

History made at Bible House

The Bible Society

When Bishop George Phimpisan of Thailand (centre) addressed a special dinner in his honour, at the Bible House in Sydney, he made history as the first Roman Catholic Bishop to do so. With Bishop Phimpisan is Tom Treseder (left) the State Secretary, for the Bible Society in NSW, and Mr. Colin Weekley, the State Chairman.

Thai Bishop addresses business meeting

History was made, as far as those present could remember, when a Roman Catholic Bishop addressed a special dinner in his honour, attended by Committee members and staff, in Bible House, Sydney, Wednesday May 22nd.

The Bishop is Bishop George Phimpisan of Thailand. Currently on a visit to Australia and New Zealand, the Bishop attended the Bible Society business meetings held in Melbourne last week.

Bishop Phimpisan was able to bring first hand information on the translation of the Scriptures into the Thai language, as he had served on that Committee. He explained that he has been involved with the Bible Society for 18 years, when he was approached to help with the translation work.

14 years ago he was elected onto the Bible Society Board and is currently one of the eight members on the Executive Board of the United Bible Society, of which Rev. James Payne of Australia is the Chairman. Bishop Phimpisan was the first Roman Catholic to serve on this Global Board.

"Previously people thought that only the priest could read the books of the Bible," said Bishop Phimpisan. "Now people are starting to read for themselves, a similar version to the Good News Bible," which was translated from the original Greek texts, into Thai.

Referring to the interest being shown

around the world by the Roman Catholics, Bishop Phimpisan told of 200,000 Roman Catholic Bible Study groups in Brazil.

Last year, over 200,000 copies of Proverbs, in the Thai language, were sold out in a month. They had been printed in poetical form and were snapped up by the Buddhist population, including the priests.

As the Buddhists show a good deal of interest in any esteemed teachers, special selections have been prepared in which Christ is portrayed as the Great Teacher. The Buddhists are then interested in what He teaches! In this way the Scriptures are being shared with the people of Thailand.

Every school and college in Thailand, has an English Club. Last Christmas over 500,000 selections were distributed amongst them, in English and Thai. This year, the target is to place a Bible in every Buddhist Temple, where priests often have plenty of time as they sit around, meditating.

It is the desire of Bishop Phimpisan to see them "meditating" on the Scriptures.

The Bible Society has recently introduced a scheme whereby gifts to overseas literacy programmes are tax deductible. Here is one way in which Australians can assist men, such as Bishop Phimpisan, in their work amongst their own people. Further information in available from Bible Society offices in each state.

Pakistans election surprise

Militant Islamic fundamentalists repudiated

(Pakistan) Pulse, Evangelical Missions Information Service reports that one of the most surprising outcomes of the recent national elections here was the virtual rejection of the militant Islamic fundamentalists. They won only four of

the 62 seats they contested.

Pakistan has 94 million people, ruled by President Muhammad Zia. This was the country's first parliamentary election in nearly eight years of military rule.

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. D. E. Langsham retires as Asst. Chaplain of the Anglican Retirement Villages on 31st December, 1985.

Rev. G. Beckett, Rector of Belmore, became Rector of Dural on 4th July.

Rev. K. Tutt, Rector of Balgowlah will become Curate-in-Charge of Sadleir on 23rd July.

Rev. B. Skellett, has resigned as Rector of Glebe and moved to Perth Diocese.

Rev. A. Patterson, has resigned as Curate of Darling Point, to become Resident minister of Bonnyrigg on 6th September.

Rev. W. Collier, Asst. Minister of Castle Hill will become Curate-in-Charge of Erskineville as at 25th September.

Rev. J. D. Parton of Rockhampton Diocese, became Assistant Minister of Christ Church St. Laurence on 12th May.

Rev. M. C. Carrick, Curate of West Pennant Hills, will become Rector of Westmead on 5th October.

DIOCESE OF GIPPSLAND

Rev. Dick Kainey of St. Matthew's, Mulgrave, will become Rector of Traralgon at the beginning of October.

DIOCESE OF MELBOURNE

Bouma, Gary D from Honorary Assistant Curate St. John's Toorak to Honorary Assistant Curate at St. Andrew's Brighton as from 15th September, 1985.

Clackson, John C from Assistant Curate in the parish of Collingwood/North Richmond to Priest-in-Charge (under the direction of the Regional Bishop) of the parish of Holy Trinity Coburg. Commissioning by Bishop John Stewart on Tuesday, 23rd July at 8.00 p.m.

DIOCESE OF ADELAIDE

The Rev. J. A. Taylor General Secretary, C.M.S. South Australia, has been issued a General Licence from 31st May, 1985.

The Rev. O. W. Thomas Chaplain, Pulteney Grammar School has accepted the position of Rector, Coromandel Valley from 20th December, 1985.

The Rev. A. J. Courtney assistant priest, St. Saviour's, Glen Osmond has accepted the position of Priest-in-Charge, St. Barbara's, Parafield Gardens from a date to be announced.

DIOCESE OF NORTHERN TERRITORY

The Rev. Noel Allen has resigned as Rector of Alice Springs and will take up duties as Rector of the Church of the Good Shepherd, Fred's Pass in November. Fred's Pass is a new rural parish on the outskirts of Darwin.

Bishop Ged Muston will lead the studies at the Annual Clergy Retreat and Conference in July.

Evangelism hurt in Pakistan

Bishop blames Jenkins views

The Bishop of Durham has caused more problems for the Christians in Pakistan than the Muslims have. This tough verdict comes from the Bishop of Hyderabad, the Rt. Rev. Bashir Jiwan.

Interviewed recently at the headquarters of the Church Missionary Society in London, Bishop Jiwan outlined how unhelpful some of the recent developments in the West had been to Christians in Pakistan.

Muslim missionaries working in Britain had not been slow in reporting back what Bishop Jiwan called "the nasty statements" from the Bishop of Durham and other Christian leaders in this country. This had greatly hindered the work of evangelism in Pakistan.

"People are very much disturbed all over the world by the statements by the Bishop of Durham not believing in the Resurrection of Jesus Christ. What sort of Good News can we preach to the Muslims now? They say to us 'Britain is a Christian country and yet one of the

leading and outstanding bishops there doesn't believe in the Resurrection — so what's the difference?' It's very discouraging.

"He has harmed us more than even the Muslims have done."

Despite all the setbacks, Bishop Jiwan reported that the Church in Pakistan is growing. Evangelism was permitted and the doors were open for overseas missionaries, particularly from the commonwealth. The Church of Pakistan, formed by an amalgamation of Anglicans, Methodists, Presbyterians and Lutherans in 1970, was now over its early difficulties and the new generation of leaders, among them Bishop Jiwan who became the first Bishop of the new diocese of Hyderabad in 1981, considered themselves members of the Church rather than any particular denomination.

(CIN)

Two ways of knowing continued

this, I go back to the marriage analogy. A man might assess, from a distance, and for a long time, a woman's potential to be his marriage partner. But it is only when he makes a commitment in marriage, that the "head knowledge" is translated into personal knowledge in the marriage situation.

So it is with Christ. "Knowledge" at the required level has two prerequisites; intellectual belief, and personal commitment."

[Royle Hawkes is Associate Professor of Microbiology at the University of New South Wales.]

- References
- 1) Thompson, T. Annals of Influenza or epidemic catarrhal fever in Great Britain from 1510 to 1837. The Sydenham Society, London (1852).
 - 2) Blacklock, E. M. The Bible and I. Marshall Morgan and Scott (1983).
 - 3) Bruce, F. F. The New Testament Documents. IVF Press, 5th Edition (1972).
 - 4) Peter, S. Second General Epistle, Chapter 1, verse 16.
 - 5) John 17:3, 2 Timothy 1:12.

Landmark Decision continued

When permission was declined, each of the two homosexually orientated organisations complained to the Anti Discrimination Board.

The Anglican Church continued to say "No", and the Anti Discrimination Board then referred the matter for the opinion of the Equal Opportunity Tribunal.

The Tribunal has legislative power to order people to do things that they would not otherwise do, and it has the

power also to award damages.

The Anglican Church, in arguing before the Tribunal, claimed that in deciding whether or not people could use Sydney Square for organised meetings, the Church was not caught by the Anti Discrimination Act.

The Tribunal has held that the Anti Discrimination Act simply does not apply to the giving or withholding of permission to use Sydney Square.

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Australian Catechism

"What we believe" — a catechism for the Anglican Church in Australia

I never thought I'd get excited about a catechism, but the Trial Catechism for the Anglican Church of Australia just published by Christian Education Publications for General Synod Standing Committee is something to get excited about. Its freshness will attract some. Its comprehensiveness will assure learners. It's very radical nature will bring heated reactions from others. It is titled, "What We Believe".

Bishop Thomas in the foreword recognises the creative energy that Dr. Peter Jensen of Moore College brought to this revision of the Catechism. Bishop Thomas is chairman of the Doctrine Commission which since General Synod's

Some will think the revision too radical, others too conservative. It is radical in reducing the 5 parts to 4 and in reshaping them into . . . **Part 1 "Knowing God"**, which includes: our purpose, God's character, personal faith (the creed), relationship with God. **Part 2 "Growing in God"**, which deals with the Bible, Prayer (the Lord's Prayer), Grace, Church, Baptism, and the Lord's Supper. **Part 3 "Obeying God"**, covering the 10 Commandments from the viewpoint of New Testament comments on them, our aim in life, loving and serving God and neighbour, the fruit of the spirit. I would tip one major criticism as being the lack of the 10 commandments in their traditional form. (No prizes for that guess). And **Part 4 "Hoping in God"** which asks about suffering, perseverance and our hope in God's faithful love.

Yes it is radical in arrangement, and in the framing of questions and answers, but it is also conservative in holding to the traditional question and answer format as an exposition of the Creed.

Continued page 6

What We Believe

request in 1977 has been shaping and writing this catechism. Their attempt at preparing a suitable summary of the Christian Faith for Australian Anglicans has been largely successful. It is definitely worth giving a trial over the next 4 years with youth and adults, gauging their responses and reporting our reactions to the Commission. It has wisely provided an Evaluation sheet in the middle.

News from Nungalinga College

Student tells of God's grace



Bette Walsh Nungalinga

Bette Walsh, a student at Nungalinga Aboriginal College, Darwin, tells the following story.

I was born at Palm Island Queensland. I had a hospital record 2 arm's lengths long. I was used and abused by the different men in my life and bashed beyond recognition. I suffered a broken nose, both sides of my jaw were broken, ribs on both sides were broken, and was even shot in both legs, paralysed and told I would never walk again! After what my

Lord has brought me through, without a scratch to even prove these things happened, how could anyone say there is no God?

But the scars on the inside affected me most — scars that needed to be healed. This is a miracle in itself!

The very man who used to bash me from pillar to post became a Christian and led me back to the Lord, just 3 months before he died. The Lord has made something beautiful out of my broken life. He is using my brokenness, hurts and troubles for His divine purpose and His glory. He has opened doors to talents I never knew existed: a voice for singing and a talent for writing and composing country Gospel songs.

He has also opened the door to my life time dream. As a little girl in Sunday school I dreamed about one day becoming a missionary. The Lord remembered what I had forgotten and is making it a reality.

When I was a little girl He also gave me a piece of Scripture: Proverbs 3:5-6. I didn't know what the words meant then, but I know now. "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths".

Now I am at Nungalinga Aboriginal College in Darwin, where I am studying for my Theological Certificate so I can be a missionary to my own people.

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Fred Nile and the Pope



The Rev. Fred Nile and his wife, Elaine, meet Pope John Paul II.

The highlight of Rev. Fred Nile's visit to Italy was the invitation he received with his wife Elaine to attend the Papal Audience and to be introduced to Pope John Paul II in St. Peter's Square, Rome.

