-reliant", said Bishop Henry Okullu. "But I challenge you to have the courage to be persistent."

Before offering a prayer of dedication for Alpha, the new 22-foot wooden fishing boat, Bishop Okullu drew a second lesson from Luke's Gospel: "Don't be afraid to ask for help when you need it."

When the disciples discovered they were not strong enough to hoist all of their fish into their boat, they had the good sense to call to the people in another nearby boat to come over and help them.

With its nets, sail and other equipment, Alpha cost a total of \$1700. A second, similar boat now is being built at the government boatyard, the money for this one also provided by World Vision sponsors. The project committee is doing the rest.

"You will fail", said the Anglican bishop as the community at Kisumu, in western Kenya, prepared to embark on an ambitious program in partnership with World Vision. The people at Kisumu have set up a fishing program as part of a much larger community development project which will make the village self-reliant. And they are determined to get it right the first time.

But the Anglican Bishop of Maseno South Diocese, Henry Okullu repeated: "You will fail". The large crowd at the local boatyard strained their ears to make sure they were hearing correctly.

Their bishop read from the fifth chapter of Luke's Gospel. "You see? The disciples failed. They were experienced fishermen. Even though they had been doing their best it was going badly. They

Interview with Tony McCarthy Cont.

a very different attitude to studying and exams.

What's the effect of missions?

Good initially; but now students are relying on them to do the work for them. Some people are being reached each time, but pockets remain untouched, and some use it as a "cop out" from personal evangelism. At Macquarie, students are doing many more ongoing things one day at a time. They are seeking to establish a better profile as being non-threatening and non-"weirdo" and to help students on campus, and not just to hit them with the gospel. Geoff Collison, the Chaplain, sees missions not as a launching-off pad but as the consummation or intensification at the end of the year's activities in students' Christian work. At one university non-Christian students were asked whether the Christians were making an impact. They said the only time we see them is on Orientation Day, they are so tied up with Christian groups, they just don't make non-Christian friends...

Encouragement

What is happening for the good?

O.C.F., that is the Overseas Christian

Fellowship is going strong.

Christians are keen to understand the bible. For example, thirty of the sixty at Kuringai College are coming to a ten week course on how to read the bible and they are open to be shown how to do things.

There seems to be more interaction between groups on different campuses e.g. there are joint houseparties for Cumberland and N.S.W. Institute of Technology, etc.

There is now a more even input from the various unis and colleges of advanced education. Sydney and N.S.W. Unis no longer dominate the scene.

We hope to increase the involvement of graduates in student work. It would change the nature of the work and free us staff members to do more specialist things. We would like extra staff both recent graduates and older staff workers with theological training. But at present we are losing, not gaining, workers. Because of limited funds we have lost two members of staff: Darren Mitchell, working on Sydney Uni campus and Graeme Cox working with overseas students, particularly Indonesians.

MAINLY ABOUT PEOPLE

DIOCESE OF RIVERINA

Rev. B. Paterson is to be ordained priest in St. Alban's, Griffith on December 3rd.

DIOCESE OF GIPPSLAND

Very Rev. Clyde Wood, former Darwin Dean was consecrated and enthroned as Bishop on St. Luke's Day.

Rt. Rev. Owen Dowling, Asst. Bishop Canberra and Goulburn is to be enthroned as Bishop on December 16th.

Rev. J. Wallis, B.C.A., Hedland is to be Rector of Warragul.

Rev. J. Connelly, Traralgon is to be Minister Neerim South Joint Parish.

Rev. B. Johns is to be ordained St. Paul's Cathedral on December 14th.

DIOCESE OF ARMIDALE

Swane Peter Leonard from South Tamworth after 7 years, to Moree on 2nd December, where he was a Curate 20 years ago.

The following were made Archdeacons at the recent Synod: each for a period of six years:

Rev. Graham Farley of Wee Waa

Rev. Charles Marrett of Tenterfield

Rev. Neville Collins of West Tamworth

Archdeacon Ray Smith of Tamworth, Director of the Board of Christian Education was re-appointed for a further three years.

No excuses this Sunday!

Suggestions from Petts Wood Methodist Church

To make it possible for everyone to attend church, we are having a special 'No Excuse' Sunday.

• Beds will be placed in the aisles for people who say "Sunday is the only day I have for a long lie".

• We will have steel helmets for those who say, "The roof will fall in if ever I come to church!"

• Blankets will be provided for those who say the church is too cold and fans

for those who think it is too hot.

• We will have hearing aids for those who think the minister speaks too softly, and cotton wool for those who say he preaches too loudly; or maybe we are just testing the amplifiers?

• Finally, the church will be decked out with Easter flowers and Christmas decorations for those who never see the church without them.

From: "Petts Wood Messenger"

Reformation Rally Cont.

give them (ie. The Mass and Transubstantiation) a place today are untrue to the Church of which they are members."

The second consequence, he suggested, was a recovery of true worship. The multiplicity of services in a foreign tongue was replaced by the Book of Common Prayer and an opportunity for people to understand what they were doing in worship and so to participate meaningfully.

The third consequence was a recovery of real preaching. Archbishop Loane characterised the pre-Reformation church as one served by non-preaching clergy in which the altar was pre-eminent and the pulpit was shouldered to one side.

Archbishop Loane concluded by stating that the spiritual health of any nation may be judged by the measure to which the Bible is central to the life of the people.

Spiritual Experience

The Rally was not cold and academic. The addresses were both superb and those attending joined together in singing hymns including Luther's "A Safe Stronghold our God is still". The Church Record heard comments which suggested that many people had been profoundly moved by the evening. Some suggested that it had whetted their appetite to learn more about our Reformation heritage. One comment made to us, however, was that there was a lack of young people in attendance and it is to be hoped that this can be remedied next year.