"It was a great honour to personally meet Pope John II and thank him for his worldwide courageous moral leadership," said Fred Nile.

The Pope said, "I cannot imagine a Christian society in which divorce, abortion, sexual relationships before marriage and homosexuality are tolerated.

"It would indeed be easier to mouth generalities. But sometimes, in accordance with what the Gospel teaches, the Church must be loyal to high ideals, even if in so doing it opposes current attitudes."

"Family loving people have been encouraged by the Pope's fearless leadership," said Fred Nile, "especially, when some Catholic and Church leaders have jumped onto every trendy bandwagon — 'Gay Lib', 'Women's Lib', 'Liberation Theology', 'Peaceniks', etc."

"This invitation to meet Pope John Paul II was also an important recognition of the valuable work carried out by the Festival of Light Movement for Christian values and family life in Australia," said Fred Nile.

"If we hope to survive and to overcome the onslaught by secular humanists, materialists, Marxists, sodomites and other immoral forces, then all God-fearing people who accept God's standards must work together in love and harmony.

"I believe Catholics and Protestants can work together for the preservation of family life without compromising their various religious principles and traditions.

"In fact, I have much more in common with faithful Catholic leaders such as Pope John Paul II, who also defends the deity of our Lord, His virgin birth, amazing miracles and His bodily resurrection, than those trendy hypocritical Protestant Church leaders, who deny these fundamental doctrines of the Christian Faith, and who enforce homosexuality, and reject Biblical moral standards.

"I would call on all Christians, especially those who attack the Catholic Church, to pray for a revival within the Catholic Church in Italy and amongst the Italian people; that the current emphasis on prayer and Bible study will be used by the Holy Spirit in a mighty powerful way in these critical days," said Fred Nile. "Let us also pray that God will remove the plank from our own eye before we seek to remove the speck from our brother's eye, so that we will not be blind to our own faults and weaknesses."

The Return of the Pink Triangle

Homosexuals and the Church

The Return of the Pink Panther will be a title familiar to many people; however The Return of the Pink Triangle, the title given to the first programme in ABC TV's new series of Encounter, will need further explanation. The subject of this first programme, which went to air recently, was Homosexuality and its fight for acceptance by the Christian church, the Pink Triangle having been adopted as the emblem of homosexual lobby groups as a sign of their persecution because Hitler had homosexuals tattooed with such a triangle before they were put to death.

The focus of this programme was a group of homosexual lobbyists called The Sisters of Perpetual Indulgence who dress up as nuns and are led by Fabian Lo Schiavo, an ex Roman Catholic novice monk, who whilst in training was presented with the choice of either giving up his homosexuality or giving up his vocation to the priesthood. He chose the latter. Mr. Lo Schiavo is now an Anglican and an elected member of the Sydney

Anglican Diocese Synod but who would still appear to be at heart, at least, a closet catholic.

Through various interviews with homosexuals with church associations, the programme sought to convey that it was possible to be a Christian and a homosexual and therefore the church had to alter its attitude and accept them for who they were, as they were, with their sexual preferences. Sometimes it was difficult to discern which was satire and which was reality. Fabian, with considerable theatrical skill, appeared early in the programme as a Texan Evangelist complete with stetson and dark glasses and choir. The material they sang had lines which contained words such as, 'Thank you Lord for Gay Liberation', and 'The Lord above makes us what we are'. The cameras then switched to the Metropolitan Church in Sydney, a church which caters for

Continued page 12

MARANATHA

Repentance

"Unless you repent, you too will all perish" (Lk. 13:3).

No one likes the idea of repentance, least of all 20th century man. He no longer sees the need for it.

By contrast, the Bible mentions repentance over 100 times. It sees repentance as "that fundamental change of mind by which the back is turned not upon one sin or some sins, but upon all sin, and the face definitely turned to God and to His service — of which, therefore, a transformed life is the outworking" (Warfield).

This basic change of mind (the simple, literal meaning) can be summed up by three terms beginning with the letter "R": Remorse; Redirection; Reparation or restitution.

In the story of Zaccheus (Lk. 19) we see these in the tax-collector's **sorrow, the change in his life and the reparation in restoring** what he had wrongly taken.

Many like to "believe" in God, but to honour Him, to **worship** Him by offering Him **His true worth**, we must repent. This teaching is seen throughout the Bible.

In the Old Testament, the prophets call on their hearers to turn, to change their attitude and their whole way of life. "Turn! Turn from your evil ways!" cries Ezekiel. "Why will you die, O house of Israel?" (33:11).

There are 70-odd references in the New Testament, starting with John the Baptist who "preached a **baptism of repentance** for the forgiveness of sins" (Mk. 1:4).

This message of the prophets and of John the Baptist was the message of Jesus Himself. When Jesus preached the "Gospel of God", He commanded His hearers to "repent and believe in the Gospel" (Mk. 1:14).

The Gospels sum up Jesus' message in a single word — "Repent" — and the theme continues throughout the New Testament.

When Peter preaches the first Christian sermon in Acts 2, his hearers ask him how to respond. Repentance is the essential thing (v.38). Upon healing the crippled man, the apostles tell the crowd (Acts 3:19), "Repent, then, and turn that your sins may be blotted out."

Paul continues the theme and stressed it with urgency. Speaking to the intellectuals of Athens he calls on them to repent (Acts 17:30f.). The reason? Judgment is coming! The day has been set! The proof is that God has raised Jesus from the dead.

When he summarises his ministry to the Ephesian elders (Acts 20:21), he reminds them that he has "declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus."

Evidence of repentance is to be seen in a changed life (see Mk. 3:8; cf. Acts 26:20). When Joshua called on the children of Israel to serve the Lord faithfully (24:14), they had to throw away their idols; Samuel told the people to turn from their useless idols (1 Sm. 12:21); and Paul reminded the Thessalonians that there was a three-fold proof of their conversion: they had "turned to God

from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead — Jesus, who rescues us from the coming wrath" (1 Th. 1:9f.).

True repentance involves a returning to God with one's whole being. Sorrow is part of repentance, but in itself it is insufficient. Esau was sorry, but he did not repent (Heb. 12:14,17).

Before belief, before a wholehearted trust and obedience, there must be repentance (Lk. 13:3).

When we repent and believe, we experience what the Bible calls conversion — the work of repentance and faith. Each is associated with the other: the writer of Hebrews tells of "repentance from acts that lead to death, and of faith in God" (6:1; cf. Mk. 1:15; Acts 20:20f.).

D. W. B. Robinson has said that "The demand for conversion is the one and only imperative in Jesus' preaching of the Kingdom of God. It is addressed to all without distinction and is presented with unmitigated severity in order to indicate the only way of salvation there is."

Repentance is always a divine gift (Acts 5:31; 11:18). Left to himself, the sinner would prefer to stay in his sins. He does not know what the salvation which he is missing is, and he is not willing to undergo the sharp pain of separation from his sin. It takes a miracle in a man's life for him even to want to turn away from evil. The teaching of the Acts is that God in Christ does work that miracle. When He does so, men turn from their sin and experience repentance.

According to Leon Morris, we are apt to think of the atonement as what Christ has done for us, with repentance as our own achievement. But left to themselves, men do not repent — it is a gift of God. "The initiative is taken by God; man is renewed unto repentance; he does not repent that he may be renewed" (cf. Heb. 6:6).

It is the **goodness of God** which leads men to repentance (Ro. 2:4). When God is good to us we need to ask whether He is encouraging us to repent of anything in our lives which does not comply with His demand for obedience to His Word.

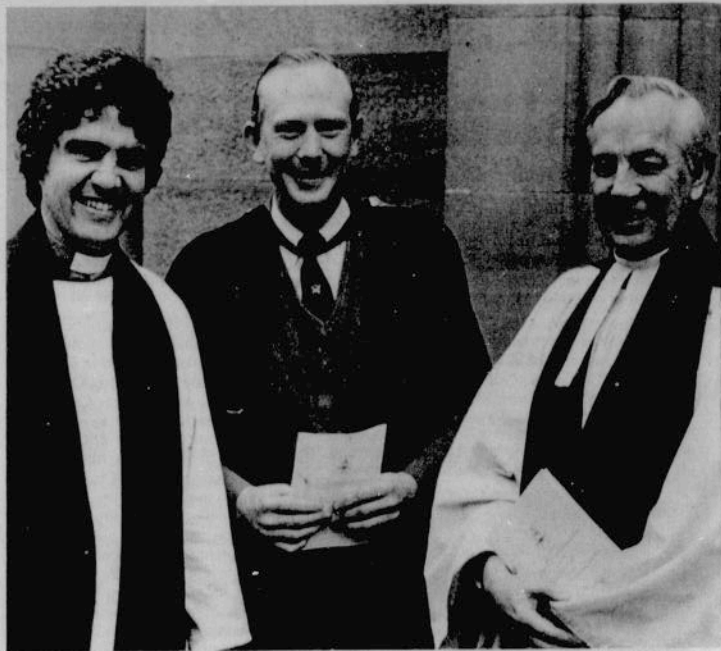
The reason that we present the Gospel to people is in "the hope that God may give them repentance unto the knowledge of truth" (2 Tim. 2:25).

"Unless we repent, we too will perish."

(The above study outline is adapted from "Sharing the Gospel" — a course of six Bible studies designed to teach the nature and content of the Gospel, give an assurance of salvation and assist confidence in personal witnessing. The cassettes and manual comprising the course may be bought in a special package wallet at Christian bookstores, the Anglican Radio Unit or the Department of Evangelism. The price is \$25. The course is designed for individual or group use. It has been highly commended by men such as Canon John Chapman, the Rev. Dick Lucas and the Rev. Iain Murray. The above material is used with permission of the publishers, Anglican Radio and the Department of Evangelism.)

Donald Howard

Centenary Service for Cathedral School



The Very Rev. Lance Shilton, Dean of Sydney (right), discusses the Centenary Service with The Rev. Roger Simpson and the School's Headmaster, Mr. Allan Beavis.

One of the largest congregations seen at St. Andrew's Cathedral, Sydney Square gathered to celebrate the Centenary of St. Andrew's Cathedral School.

The School was founded by the Third Bishop of Sydney, Dr. Alfred Barry on 14th July, 1885 when 27 students were enrolled, 22 of whom were choristers.

At the Centenary Service 650 current students gathered along with the School's 60 teaching and ancillary staff to praise and thank God for the School's growth and development over the last 100 years.

Students and staff were joined by parents, friends and Old Boys together with Cathedral Chapter members, School Council members, visiting clergy and community leaders. The Cathedral and the nearby Chapter House were filled to overflowing with the service relayed by closed circuit television monitors.

The School's Headmaster, Mr. Allan Beavis reminded the congregation that the service timing almost exactly coincided with the inaugural service time of the founding.

"One hundred years ago to the hour the Sydney community and church leaders gathered to hear the founding proclamation of Bishop Barry. Today, the School honours that event and its founder.

"As we enter our second century we are reminded of Bishop Barry's vision that the sovereign God would be pre-eminent in the life of the School. We gather today in the Mother Cathedral of Australia and the School's Chapel to re-affirm our dedication to that objective," Mr. Beavis said.

Guest preacher at the Service was the Rev. Roger Simpson, who is Director of Evangelism at All Souls Church, Langham Place, London. Mr. Simpson is a noted

evangelist and preacher who has conducted School and University missions throughout England and the United States.

During the Centenary Week Celebrations, Mr. Simpson conducted a mission within the School with special services and presentations being made to all students. Outreach functions inviting other schools' students had also been presented.

In this sermon on Jesus' healing miracle in John's Gospel Chapter 9, Mr. Simpson spoke specifically on the power of Christ to heal and change people, even those who in the world's eyes would avoid the Gospel and its personal implications.

In a direct and moving exposition, Mr. Simpson called on students and friends of the School to make that change and commit their lives and the service of the School to God's purposes and glory.

The Centenary Service features participation by students in Primary years and in Year 7 who recited the Old and New Testament lessons respectively. Four guest trumpeters played a trumpet fanfare within the hymns and during the recessional.

With their usual excellence, the Cathedral Choristers led the singing under the direction of Mr. Michael Deasey, Cathedral Organist and Master of the Choristers. The choir is rounding off their practice for the Centenary Tour in August to sing in the great Cathedrals of England.

Services will be sung in Canterbury, Salisbury, St. Pauls and York, the Cathedrals from which the School derives its four student houses. Numerous other choral and church services will be presented during the chorister's four-week tour.

Canberra & Goulburn welfare fund

Bishop's appeal nears half-way mark

The Bishop's Welfare Appeal is nearing the half-way point on the way to its \$120,000 target, the Anglican Bishop of Canberra and Goulburn, the Rt. Rev. Owen Dowling, said today.

"We have started well. People from all walks of life, the elderly and the young, have responded marvellously. However, there is still a long way to go if we are to meet the needs of the coming year," he said.

The appeal will benefit young people and families throughout the ACT and Southern NSW, regardless of denomination or belief.

Specific projects include St. Saviour's Neighbourhood Centre at Goulburn, Mary's Place and Joseph's Place for youth from Canberra and Queanbeyan, and the Bungarimbil Youth Farm at Tumbarumba.

A Pastor's heart in Wollongong

BISHOP: "The highest order of ministers in the Christian Church." Thus the definition of bishop in the 'Oxford Dictionary of the Christian Church'

PAUL TO TIMOTHY: "The saying is sure: If anyone aspires to the office of bishop, he desires a noble task". (1 Tim. 3:1).

The demands on a bishop are high. Some might think that they are overwhelming. It is indeed a 'noble task' to have the spiritual oversight of a significant body of clergymen and the congregations committed to their care.

What lies in the heart of a bishop? How does he approach his task? Does the average parishioner see past the role of his Rector to the wider role of the bishop?

To explore these and other questions, and to gain an insight into Anglican strategy in a fast growing region with a number of unique features, the 'Australian Church Record' interviewed the Right Rev. Harry Goodhew, one of the four Assistant Bishops in the Diocese of Sydney. As Bishop of Wollongong he has responsibility for 45 parishes spread over a residential, industrial, rural and recreational region stretching from the southern fringe of Sydney, through Wollongong and down to the Shoalhaven area and west to the fast growing Campbelltown area and then to the rural district of Berrima.

It is a diverse region demanding the oversight of a bishop with diverse gifts.

All four regions of Sydney Diocese are singularly fortunate in the Bishops appointed to them. Those in Wollongong, who know their bishop well, know this to be true as far as they are concerned.

Two things stand out in the character of Bishop Goodhew. The closeness of his walk with God, and the depth of his own humility. It may be that these characteristics are true of many Christians, but in the Bishop they are especially noticeable.

Only a few questions from the "Record" were necessary to evince the closeness of the flock to the heart of the bishop.

"We must position ourselves with people so as to share the Gospel with them."

"We still must wrestle with the way we communicate the Gospel to the community. I sometimes feel that we are not performing well in this area," he said.

"It is a great temptation to maintain what we have got in terms of spiritual life.

"We must position ourselves with people so as to share the Gospel with them. It is unfortunate that the tempo of society does not encourage us to do that.

"In Wollongong region the interest of people in the Gospel is quite marked in some places. In others there are people who have had hardly any Christian contact with them at all.

"To stand near some of these people and to explain the Gospel to them is quite an experience. We must keep at it," the Bishop said.

Bishop Goodhew then asked a few rhetorical questions as he contemplated his congregations.

"The times when we gather together as Christians for public worship — are these times for approaching God in a meaningful way to build each of us up?"

"Are these highlights in the week of the local Christian?" he asked.

"We desperately long to see more lay people as active and effective communicators of the Gospel," he said.

Three times during the interview Bishop Goodhew paid tribute to the quality of the clergymen working in his area.

"I am constantly encouraged by the calibre and attitude of the clergy who are prepared to move away from being more centrally situated and to come and work here."

"Their commitment to the work of the Gospel is heartening and humbling," he said.

"To have the opportunity of being of service to them is what keeps me going," he added.

Regional Wollongong

Wollongong itself is not an ordinary city. It spreads along a narrow strip of lowland, flanked to the east by the Pacific Ocean and to the west by the towering escarpments of the Southern Tablelands. It is a dramatic setting for an industrial city. The migrant community represents more than 30% of the total population.

Some years ago there was a strong movement from within the area for Wollongong to be made a Diocese in its own right, separated from Sydney.

Bishop Goodhew raised the issue at the outset of the interview.

"There was a strong expectation that Wollongong would become a separate Diocese. Bishop Delbridge and others worked hard to achieve this.

"Delbridge as bishop made a remarkable penetration into the community. This helped focus attention on the southern region of the Diocese. The suggestion of a diocese galvanised people into action. They saw the opportunity of having an identity," Bishop Goodhew said.

"There were, however, the problems of the Caringbah area in Sydney. There was a measure of concern expressed and there were strong discussions and strong feelings.

"A Zone Council was formed to try to develop the concept of a diocese. The costs associated with the establishment of a diocese were assessed but these were found to be more than could be met from local resources.

"Bishop Delbridge moved to Gippsland. His successor, Bishop Short, saw the area as a region. He worked hard at building up a sense of fellowship across the region," Bishop Goodhew said.

Largely through the influence of Bishop Short there was a shift in emphasis from the concept of a diocese to the concept of a region.

Thus it is as a region that this section of Sydney Diocese operates today.

It is within this framework, too, that the Bishop operates.

"One way that we do this is to have regional Good Friday services. We seek to develop these and other events as regional events.

"The recent Leighton Ford Reachout was a regional crusade which drew people together.

"Wollongong is now working as part of Sydney Diocese, but as a distinct region within the Diocese," the Bishop said.

An innovative move to help bind the congregations together is the monthly issue of a regional newspaper "IN TOUCH", distributed to the members of each parish.

It contains devotional and encouragement type material written by the Bishop as well as informative material on issues such as marriage and divorce written by clergy and parish workers. There is news of developments in parishes within the region. Professional in concept, the newspaper is a useful regional tool.

A regional prayer bulletin is issued and regional prayer days are held which allows members of parishes to come together for specific prayer.

Yes, regionalism is definitely on. There are regional clergy conferences annually, regional clergy wives conferences and the Bishop meets five times a year with the regional Rural Deans to plan and work as a group.

"The question of a diocese is no longer a real issue," the Bishop said.

Fastest growing urban area

In magnitude, the greatest problems confronting the Bishop and his region are

Interview with the Right Rev. Harry Goodhew, Bishop of Wollongong in the Diocese of Sydney.



Bishop Goodhew

the areas of rapid population growth. Campbelltown, which is expected to have a population of 500,000 people by the year 2015, is the fastest growing urban area in New South Wales.

The centres at Shellharbour and Warilla to the south of Wollongong are also both expanding.

The Archbishop of Sydney's "Vision for Growth" concept is of great significance, aiming to provide planned development in the major growth areas.

A Ministry Committee has worked continuously examining the specific needs and planning the best method of fostering church growth in the designated areas. The bishops and archdeacons of Wollongong and Parramatta have been key people on the committee.

The emphasis in the Vision for Growth is on ministry, but there must also be an emphasis on land and buildings. In May about 500 people came to St. James Minto for the opening and dedication, by Bishop Goodhew, of a new \$300,000 Church Centre. The Parish Council of St. Anne's, Ryde made a commitment of \$200,000 to see the building completed and furnished.

"Some of the local strategies for evangelism are very encouraging."

In the schools, Scripture Union and I.S.C.F. are at work and some local congregations have banded together to put full time Scripture teachers into high schools.

Bishop Goodhew would like to have more resources for youth work, particularly a specialist person with the task of helping the parishes to develop their own youth work at the local level.

The Wollongong University became the 18th university in Australia when it was constituted in 1975. The Anglican Chaplain there is helping to meet the spiritual needs of some of the 2,500 students and 150 academic staff.

While specialist services such as marriage guidance counselling, education promotion and youth work advice are readily available in the city context, not so in the rural area where the Bishop is responsible. He is anxious to promote these services in the more isolated sections of the region so that they are dispersed on a strategic basis.

Bishop Goodhew's heart warms as he sees parishioners reaching out to touch others with the Gospel of Christ. He

continued page 8

Aboriginal missions merge

Agreement to 'walk together'

Following the Lord's leadings, a special time of prayer and discussion between the two parties involved, the AUSTRALIAN MISSIONARY SOCIETY and the ABORIGINES INLAND MISSION of Australia have merged as from July 1st, 1985. The move was decided by the Councils of both missions.

The work and workers of the A.M.S. (AUSTRALIAN MISSIONARY SOCIETY) became part of the A.I.M. (ABORIGINES INLAND MISSION) on July 1st, while the actual Mission Houses and Church buildings remain A.M.S. property for the time being.

The A.M.S. has three centres of mission work. In Alice Springs, Northern Territory, is the Mt. Nancy Children's Home and a church situated at The Gap.

In Queensland, Camooweal is on the main route to the Northern Territory. Here the A.M.S. church was burnt down, 3-4 years ago. However, a team from the Missions Maintenance organization rebuilt it.

The centre of Dajarra, Queensland also has an A.M.S. work, which is active in its outreach to the Aboriginal people in the area.

(RAMON WILLIAMS)

Quick Cuts

Mad, bad & dangerous to know

I was in bed reading one night, with my wife dozing peacefully beside me when I came across the famous description of the poet Lord Byron. He was said, by one of his circle, to be “mad, bad and dangerous to know.” Now it is commonly said that he who has imbibed strong drink will speak the truth — *in vino veritas* as some wit once said rather elegantly. My wife was certainly not under the influence, but she was off guard. Was it not a case of in *slumbero veritas*? I could ask her gently what she really thought of me, and provided I gave her some help, a satisfactory answer might be given. I at once shook her gently on the shoulder, and asked her: “Dear, would you say that I am mad, bad and dangerous to know?” A cunning question you will agree. She did not wake up; she merely climbed slowly to semi-consciousness. Close enough to the surface to hear the question; not close enough to cover up the facts with a courteous untruth. For a moment she considered the options — then — and she was slipping back into deep sleep as she said it, she declared “Well, you’re not dangerous anyway.” Foiled again! Mad, bad, dangerous — of the three options I had presented her with, the only one that appealed to me was ‘dangerous to know’

— it had the right ring of careless adventure. I slunk down and turned out the light.

Actually, had I thought of it, I was very close to a three-way question that is asked, in a much more curious vein, of Jesus Christ. The options for assessing him can also be reduced to three and madness and badness are two of the three. After all, only a madman would make the preposterous claim to be God himself. Indeed, that is what madmen all over the world do. Again, if you conclude that he was not mad — can you imagine a mentally deranged person preaching the Sermon on the Mount? You must assume that he was bad, for only an evil person would deceive people into thinking that he was God. But that does not seem to fit either.

If there's one person in history who has impressed people as a perfect character, it is Jesus Christ. So where does that leave us? With the third option — that what he claimed was true — that he is God Himself. They **are** the options. Which one makes sense to you, when you are speaking the truth?

Peter Jensen

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

Cliff Richard on United Nations blacklist

Defends right to take gospel to South Africa

Singer Cliff Richard is ardently anti-apartheid, and he wants the world to know. “Any thinking man has to be anti-apartheid. How can you possibly say it's a Christian thing. So I denounce it!”

He faced a barrage attack from press and anti-apartheid demonstrators hours before his appearance with Dr. Billy Graham in Sheffield, England due to his name being on a United Nations ‘blacklist’ of entertainers who have broken cultural boycott of South Africa.