Cassettes

The 2 addresses were recorded and are available from Anglican Radio Unit, Square Level, St. Andrew's House, Sydney Square. They cost \$5 each plus \$1 postage and packing. The A.C.R. recommends them.

The Australian



CHURCH RECORD

1792

DECEMBER 12, 1983

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Australian elected Bishop of South Africa

At a special synod of the Church of England in South Africa, which met at Cape Town on Friday the 25 November 1983, The Rev Canon Dudley Foord of Sydney, was elected presiding Bishop of the Church to succeed the Rt Rev Stephen Bradley, who has held that office since 1965. Bishop Bradley will retire as Presiding Bishop in 1984.

Canon Foord (60) is at present rector of St. Ives, one of Sydney's leading churches. Previously he was for a number of years a lecturer at Moore Theological College, Sydney and has a wealth of experience in every aspect of church life.

Mr and Mrs Foord toured South Africa in September and he was the main speaker at the annual clergy conference of the Church of England in South Africa at Cape Town. He also visited churches in the Cape, Natal and the Transvaal.

The Church of England in South Africa is a small grouping of Christians who, battling against an often naked hostility from the world-wide Anglican communion, have experienced considerable growth in the last 15 years. At present their fellowship has 80 ordained ministers, both black and white, with a large number of catechists, serving several hundred congregations, and covers a wide geographical area with main centres in Cape Town, Natal, and Johannesburg. Congregations are to be found in all the black homelands.

Early Impressions

Interviewed by ACR, Dr. Foord said that although his first observations were restricted to his 19 day tour in September, he gained the clear impression that the church saw themselves as firmly committed to apostolic Christianity, with the bible as the Word of God, and a clear mandate to articulate the New Testament gospel to the contemporary generation.

"There is", he said, "a strong accent on the importance of the local church." In response to a question, Dudley Foord said that drawing from his own parish experience he saw his future episcopal role as one of pastoring the pastors by encouraging them to go on with a good job, helping them to have an excellence in articulating the gospel,



Dudley Foord at recent conference in Sydney

equipping men and women for ordained and lay ministry, and positively supporting their three year college course in theology. Further, Mr. Foord indicated that he was strongly anxious to maintain his own preaching and teaching ministry.

Apartheid

On the difficult question of apartheid, and the Church of England in South Africa's conservative stance on the issue, Dr. Foord said that the Church's position must be viewed against what he perceived to be a change in their stature in the minds of the rest of the Anglican communion, both within the country and internationally.

"What had once been a somewhat negative image has now changed to a positive understanding," he said. "Others now appreciate the distinctive significance of the Church; that it too stands within the universal church." "The Church is less defensive, seeing itself within the apostolic tradition."

With respect to apartheid, Dudley Foord said that there appear to be small changes taking place. For example, some beaches and restaurants are being desegregated. "This is a slow and steady process at work, not big or violent." "Further", Mr. Foord added, "as Christians we know that all people are equal in

God's sight, and this must produce compassion and consideration as hallmarks of the way we treat each other."

In this situation, as a bishop in the Christian church, Dr. Foord sees his role as three fold — to teach and preach the gospel, to encourage Christians to live out their lives as such, (which will bring any long term changes that are necessary), and not, it was stressed, to be making political pronouncements.

Dudley Foord is looking forward to working in the South African context and encouraging interchange and dialogue with Christians in Australia.

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

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

You can obtain a copy FREE by introducing three new subscribers to the Australian Church Record.

Record Christmas Bowl Offering

Offerings to the 1982/83 Christmas Bowl were the highest on record. A report issued today by the Australian Council of Churches shows that direct giving by churches and individuals will exceed two million dollars for the first time.

With six weeks of income still to be received the total from all sources is likely to approach 4 million dollars.

In welcoming this response, the director of the Christmas Bowl, the Rev. Ron O'Grady said that the increased giving was a sign of confidence in the church's capacity to use money effectively. He stated that "the ACC always gives complete and strict accounting of all money received and we are at pains to keep the administrative costs to the minimum. The churches have come to trust the Christmas Bowl and know that the money they give will be used in the places where it is most needed."

INSIDE

Evangelical Colleges... Page 2

Training in

Counselling ... Page 3

Editorial ... Page 6

Canadian Scene ... Page 7

Letters ... Page 11

Christmas Greetings

The Editorial Staff of the Australian Church Record join with our Office Staff and the Board of Directors in wishing all of our readers a blessed Christmas.

To allow our staff to take holidays we will be closing our office over Christmas although our Answering Machine will still take your messages. The next issue of the Australian Church Record will be January 23rd.

Anglicans Welcome Medicare, But Want Card Age

Raised To 16

The Anglican Social Responsibilities Commission, at the conclusion of a two day meeting in Sydney, welcomed introduction in February 1984 of Medicare as "essential health cover to low-income families and individuals".

Commission Chairman Bishop Oliver Heyward said today "while the commission shares some of the reservations about Medicare already expressed by the Australian Council of Social Service, we welcome a return to universal health insurance next February."

"For years, low-income people have suffered increasing disadvantage in access to health insurance and access to health services. Medicare is the start of something better."

"The Commission, while supporting

essential cover for all individuals, is deeply concerned at the proposal to issue a separate card or duplicate of the family card to individuals between the ages of 14 and 16 years.

"While seeking to deal with problems which arise from sexual activity of young people in this age group, this proposal introduced a novel and fundamental feature into family relationships. It makes it both legal and acceptable for young people who are in the legal care of parents to act in matters fundamental human relationships without any reference to their parents."

"This will weaken communication and loyalties within the family unit."

"This move is without mandate from the electorate and should not be introduced by ministerial regulation."

Moore College Library