He gave a public undertaking not to do any commercial concerts in South Africa, a guarantee that concerned his personal ethic of the past 15 years. “Instinctively I haven't done any since 1970,” he said, and he had also cancelled Gospel concerts when the authorities disallowed a multi-racial audience.

His critics were surprised that he did not go there to sing for money. His purpose was “to do Gospel concerts and to raise money for black people out there . . . what amazes me is that they let me in,” he said.

He rigorously defended his right to take the Christian message to South Africa in the face of persuasion to observe the boycott from the Bishop of Sheffield, the Rt. Rev. David Lunn and representatives of the anti-apartheid movement.

Sounding at times more like Dr. Graham and with a strong confidence in his faith he insisted he would go anywhere, even to Russia, “if I was asked to go and speak about Jesus.

“I have spoken to black people there who are very happy for me to come . . . to me it's humanity, not just a poll. I know black and white people and cannot for the life of me leave them to it,” he said. Politics he said was not going to change the world. He labelled the root of the problem as “sin”.

He closed with a final shot “God wants to get rid of apartheid more than we do. We are really pompous as a race to think that we dole out justice.”

(CEN)

Christians ‘no different’

New Zadok study findings

Dr. Philip Hughes' paper “Religion and Values: Report from the Australian Values Study Survey” (Zadok Series 1, S25), is the first of a number of papers that will be produced by the Zadok Centre on the Australian Values Study Survey.

Dr. Hughes says: “There is no evidence here (in the AVSS) that religion is a major determiner of or influence upon values in our society.”

Christianity is, among other things, a way of life. Embedded in its teaching are values — values that can guide and direct a person's actions in every aspect of life. Much Christian teaching has to do with the ways in which Christians should live, and how those Christian values should be put into practice. One would expect, therefore, that the values held by Christians and their patterns of living would be somewhat different from those of non-Christians.

Results from the **Australian Values Study Survey** suggest that the differences between Christians and non-Christians are, in fact, very slight. Those who say

that God is important to them, who attend church, who pray regularly, who claim to have had some religious experience, who hold to traditional Christian beliefs do not stand out from the rest of the community in matters of lifestyle, or social morality, and are little different in terms of personal morality. This matter should be a deep concern to all Christian pastors and teachers and indeed, is a challenge to the whole Christian community.

Dr. Phillip Hughes has pursued the issues of religion and values over the last 12 years. Since 1982, he has been ministering at Wangaratta Baptist Church in Victoria and at the same time has continued his research into religiosity and values in Australia at the Dept of Sociology, La Trobe University, Melbourne, where he has been involved as a research assistant on the Australian Values Study Survey.

This paper is available for \$1.50 plus 65c postage from the Zadok Centre, PO Box 434, Dickson, ACT 2602.

American president speaks at religious conference

Secretary Schultz too

WASHINGTON, D.C. (EP) — President Ronald Reagan, and Secretary of State George Schultz addressed an International Religious Liberty Conference, sponsored by the National Association of Evangelicals, the Institute on Religion and Democracy, the American Jewish Committee, the Anti-Defamation League, the Jacques Maritain Centre of Notre Dame University, and the State Department.

The conference which was the first in which the State Department worked closely with religious groups, drew together 200 major national and international political, religious, and academic leaders. The two-day event explored religious liberty as a basic human right, and ways in which government, churches and individuals can work to expand respect for freedom of religious belief and expression.

Secretary Schultz said the present days would be remembered as a time of religious revival, and noted, “Communism's attempt to supplant religion with its own utopian ideology has failed. No matter what hardships they may endure, men and women around the world are today bravely refusing to sacrifice their beliefs to the state.”

Schultz said, “In the totalitarian societies of the modern world we see that religion is always among the first targets of repression. Traditional dictatorships have often assaulted the church when they felt threatened by its participation in challenges to their authority.”

Addressing conference delegates, President Reagan spoke of religious repression in communist lands. “Atheism in not an incidental element of communism, not just part of the package. It is the package. In countries which have fallen under communist rule, it is often the church which forms the most powerful barrier against a completely totalitarian system. And so, totalitarian regimes always seek either to destroy the church or, when that is impossible, to subvert it”

(EPNS)

“Jesus needed more time”

Ayatollah's view of Christ

NEW YORK, N.Y. (EP) — The April issue of Harper's magazine includes excerpts from a speech given by Iran's Islamic leader, the Ayatollah Khomeini. The address last year marked the birthday of the Islamic prophet Mohammed.

Khomeini said, “Those who follow the teachings of the Koran know that Islam must apply the lex talionis, and thus that they must kill . . . War is a blessing for the world and for all nations. It is God who incites men to fight and to kill . . . A religion without war is an incomplete religion.

“If His Holiness Jesus — blessings upon Him — had been given more time to live, He would have acted as Moses did and wielded the sword. Those who believe that Jesus did not have ‘a head for such things’ that he was not interested in war, see in him nothing more than a simple preacher, and not a prophet. A prophet is all powerful. Through war he purifies the earth.

“Thanks to God, our young people are now, to the limits of their means, putting God's commandments into action.” Khomeini concluded, “They know that to kill the unbelievers is one of man's greatest missions.”

(EPNS)

Surprising liberty for Christians in Iran

Khomeini's regime called a ‘blessing’ to the church

TEHRAN, Iran (EP) - Christians in war-torn Iran have told “God's Smuggler” Brother Andrew that the Ayatollah Khomeini's reign of terror “has been a great blessing” to them.

“They are saying this because Khomeini's regime has shown Islam for what it really is,” said Dutch-born Brother Andrew, founder of the Open Doors ministry. “Under the Shah, Islam was like a nicely-wrapped parcel to put on the mantelpiece. . . . and everybody thought how beautiful it was to look at. Then Khomeini, after his 1979 revolution, took the wrappings off and revealed the ugly character of this religion.”

According to Open Doors New Service, Brother Andrew met with Christian leaders in Iran's capital, and said they were “right on top of the situation. In the last five years Christians in Tehran have sold five times more Bibles than during the last ten years of the Shah,” he said.

Brother Andrew said believers in Iran are able to worship openly in their churches and homes. “There is a surprising amount of liberty there for Christians,” he said.

Koran law permits Christianity to exist as a permitted faith. Jews are also permitted, as both groups are viewed as “people of the Book”. The Bahai's are persecuted however, as they are considered a heretical Islamic sect.

Aborted baby in walk marathon

A trek across America for pro-Life group

LOS ANGELES, Calif. — A dramatic 3,400-mile walk across America by two Wisconsin pastors and “Baby Choice”, an abortion victim, began from: the Pacific Ocean at Santa Monica Pier, Southern California, on Sunday, June 9.

Pastors Norman Stone and Jerry Horn (who is driving the support vehicle) began their eight-month “Walk America for Life” after a Los Angeles anti-abortion rally supported by President Ronald Reagan and organized by the Texas-based Americans Against Abortion group.

The coast-to-coast marathon, designed to focus attention on the “outrage of abortion,” will end on February 12, 1986, at a national Americans Against Abortion rally in Washington, D.C. In addition, there will be nine major “Concerts for Life,” along the route with Melody Green and blind singer Bob Ayala, as well as smaller rallies.

Accompanying the pastors on the walk is “Eaby Choice”, a preserved aborted baby girl, 18-21 weeks old, who is carried in a tiny wooden coffin with brass handles.

“Baby Choice was once a lively, preborn little girl,” said Melody Green, president of Last Days Ministries and director of Americans Against Abortion. “Tragically, her life was cut short by a saline abortion when she was 18-21 weeks old. From her saddened face to her tiny fingernails, she's perfectly formed. Though she cannot speak for herself, her presence will speak for the millions of children who die each year. Baby Choice is a vivid reminder to the world that the victims of abortion are real. They are not just blobs of tissue.”

Addressing the crowd of 10,000 at the kick-off rally, President Reagan called abortion “the most important issue facing this country today.” He added, to great applause, “It's a battle we're going to win.”

REVIEW

Historic decision by English Synod

Women to be deacons

Those who want to see the ministry of women extended in the Church were delighted by the General Synod's decisions recently to open the diaconate to women. They saw the result as a reflection of the massive support for the move in the dioceses.

Some of them also clearly saw this as a step towards ordaining women as priests — which is what opponents fear, although proponents of the Deacons (Ordination of Women) Measure have frequently denied that this was its intention.

After the vote the General Secretary of the Church Union, the Rev. Peter Geldard, said that the result had come as no surprise to them, as a meeting of the Catholic Group in the Synod had shown the Group to be very divided on the issue.

Fr. Geldard said that he did not agree with those Anglo-Catholics who thought that the ordination of women as deacons was a separate matter because “I don't see how you can draw a distinction. It is a holy order, and by logic they have a strong case for arguing that they should go on to the rest. Historically, this really is an important turning-point in the Church of England.”

(CHURCH TIMES)

Christianity “un-African”

Gaddafi urges war against Christians

Nairobi, Kenya. — Libyan leader Muammar Gaddafi has called for a “Holy War” against Christians during a controversial visit to the African country of Rwanda.

Gaddafi, who was in Rwanda, May 16 to 18, urged a Muslim victory over Christianity, claiming that the Christian faith was both “un-African” and “colonial.”

He declared, “Africa is not Christian. Christians are intruders to Africa. Christians are agents of colonialism. You must wage a Holy War so that Islam may spread in Africa.”

A spokesman for Open Doors said, “Gaddafi's call for a Holy War against Christians was made despite the fact that only one percent of Rwanda is Muslim. The majority are Christian and the government is headed by devout Roman Catholics. Archbishop Vincent Nsengiyumane even has a seat on the ruling party's Central Committee.

“But few Rwandese knew much about the anti-Christian remarks because the state-controlled media — an FM radio station and a weekly newspaper — censored most of what Gaddafi had to say, a move that infuriated Libyan officials.”

New Bishop of Coventry

Appointment of English CMS General Secretary

Simon Barrington-Ward whose father was the editor of ‘The Times’ was educated at Eton and Cambridge and since being made deacon in 1956 he has worked in colleges, as chaplain of Magdalene College, Cambridge, lecturer in religious studies at the University College of Ibadan, Nigeria, dean of Magdalene College and then principal of Crowther Hall, the CMS training college in Selly Oak, Birmingham.

He became general secretary of CMS in 1975 when he was also made an Honorary Canon of Derby Cathedral.

(CEN)

Capetown top brass hears God's word

A.E. mission to leaders

“Top Level Encounter” was the name given to a recently concluded outreach in South Africa by African Enterprise aimed specifically at the civic, professional and business leaders in the city of Cape Town.

The speakers were led by Michael Cassidy, team leader of African Enterprise, and their aim was to bring people with influence and power in Cape town to an “encounter with the Living God” and show them the relevance of Christianity in their professions.

Over thirteen meetings were held during the week for those in finance, education, local government, insurance, hotel and catering, media work, oil and tobacco industries and computer companies. Anyone not in these categories was invited to a general meeting.

By the end of the week, 1004 people had attended the meetings and four had made first-time commitments to Christ. 174 people rededicated their lives and 62 indicated that they had questions they wanted answered.

At one meeting with 60 local administrative leaders, Michael Cassidy told them that “South Africa is a microcosm of the racial constituency of the planet. If we have a solution to our problems here then we have a solution for the world.”

Michael Cassidy summed up the venture by saying, “I feel that ‘Top Level Encounter’ has been one of the most strategically significant things AE has been involved with in South Africa for a long time. I believe it is going to mark a new phase in our concern for the leadership of this subcontinent; for those who have power to influence vast numbers of people.

“Many senior people are actually quite lonely. We were able to show them that meaningful relationships are possible in Christ.”

The committee for “Top Level Encounter” is now thinking of another ‘encounter’ to broaden the work begun this year.

Have camel will travel

Missionaries only means of transport

Sudan Interior — Missionaries in Northern Kenya, are using a camel caravan, to take famine relief to the nomadic Gabbras, of the Chalbi Desert.

“Some of them live 30-40 miles away, over plains strewn with volcanic rock,” reports Richard and Linda Graebner. “The trails are impossible for vehicles to travel, so our Africa Inland Mission friends bought eight camels for our safaris.”

“Drought has affected the Gabbras profoundly,” the Graebners stated. “Camel milk is their staple food, but they have lost half their animals and the remainder produce little or no milk. They have also lost about 80 percent of their livestock and up to 90 percent of their goats. Grazing land has burned out and water holes have dried up.”

The Graebners are part of a team working with veteran missionaries, Herbert and Ruth Anderson, who pioneered Africa Inland Mission outreach to the Gabbras, in a new thrust conducted jointly by AIM, Africa Inland Church and SIM.

The Gabbras are former Muslims who have adopted an unusual form of religion in which they are “waiting for God to reveal Himself”. Some of their leaders show definite interest in the Gospel. They number about 20,000.

The Graebners spend most of their time at Kolatcha, in the heart of the Chalbi Desert, “building friendships and sharing the claims of Christ”.

Marital enrichment programmes: are they for everyone?



Alan Craddock

In the years of writing this column I have only very rarely repeated a column. I would like to do so now, because the issue is one worth repeating and I have had several recent enquiries concerning the strengths and weaknesses of marriage enrichment programmes. This column originally appeared 20/4/81. Those with long memories are exempted from this column!

In recent years a number of excellent marital enrichment programmes have become available in Australia. Such programmes (e.g. Marriage Encounter, Couples Communication Programme, Marriage Enrichment etc.) aim to enhance the marital relationship by increasing participants' self — and partner-awareness and by fostering communication skills. It is not at all unusual to see couples who have participated in these programmes becoming very enthusiastic about their experience and actively encouraging other couples to participate in future programmes. I have also spoken to clergy who often recommend the programmes for couples who have come to them with marital difficulties.

This process of recommendation, though understandable and often helpful, does raise the question of what kinds of couples might **not** benefit from the programmes and who might actually suffer from their participation. A related issue is the effect such couples might have upon the normal progress of the workshops.

Professor Luciano L'Abate, of Georgia State University, recently addressed himself to the question of the general criteria which might be used to screen out certain couples for whom enrichment programmes are likely to be unhelpful. (L'Abate, L. “Screening couples for marital enrichment programmes.” **The American Journal of Family Therapy**. 1980, 8, 74-76.)

L'Abate lists four criteria which he calls “basic and obvious”. In brief these criteria are:

(1) **Uncooperative and hostile couples** who are heavily involved in blaming each other and who describe their partner's failures in excessively general terms (“You **always** come home late and **never** care about what I feel to be important”): The problem for these kinds of couples is that they will tend to use the enrichment programme for a fighting ground. They haven't got much to enrich! A pre-requisite for these couples is for them to work out, via marital counselling or family therapy, the basis of their fundamental conflicts and to acquire some positive goals for their future relationship. Once they have moved beyond their present hostility and uncooperative stance they will be more likely to benefit from enrichment programmes which involve high levels of cooperation and which leave little room for games of mutual blaming.

(2) **Chaotic and disorganised couples** who are in the midst of a serious crisis: Such couples are typically thinking very seriously of a trial separation or a formal divorce. At this stage of their thinking their goals are confused, incompatible and disorganised. The major problem is that many of these kinds of couples think that the marital enrichment programme will have also magical or miraculous results and will be a substitute for long-term and possibly difficult relationship counselling.

(3) **Couples who have recently experienced a tragedy:** It is tempting to assume that a couple who have suffered a tragic loss of, say, a parent or child, will benefit from an enrichment encounter. The idea is that the couple can in part reinstate the loss by enriching their relationship. The difficulty here is that the

goals become confused. What is being sought? A form of loss reinstatement or an improved marital relationship? How will such couples cope with the more specific goals of the rest of the group? Are they likely to get bogged down in their grief and be unable to master the skills being focussed upon in the workshop? These questions indicate that the couples might benefit more from the enrichment programme when they have worked through their sense of loss in more appropriate contexts.

(4) **Couples with entrenched psychosomatic or delusional systems:** This criterion sounds rather jargon-laden (and it is!) Basically, L'Abate is referring to couples which contain at least one person who is experiencing serious psychological disturbance. For example, a person who believes that other persons are out to hurt them and that none can be trusted, will not easily benefit from enrichment programmes. They have a basic difficulty which is incompatible with the aims and methods of most traditional enrichment workshops.

L'Abate also discusses some less obvious and more subjective criteria. These include couples who indulge in high levels of defensiveness or denial. Other doubtful cases involve (1) persons who are either excessively rigid or excessively vague about their view of life, themselves and their marriage; (2) persons possessing mixed or confused priorities about their personal and family goals; and (3) persons whose marriage shows excessive polarization, for example when one person is extremely withdrawn and dominated by their partner who in turn is highly expressive.

Clearly one must be cautious in applying these criteria and there will always be exceptions to rules of this kind. What I am arguing for here is to avoid making indiscriminate recommendations to couples. Before we recommend a programme we should be sure that the couple will not be hindered by the programme or prove to be a problem in the programme itself.

Excessively troubled couples, of the kind covered by L'Abate's criteria, may “show a tendency to call attention to themselves by being unable to learn and to master whatever skills are being imparted. Their decision-making and negotiation skills become bogged down, and they are usually unable to reach a satisfactory level of solution or completion” (L'Abate, p. 76). These problems will have a major impact upon the entire workshop, and excessive emotionality or withdrawal for the troubled couple may occur.

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LETTERS

Quick off the mark!!

Dear Sir,

Your correspondent Alan Barron 17.6.85 was very quick to write and commend the special edition of ACR featuring the 'Ordination of Women' in which Dr. Gruden's Surbey seemingly had come up with all the answers that would give to M.O.W. a 'knock out blow'.

Whether one would agree with M.O.W. is not the question, but to make an attack on the Movement is. Alan Barron would set this question firmly back on an emotional level.

I don't know now how secure many would feel about Dr. Gruden's findings after reading Dr. Leon Morris' letter elucidating the meaning of the word 'kephale' in the same paper.

If we are asked to accept what comes out of a computer who in the hands of an operator has the temerity to call into question the scholarship and integrity of such men as F. F. Bruce and others whose teaching and writing have been so valued among those who study the Scriptures and we are asked to follow this class of thing being brought into the Church. We might well ask ourselves 'where we are going?'

In conclusion I would say these 2 reports — one the 'Ordination of Women' the other the meaning of 'Head' were interesting articles but they come up with no final answers.

Yours sincerely,
Margaret Styles
Manning W.A.

Views on Prophecy

Dear Sir,

I am another who would like to express appreciation of the letters from Phyllis Creasey which you have published from time to time. They have been informed, and relevant to current issues, and it is important that such letters be written these days.

In her letter in your June 3 issue, I believe Phyllis does not come up to her usual standard. She refers to two postage stamps issued last year by the British Post Office, and sees designs on the stamps as symbolism which parallels that found in the Book of Revelation. She then relates such symbolism to current and future world events, saying: "To understand these Bible prophecies is to understand world events of today..."

From reading her previous letters, I believe that Phyllis holds to the Reformed doctrinal position in general; but I wonder if she realises that the viewpoint implied in her letter is not consistent with Reformation eschatology which is Amillennial. Even the premillennial writer John Walvoord agrees: "Reformed theology has been predominantly Amillennial. Most if not all of the leaders of the Protestant Reformation were Amillennial in their eschatology, following the teachings of

Augustine". (Quoted from "An Examination of Dispensationalism" by William E. Cox, published by the Presbyterian & Reformed Publishing Co.)

Amillennialism teaches that Bible prophecy cannot be so interpreted that specific events, or organisations, or nations in the twentieth century or subsequent centuries can be identified as fulfilment of prophecy. It follows from this that the Bible says nothing about a present or future European Parliament, or Great Britain, or a revolutionary movement such as communism, all of which are directly or indirectly referred to in Phyllis' letter.

The way I read the letter, the identity of the "Mystery Woman of Revelation 17" is related to a European Parliament. However, the Tyndale commentary on Revelation 17:9 gives a much broader interpretation. The mystery woman is really a great city (Rev. 17:18), and the Tyndale commentary says: "... the great city is every city and no city. It has its embodiment in every age". This is more in line with the historic viewpoint reflected in Amillennialism, and, of course, is a concept which could hardly be depicted on postage stamps.

Yours sincerely,
Harold Hinton
Cabramatta

Praise & Dismay

Dear Sir,

As I have been the recipient of free trial copies of your publication, I now enclose cheque for \$16, together with application form for 12 months issues of the Australian Church Record.

Belonging as I do to a branch of the Protestant Reformed Faith, I thoroughly enjoyed your publications, and all the views expressed therein. However, I am very perplexed as a result of such reading, as these views are typical of the Anglican Church as it was many years ago, but certainly not as it is today. From personal knowledge, I can only conclude that St. Andrew's Cathedral is in the course of being handed over to the Church of Rome (with all its inventions), and not only the Cathedral, but the entire Anglican communion throughout this nation, in line with what is happening in England at present.

There are certainly wolves throughout the flock. I can only feel the deepest sympathy for those Anglicans who are endeavouring to adhere to the Word of God, rather than the precepts of men.

I congratulate you on promoting the truth, as found in the Holy Bible. May God bless and sustain you as you labour in these apostate days.

With Christian feelings,
(Miss) G. Cameron

Information Required

Dear Editor,

GRID, World Vision's leadership letter, which serves pastors and church leaders around our country, is wanting to research the question "What Pastors' wives wish their husbands and churches knew about them."

So far very little research has been done here or overseas on the challenges and frustrations of being a pastor's wife, and we believe that a survey of pastors' wives — their role, their feelings and their needs — may give us information and understanding that will help us to help them.

- Are they "walking wounded?" as one writer says?
- How do they feel about being "married to the church?"
- What are the unique features of their role?
- Could their churches be more sensitive to their needs?
- To what extent can their husbands also be their pastor?
- And why is it difficult to make friends in the church?

I would appreciate hearing from pastor's wives on these issues in the next few months. Written responses — about a page, anonymously if preferred to: GRID/Pastors' Wives, World Vision, Box 399C, Melbourne 3001, would be most helpful. Please also add a few details such as: approximate age; denomination; how long husband has been a pastor; what kind of pastor (parish minister, denominational position, etc.), general type of church (rural, inner-urban, team ministry, etc.), degree of commitment to husband's calling/faith, involvement in the life of the church... and anything else that might be relevant.

Yours sincerely,
Rowland Croucher

Meaning of "Gospel"

Dear Sir,

Reference your Maranatha column of July 1st. The Greek *euangelion*, in itself, simply means good news of any kind: only the context relates it to God. On the other hand, the English word "Gospel" starts with God, being derived from the Old English "God's spell"; i.e., God spelt out good news of or from Himself. In this sense, the Isaiah and Psalm passages quoted are indeed of true Gospel quality.

But the Samuel narratives certainly are not! The word to Eli lacks the EU prefix altogether. The Septuagint Greek shows that it was the *apangelos*, the messenger from the battlefield, whose report killed the aged man.

The message from the later battlefield of Mount Gilboa was indeed good news for the

Philistine folk, as David sadly admitted, while the messenger (to his cost) mistakenly assumed that it would be welcome to David also.

But to introduce in these contexts the words "Gospel", "gospeller", and "preach the gospel", as this article does, is quite indefensible either doctrinally or linguistically — a blemish, in fact, on an otherwise excellent summary of the content of the Gospel.

Yours sincerely,
(Rev.) Ralph Ogden

Christian Tour to China

Dear Sir,

In the ACR of July 1st it was encouraging to read the section "focus in China", particularly the articles on China for Christ? A glorious prospect and "Bamboo Bibles" reporting the publication of Bibles in minority languages.

With the ever increasing number of Christians in China and the need for Bibles, it is good to know that the Government in China is to allow the publishing of Bibles on printing presses in China with the distribution to be made throughout China. Through the Amity Foundation and the United Bible Societies this project is to be put into operation — may this venture be supported by the prayers of Christians in this country.

Your readers may be interested in a Christian tour that is being planned to take place from 22nd October to 7th November 1985. The tour will include visits to Quanzhou (Canton), Hangzhou, Shanghai, Nanjing and Beijing. The secretary of the China Christian Council has promised every co-operation and the tour should afford an opportunity to share fellowship with fellow Christians in China.

As a former China Missionary I have been asked to escort the tour — which is being arranged by Crossways Travel, Wesley Centre, 210 Pitt Street, Sydney (Tel. 264 1433). Please contact the above agent if interested. Your prayers would be valued that this tour may be an enriching experience for all concerned.

Yours sincerely,
Mary M. Andrews (deaconess)

MISSIONARY GIFT IDEA

"We love to receive news from Home."

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

Australian Catechism contd

Lord's Prayer and Ten Commandments. More important it is simple, clear and memorable. I like its emphasis on relationship and on loving service as the key to relationships. I also like the way relevant Bible references are set alongside answers, which should make it a useful pattern for Preaching and Bible Studies as well as Confirmation Preparation. I particularly like its simple, direct flow of words.

Question 10 asks "Why do you call him (Holy Spirit) the giver of Life?"

Answer: "Because He breathes life into all things, and gives God's children new birth. He opens the word of God to us, and leads us into truth. Empowering us to call God our Father, and Christ our Lord."

It is simple, strong, and therefore memorable.

There are reservations today about the practical usefulness and educational suitability of a catechism form, but I am also aware of requests from educational leaders around the Australian Dioceses for materials to help with learning the fundamentals of the faith. I think the Question and Answer Method helpful

both in fastening ideas in the mind and also in applying the principles in decisions and actions. It was a favourite method of Jesus to ask and invite questions. Responding to questions aids thinking and imagination and brings active involvement in learning.

"The task of teaching the Christian Faith is fundamental to the existence of the Church," so comments Dr. John Gaden in the preface to "What We Believe". Dr. Gaden is the Secretary of the Doctrine Commission. He expresses the hope that a set of accompanying lessons will be produced to supplement this catechism. At least one such aid is planned by Sydney's CEP for later this year.

"What We Believe" begins personally with the question, "What is the purpose of your life?" It ends with Paul's teaching on "The Faithful Love of God", including the promise... (nothing)... "will be able to separate us from the love of God in Christ Jesus our Lord."

I hope the effect of this summary on our grasp of the faith will be similar to the effect of the startling sunrise cover photo on our eyes.

Vic Cole

Church surprised!

Canadian Primate is to retire

- The Primate of the Anglican Church of Canada, Archbishop Ted Scott, has said that he will retire next year in what the *Canadian Churchman* describes as a "surprise announcement" to the recent meeting of the Church's National Executive Council.

According to the newspaper, Archbishop Scott's resignation will take effect after he delivers the presidential address to the Canadian General Synod in June next year; and an electoral synod and the installation of a new Primate will be on the agenda of that meeting.

Shoddy art as propaganda

Christian arts group leaders claim in Melbourne

The job of Christians in the arts was to work for humanness and wholeness, the leader of a British artists' group said in Melbourne last month.

Mr. Nigel Goodwin, himself a former stage and television actor, said Christian artists, writers and performers could help people feel themselves more valid, worthy and special.

He said Christians were too often content to produce shoddy art and serve it up to the public as propaganda.

Or they were content to spend their lives knocking others' efforts in the arts and never produce any credible alternatives.

"If I'm in the film industry I'm not going to spend my life knocking, but rather pray for the space to make other things which people can see as alternatives to what's already showing," he said.

While Christians were busy trying to dot theological 'i's, others were making all the running in the film world.

"Christians couldn't have made a film like 'Chariots of Fire', for example, because they were too busy trying to get it all theologically sorted out," he said.

"We want to pre-package everything rather than let it hang there on the gallery wall, or film, stage, whatever, for the people to make up their own minds about it."

Mr. Goodwin is the director of Genesis, an arts workshop in London. Until recently he was the founding director of

the Arts Centre Group, a para-church association to encourage and nurture Christians who are professionally involved in the arts.

Mr. Goodwin, who is in his forties, was brought up in Marxist humanist circles and underwent a 'dramatic' conversion at the age of 25.

He was brought to Australia by the latest in a line of Australian Arts Centre Groups, and his advice to them has been to concentrate above all on their relationships with each other.

"Christians have been very quick to get an idea, market it, and build an empire as quickly as possible," he said.

"What God wants us to do is build relationships rather than organisations.

"It's from a group of people who really know and love each other that you can finally move on to getting your notepaper letterhead printed."

Past attempts at setting up Christian arts groups in Australia had suffered from top-heavy administration.

"If you want to influence a nation then you need to influence the influencers: that is, the educators, the broadcasters, the journalists, those in the arts, media, and entertainment world. Now if the churches could only hear that!"

"I'm trying to say to the body of Christ, 'Invest in your grandchildren, not in the quick buck for yourself now', so that we put our money into these powerful areas of influence.

(SEE)

Editorial

Language pollution

Swearing and blasphemy and filthy jokes are now commonplace in the public press, on the stage, TV and so on. This sort of behaviour has, of course, always been with us but the new situation is that it is now done publicly, and with approval. But it is interesting to ask why it is that people like to blaspheme and swear or to speak in filthy language.

For example 'by Jove' is an expletive, just as using Christ's name or God's name is, but using it doesn't give any satisfaction, in the way that real swearing does, and the reason is that 'Jove' means nothing to us, but we know that God and Christ is He to whom we owe allegiance. Men and women, down in the bottom of their heart, hate God, and they like to shake their fist in His face, and this shows itself in the form of blasphemy. It gives satisfaction and it is therefore a reflection of our human nature which is in rebellion against God and refuses to acknowledge His claim on our lives. Even in the mildest form of blasphemy there is a satisfaction, and we need to ask why this satisfaction, and the answer is that God is real in the way that 'Jove' is not real, and to use His name as an oath gives vent to our feelings. For we are not in a relationship of obedience and love with God but rather of self-assertive independence, so we use His name to swear by.

The second question is, why is filthy language so attractive to so many people? We need hardly say that both swearing and

filthy language is condemned in Scripture, but why is it condemned? The reason is similar — filthy language is a contradiction of a relationship. Just as blasphemy is a contradiction of relationship with God, so filthy language is a contradiction of our true relationship with the opposite sex. Our sexual nature is for the purpose of relating to our spouse in marriage, but because of our self-centredness we use sex for self-gratification rather than for relationship. Yet in the bottom of our hearts we know that this is wrong. However, we're determined to do it. That is why filthy language gives us satisfaction. It is, of course, a twisted satisfaction just as blasphemy is, and is an indication that we are out of relationship with God and with one another because of our self-centred independence of God and disregard of our neighbour. We all know that modesty is right, yet we flout modesty in our thoughts. We all know that adultery and fornication and immorality are wrong too often we disregard this knowledge and express our thoughts in filthy language.

But God sets before us a different way. We are never to use the name of our great God and Saviour as a swear word. We are to love Him with all our heart, and our thoughts are only to think about pure, honest, lovely and true things, things of virtue and praise. Our words and actions will follow our thoughts. "For as a man thinks, so he is." (Proverbs 23:7).

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Lesley Hicks

Reading David Yallop's best-seller *In God's Name*, I was profoundly glad that I am not a Roman Catholic. For a devout, obedient member of that church, I would imagine that to read this book and wrestle with its implications would be a devastating experience. By its enemies, whether of the ilk of the Reverend Ian Paisley, or the many ex-Catholics who have come to reject not only Roman Catholicism and its system, but Christianity itself, Yallop's book would be hailed most gleefully as confirming all their worst suspicions.

The book bears the bold sub-title *An Investigation into the Murder of Pope John Paul 1*. Having built a formidable reputation as an investigative journalist, (with such books as *Beyond Reasonable Doubt?* about the wrongfully convicted New Zealander Arthur Thomas, and *Deliver Us from Evil*, about the Yorkshire Ripper case) David Yallop received a request from within the Vatican to investigate the disturbing circumstances surrounding the sudden death of Albino Luciani, the Pope who served only 33 days, in August-September, 1978.

The resulting book was first published in June 1984. In an introduction to the Corgi paperback edition of June 1985, Yallop asserts that in that year "Not one single statement, not one single fact, not one single contention concerning the murder of Pope John Paul 1 contained within this book has been proved false" (P13), despite what he calls the character assassination he was subjected to by various elements of the Roman Catholic hierarchy.

Hero and Villains

The book has one undoubted hero — the victim himself, Luciani. He emerges from Yallop's interviews with those who knew him as a man of attractive humility, considerable intellect, humour, a leaning towards theological liberalism and a gentleness of manner coupled with inflexible integrity and a proven will to deal with corruption within the Church. There are, however, numerous villains, all named, apparently without fear of defamation charges. In particular, some are shown to have ample motives to eliminate a new Pope who was showing

Something rotten in the Vatican?

most dangerous tendencies — a determination to investigate and expose financial irregularities and corruption centred in the Vatican Bank and its links with the Banco Ambrosiano; and equal determination to dismiss certain corrupt cardinals and Vatican officials; a stated commitment to personal poverty and to a poor Church, one concerned with giving, not amassing personal wealth; a sympathy with the plight and the tacit rebellion of married couples in the Church with regard to birth control, and the likelihood of a softer line on that issue; and a readiness to enforce the traditional ban of excommunication on Freemasonry, despite the fact that a powerful Italian lodge called P2 had many members high up in the Church.

Men with motives

Six men in particular are shown to have motives, and in some cases the direct opportunity to have poisoned John Paul 1. They are Cardinal Jean Villot, the Vatican Secretary of State, who supervised events following the Pope's death and forbade an autopsy; Bishop Paul Marcinkus, originally from Chicago, head of the Vatican Bank; another banker, Roberto Calvi, head of the Banco Ambrosiano, Milan, and deeply mired in billion-dollar illegal transactions; a third banker, Michele Sindona, with Sicilian mafia links, who was in the U.S. fighting against extradition to Italy on heavy fraud charges; Cardinal John Cody of Chicago, whom the Pope was determined to replace on account of notorious corruption and immorality; and one Licio Gelli, known as the Puppet Master, head of the secret society P2 and master blackmafter.

Their fates

Of these men, Villot died of natural causes in 1979, and Cody, still in office, in 1982. Roberto Calvi was found hanged beneath Blackfriars Bridge, London, in June 1982. His death, a disputed suicide, laid bare many of the crimes discussed in this book. If it too was murder, it was only one of many unnatural and violent deaths which he fell those who threatened the financial empires and worldly power of men like Sindona and Gelli, who with Marcinkus, are still alive.

Sindona was finally extradited to Italy in 1984, and faces murder and fraud charges. Despite numerous charges and a brief spell in a Swiss prison, Licio Gellis is largely unscathed. And Marcinkus under Pope John Paul II is now an Archbishop, and with other officials is protected within the Vatican State from arrest by the Italian police.

What of John Paul II?

If these things are so, where does the present Pope stand in relation to them? Yallop suggests that he accepted the status quo, as did Luciani's predecessor Paul VI — that he condones the entrenched corruption. In other words, he follows the rejected advice Marcinkus is supposed to have given Luciani — "Eminence, you do your job and I'll do mine." If this is true, I find it a cause not for gloating but for grief.

In his preface, Yallop writes (P17): "(This book) will be seen by some as an attack on the Roman Catholic faith in particular and on Christianity in general. It is neither of these. To a degree it is an indictment of specifically named men who were born Roman Catholics but who have never become Christians." Perhaps so, but until they are dealt with the ignominy of such crimes "in God's name" falls on all Roman Catholics and even on all who bear Christ's name.

Muslim Awareness Fellowship

An opportunity to show concern

The world news is very disturbing these days as human suffering is so graphically depicted in the Middle East conflicts. We are appalled by the weeping women and children made homeless, and the thousands of young soldiers being slaughtered, as the Muslim leaders urge them on in "Holy Wars". Even more disturbing for Christians is the fact that these followers of Islam are going to a Christless eternity. May the love of Christ compel us in prayer and support for our brethren ministering in the Middle East.

We should also be aware of the urgent need to reach the 250,000 Muslims who have migrated from those areas to our land. Perhaps they have more material and social benefits in Australia, but they remain in spiritual darkness. Islam is a religion of works, and many, many Muslims faithfully follow its tenets, but it does not give them the assurance of life in heaven, peace with God, or the forgiveness of sins. Many Christians have a deep longing to share their own assurance of these wonderful truths but feel frustrated saying "But what can I do?" Now there is a way to be personally involved.

A Christian group, taking as their motto "Encouraging Christians to reach out in love to Muslims in Australia", seeks your help to reach every Muslim home by using the mails. The basis for this outreach is "Letting in Light of the Gospel" with lovingly prepared, culturally

attractive literature and praying for responsive hearts, among the recipients. The booklets are in English and Arabic and will give to our Muslim countrymen an opportunity to read the truth about the person and work of the Lord Jesus Christ. Their response to this truth, of course, is entirely their decision, but at least they will have read once of Who He really is.

The programme is set up so that a package of ten Gospel booklets is sent to a Christian, who in turn addresses the envelopes, puts them in the post, and keeps the list of ten Muslim families for prayer. All material will be provided; also, detailed instructions about the mailing procedure. Any replies from Muslims will be handled by experienced workers; the Christian sender's subsequent involvement is that of prayer.

This outreach provides an excellent opportunity for folk who might otherwise be severely restricted through circumstances, retired people, mothers with young families, shut-ins. Everyone may participate, and you are invited to become involved in this significant ministry. About 14,000 Muslim names have been marked in the telephone books Australia wide, which means 1,400 Christians are needed to accomplish the task. Be assured you are needed! Muslim Awareness Fellowship, PO Box 96, Pymble 2073, Sydney.

National Conference on Food

The problems of feasts and famines

A National Conference on Food will be held at the YW.C.A. Conference Centre, Sydney from 14th to 16th October, 1985.

This Conference has been organised by the Australian Council of Churches and Australian Catholic Relief because there has been, and there will continue to be, world wide debate on food issues. Much of the relief and development work of the two agencies has been in the area of food supply. The most recent drought in Africa has again raised questions of how to achieve long-term food sufficiency for all peoples, for while thousands starve to death in Africa, millions more throughout the world suffer from malnutrition and hunger-related diseases. At the same time many nations, and blocs of nations, are bothered by problems of surplus — what to do with an overproduction of food supplies. Australian primary producers, food process workers, researchers,

government departments and Voluntary Agencies are already discussing these issues.

The Conference is designed, therefore, to bring together for discussion and consultation representatives of all sections of Australian society concerned with the production, distribution and consumption of Australian primary products. Issues raised however, are to be considered within the context of international constraints and structures affecting food supply and distribution, especially the way in which Australian agricultural policies and practice conflict/ complement needs of Third World peoples.

For further information and Registration Forms, please contact Maureen Postma, National Conference on Food, 154 Elizabeth St, Sydney 2000.

A Pastor's Heart continued

points out that St. Mark's, West Wollongong, has been a training base of Evangelism Explosion for the last six years, or so.

"Some of the local strategies for evangelism are very encouraging. The churches, some in very enterprising ways, are coming up with evangelism strategies appropriate to their own situations," Bishop Goodhew said.

A bishop is as human as the next fellow when it comes to looking for quality in his assistants. The Archdeacon for Wollongong is the Rev. Victor Roberts, recently appointed to the Bishop's team. The Bishop is more than happy with the appointment and to be able to hand over some of the demanding responsibilities including property matters, looking after the lay leadership, planning conferences and developing ministry skills.

And from his small office in the heart of Wollongong, and no doubt in the fervency of his prayer before God, Bishop Goodhew contemplates a diverse region where there is much evidence of the Spirit of God at work.

But looming large in all this is the MacArthur area centred around

Campbelltown which, within a decade, could be Australia's eighth largest urban centre. It is a cityscape relieved by gently rolling pastures and bounded on two sides by heavily timbered gorges. The greenbelts help retain the area's rural flavour.

If MacArthur continues to grow as its planners hope and expect, the cities of Campbelltown, Camden and Appin could become the home to ½ million people as early as the year 2015.

But the Anglican Church is there alongside other Christian bodies, establishing church growth, encouraged by a humble, diligent, servant of Christ.

The "Church Record's" interviewer wondered whether there was a special passage of Scripture which the parishioners and clergy of the Wollongong region might apply to their Bishop. Perhaps it might be from Paul's letter to the Ephesians:

"For this reason, because I have heard of your faith in the Lord Jesus and your love towards all the saints, I do not cease to give thanks for you, remembering you in my prayers ..." (Eph. 1:15,16).

Man and Woman: a vision of misery or a shared glory?

— Jerram Barrs at the L'Abri Conference held in May

Chauvinism and feminism govern our culture's attitude to man-woman roles. In the first, men think of themselves as superior: women can't think, they are emotional weaklings, a double standard of sexual morality is alright. In the homes, women are treated as servants or sexual objects. For many this is reality. We are all influenced by it, including through T.V. and newspaper ads — women are sexual objects.

The rightness of some aspects of feminism should have been obvious to us as Christians long ago: the demand to be treated as equals, equal opportunity and pay, the right to respect. But there is more to feminism than that: a cry for freedom from all restraint, authority and structure; a rejection of what is natural and normal; a downplaying of motherhood and homemaking; an urge to have 'one's consciousness raised' — or, to make women in these roles dissatisfied, to see them as 'visions of misery'.

Feminism encourages attitudes of bitterness and cynicism to marriage, motherhood, men. There may be reasons for those attitudes — but bitterness doesn't help anyone. Feminism began by attacking the way men divided the sexes — and have ended up dividing them more. All of us have been influenced by it, as well as by chauvinism.

We should not accept chauvinistic or feminist evaluations of the person. Feminism is not sufficiently radical — it defines status by what a person does in the society, just as the chauvinists do.

To be different as Christians, we need to understand how we have been influenced. Christians have reacted in two ways to date.

More structure and authority

Many have reacted to the breakdown of values and family by calling for more structure, more authority, with rigid authority structures, the husband making all decisions. They see a chain of 'priesthood' where any spiritual decision or discernment must come from the man, whether husband or father. All women's decisions must be approved by them.

"It is wrong to see gentleness as a female gift, and decisiveness as male"

Thus the roles are narrowly defined with authority being at the centre. This has caused more bitterness and anger.

... or none?

Others have been influenced more by feminism, insisting that we get rid of any structures we find in the New Testament. On this view, Paul was influenced by Pharisaical teaching and wrong at this point, he was bound by his culture. So it is impossible to have both equality of persons and a structure of headship. Homosexuality is thus fine, too. Thus culture is also here allowed to rule.

We must stand back from these two influences, and look at the Bible teaching.

Creation and Redemption

Gen. 1:26-28: God created us male and female in His image and likeness. Both called to exercise dominion together: equality and a shared glory. Basic to us as Christians is our identity first as humans in God's image, not that I am a man or woman.

Gen. 2: Adam is to care for the garden. Even to be his partner. There is a structure — 1 Cor. 11:11-12 — Adam first, and Eve for Adam, forming headship and mutual dependence.

Gen. 3: Sin enters all of existence: relationship changes to include shame and accusation. The curses show the consequences of their sin, affecting in

particular their sexual difference. Eve will have sorrow and pain in childbirth, headship becomes dominion. The curses are a description of consequences, not what God commands.

The work of Christ is not only to restore us to a relationship with God, but also to overcome the consequences of sin — and we look forward to him totally making new His creation. The gospels show the striking way that Jesus treated women.

New Testament teaching

1. Man and woman's equality as the image of God is reaffirmed in our redemption in Christ, Gal. 3:26-29. A striking statement as Paul cuts right across the teaching of his culture.

2. Equality of priesthood in Gal. 3:26-29, 4:6-7. This applies to all believers. There is nothing here about men having a superior priesthood to women. All have equal access, equal spirituality. 1 Peter 1:5-9 — all Christians are in the priesthood, heirs together of the precious gift of life. To say a man is — or should be — spiritually superior to his wife is appalling. If she is, he should be thankful, not threatened.

3. Equality of gifts: 1 Cor. 12, Romans 12. The list of gifts of the Spirit do not state some are for men, others for women. It doesn't say, men have the gift of teaching, women of hospitality. I cannot defend the view that men only are given speaking/instructing gifts. In Acts 18, Priscilla as well as Aquila taught Apollos. In Acts 21, Phillip's daughters 'prophesied' — or taught. Romans 16, Phil. 4, Eudia and Syntyche are called 'fellow labourers in the gospel' as Paul also described Barnabas and other men.

4. The structure given at Creation is reaffirmed in the home and the church: Eph. 5, Col. 3, Peter clearly teach that God gave the husband headship. In 1. Cor 11 and 1 Tim. 2, headship in the church is given to men. In Timothy the words 'teach and have authority over' define each other: i.e. 'exercising teaching ruling authority over'. Paul appeals to the creation order, so we cannot dismiss it as merely cultural. This does not mean spiritual superiority, nor general headship (all men over all women).

The structures in practice

Paul doesn't give husbands or elders a bill of rights or list of expectations. In our culture, we have two misconceptions. One is that authority is considered negatively, the other that headship confers status. Jesus tells us that this is wrong in Luke 22:24-27.

The heart of all relationships should be mutual submission, and that all believers honour others above themselves (Phil. 2:3-5). The heart of headship is not authority, but love, service, caring, taking delight in the other person, seeking their fulfilment. The aim is for shared glory.

Headship is responsibility before God, having to give account to Him. This is something that upbuilds the relationship and the wife. It is not authority for her to do what the husband wants. No Christian ever has that.

In the Bible we don't find narrow definitions of maleness and femaleness: rather, we find what it means to be human. The differences are not spelt out, 98% or more of the commands are to us as humans, not as men and women.

We don't want to be trapped into prescribing details the Bible doesn't spell out — ones that are culturally induced and not from Scripture. We must be very careful not to go beyond Scriptural teaching and adopt a wooden and legalistic pattern that doesn't allow the freedom that the Bible does. Paul was

very wise: he didn't lay down a careful list which could so easily be abused. It already is, even with the simple instruction that headship = love.

It is wrong to see gentleness as a female gift, and decisiveness as male, for we are all called to be both.

Prov. 31 shows an ideal woman as involved in both home and society. Men are called on to be responsible in the home, as God the Father takes responsibility and interest in His children. I can't defend the disclaimer 'But that's women's work'.

We are called to humility — not superiority.

Beware cultural stereotypes

In a later workshop on the subject, Richard Winter, another speaker at the Conference, added a few points of his own.

We are inheritors of chauvinism: Aristotle saw woman 'as a natural deficiency'; Josephus as 'inferior in every way'. The church has taken on, and interpreted the Bible, through such cultural stereotypes.

On the other hand, the liberals have minimised the differences of sex, saying they are no more important as eye colour. They see equality as interchangeability.

Both these extremes are wrong. When they come to consider 1 Cor. 14

and 1 Tim. 2, the first group consider the issue of women in the church solely on these passages, and ignore the rest of the Bible's teaching on relationships. The second see them as culturally relative, and so ignore them. We can take neither short cut.

"The liberals have minimised the differences of sex"

To me, these passages place a limited prohibition on women. That is, they cannot take on the final authority in the church. In New Testament times, women prophesied and prayed in the church, and were allowed to do so in 1 Cor. 11. Timothy's 'let the women learn in silence' is in fact a great freedom. They were not to learn at all according to the Talmud. Gaining a picture of the Corinthian church from Paul's first letter to them, one sees a certain noisiness and lack of order, and perhaps Paul's comment is addressed to women who had become uppity in their new-found freedom and were threatening to take over.

In looking at the issue, we need to consider several questions. What was first created — and therefore to which one we are bound? What is the result of the Fall, and which we must oppose?

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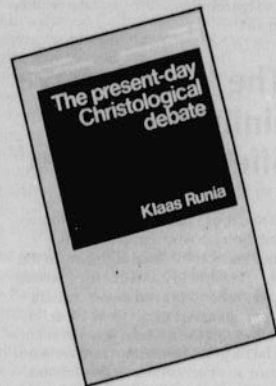
THE GOOD READ

The Present-day Christological Debate

Klaas Runia
IVP, 120pp.

"Who do men say that I am?" The Apostle Peter got it right, and there was apparently consensus amongst the apostolic band, but there has hardly been agreement in the Christian Church since.

The great church councils of Nicea and Chalcedon formulated an orthodox incarnational Christology: Jesus is very God and very man. Yet this affirmation has never been so widely and persistently attacked than at the present time. This short book surveys the main trends in modern Christological discussion.



The survey begins, appropriately, with the 2 great influences on recent Christological thought: Barth, the staunch defender of the Christology of the ancient church; and Bultmann who, by his radical 'demythologizing' of the New Testament, opened the way for the quest for the historical Jesus. No longer could the gospels be taken at face value "because they are overlaid with the many layers of the post-Easter tradition". The task of NT scholars is to dig through these layers and 'discover Jesus' own implicit Christological self-understanding". One of the most significant consequences of this historical critical method is that 20th century Christology is almost uniformly a Christology 'from below' i.e. its starting point is the earthly Christ.

Runia then examines the 2 directions Christological thought has taken over the past 20 years. Firstly, there are those who, while accepting the affirmations of Chalcedon, believe we must go further. In the survey of the 2 key figures here, Pannenberg and Moltmann, one cannot but be struck by the profound impact that the Nazi regime, in particular all that Auschwitz represents, has made and continues to make on post-war German theology.

The primary focus of the book is on those modern writers who have abandoned Chalcedon, both Roman Catholic (Schoonenberg, Schillebeeckx, Kung) and Protestant (Flesseman, J. A. T. Robinson, H. Berkhof, and the contributors to the symposium, **The Myth of God Incarnate**). The Christologies of the former are not easy for the reader to understand. Such complex theories compressed into so brief a survey necessarily makes for difficult reading. The task is further complicated by the constant double-talk of the Roman Catholics who "encumbered or inhibited by the claims of an infallible tradition" must express in orthodox-sounding terms highly unorthodox opinions. Runia, at this point, could have been more merciful to the reader. The terminology in Christological debates is, to say the least, abstruse, and is as difficult to understand as Schillebeeckx is to pronounce! Runia does provide clear definitions — in the last chapter of the book! By which time I've lost my 'homouosias' in a sea of 'hypostasias'.

After emerging, weary, from the jungle of Roman Catholic Christology, the Protestant undergrowth is easier to traverse although, unfortunately, equally as fetid. All these writers who have rejected Chalcedon are agreed upon a functional Christology. In other words, Jesus is not really God in essence or being, only in revealing, which is his function. In so far as he reveals God to man he is divine.

The last two chapters of the book are an evaluation of these new Christologies. Runia helpfully tells us that they serve as a necessary reminder to those of us who, as evangelicals, who tend to under-emphasise Jesus' humanity. Indeed, it is true that we are, at times, uncomfortable with statements in Scripture which speak of Jesus' limited knowledge, the fact that he had to learn obedience, and that, on occasion, he found God's will hard. We are grateful for this corrective, but what a price to pay!

One of Runia's most significant contributions is exposing the heart of the difference between those holding a high Christology and those a low Christology. It is fundamentally a conflicting set of presuppositions, particularly with respect to the authority of Scripture. He writes that to conclude Jesus was no more than a man "is not the result of a simple reading of the New Testament (such a reading would rather lead us in a different direction), but is based on presuppositions which are connected with certain forms of historical-critical research." (p.90) The subjects of the book argue that the NT is just one witness to Jesus, which offered to him, titles once considered appropriate. But today, says Berkhof, "Jesus does not offer a Christology; he offers himself. And he invites us to seek the name by which we can confess what he means to us." (p.110)

One is struck by the commendable desire, expressed by all the writers discussed in this book, to make Jesus Christ meaningful to modern man. Kung echoes the thoughts of them all when he asserts, "I proceed on the assumption that our common faith in Jesus Christ must be expressed in such a way that it can be understood . . . by the numerous questioning people outside the church. Therefore we must abandon outmoded pictures and accept the picture that has arisen out of modern science." (p.58) Consistent with this assumption, the concept of an incarnate being is unintelligible to 20th century man, and must be discarded. This leads inevitably to a dramatic reinterpretation of other 'impossible' doctrines, most particularly the Trinity. For Berkhof, "the trinity does not constitute one being in eternity, but one history in time. The Trinity is an event, not in God, but arising from God and leading to him." (p.75)

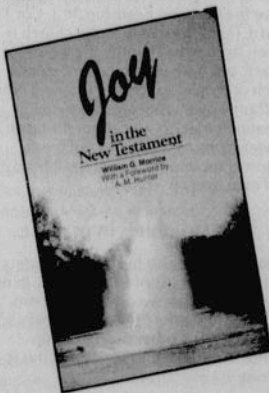
This short, penetrating analysis and critique of modern Christology (including works published as recently as 1982) is very helpful. It is written explicitly for students of theology and with its useful footnotes and bibliography is a recommended buy. However, it should be read by those outside the cloistered halls as well. If the reflections of those who deny our incarnate Lord were confined to a coterie of scholars, and went no further, perhaps we could afford to neglect them. But the truth is, that the stones they throw into the Christological pond make far-reaching ripples. As I. H. Marshall rightly warns in his General Preface, "ultimately what the theologians say affects what preachers and popular writers communicate to a wider audience, and they in turn help to mould the thinking, attitudes and actions of society at large."

M. Raiter

Joy in the New Testament

W. G. Morrice
Paternoster Press. 1984. pp170

In his foreword, A. M. Hunter writes "In the past we have had learned studies on Faith and Love, but to my knowledge, none, or few, on Joy. Dr. Morrice's book, the fruit of long study of the various words for joy in the New Testament, fills the lacuna."



William Morrice, whom Hunter owns as 'one of my most distinguished students' is New Testament Tutor and Librarian at St. John's College, Durham. "Joy in the New Testament" is a revised edition of the first two sections of a Ph.D. thesis submitted some years ago to the University of Aberdeen.

Morrice's treatment of his material has three parts. After a brief summary of the religious and philosophical thought of the world into which Jesus came bringing "a conquering new-born joy" he devotes a chapter each to the main New Testament words for joy — eleven in all. In these chapters he traces each of these words from its use in Greek literature into Biblical use through the Septuagint, and finally to its use and range of meaning in the New Testament. This is a very stimulating part of the study showing how the Bible's vocabulary of joy was developed by changing or fulfilling of pre-Christian concepts, or by the introduction of entirely new words.

The second main section of the book

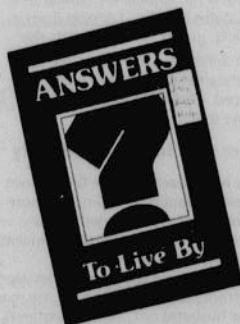
takes the concept of joy and shows how each of the New Testament writers developed his own distinctive 'theology of joy'. The sheer bulk of the material, beginning with a chapter on 'The Man of Joy — Jesus' and working through all the N.T. writers in eight chapters concluding with "The Joy of the Redeemed — Revelation" — is impressive, as is Morrice's satisfying and challenging exposition of these themes. The third section of the book "We Joy in God" is in the nature of a brief conclusion, outlining again the theological roots of Christian joy, and some practical consequences.

The great value of this book lies in the clear way in which it relates Christian joy to its secure theological root — God's Grace in Jesus Christ. It is a wholesome corrective for those Christians who are confident they ought 'rejoice', but are less able to explain why. It is equally a book to restore balance to those Christians who identify with the struggle of being God's people, but rarely with the New Testament's joyful optimism. It ought to be seen as essential reading for those who are involved in teaching or preaching, and in my opinion is the type of book that most thinking Christians could manage to read. Like Goliath's sword, there is none like it! Enthusiastically recommended!

Tom Milton

Answers to live by

World Home Bible League booklets



After giving the "Story of Love" books by the World Home Bible League such a big wrap recently, people may wonder after this review whether I have shares in the company!

These two booklets are excellent!

First a word of explanation about why there are two booklets under review. Perhaps the publishers were split about the best format for this book so decided to publish two formats. One is a pocket edition, possibly aimed to be carried with you to read on the train or to give away at a moment's notice. The larger edition certainly caught my attention because of the extra space in the page layout. There are minor differences in the text of both editions.

There are 12 groups of questions under the normal systematic theology heads such as The Bible, God, Jesus, etc. but including Marriage and the Family (a nice touch), Living as a Christian and Suffering.

Each section contains a dozen or so questions which are answered in one sentence with appropriate NIV text or two in full in bold type.

These books would be marvellous to give to any enquiring mind, or to use as the basis of a bible study group.

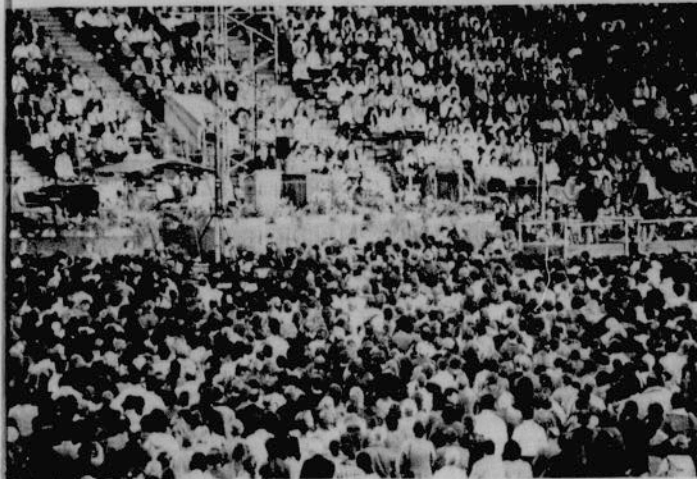
I suggest you don't muck around and buy them cheaper in bulk.

Stephen Miller



Billy Graham's Sheffield Mission

¼ million brave rain to be there



The pitch disappears as enquirers flock forwards.

By the end of Billy Graham's mission to Sheffield last week more than a quarter of a million people had crowded into the Bramall Lane football ground. And of those, 26,131 walked onto the pitch to receive Christ as their Saviour.

On the last night, as Dr. Graham and his wife Ruth were handed a canteen of the famed Sheffield cutlery he remarked "now we're handing that to you."

Altogether 257,900 heard the American evangelist preach at the ground. On the Friday night alone, when Cliff Richard made a guest appearance, the response of 6092 was so high that it will be offered to the Guinness Book of Records.

And then there was satellite — a dish hovering over Nigeria 45,000 miles away and taking 0-33 seconds to transmit live broadcasts onto Zambian television, into France and to 51 centres throughout Britain. In Britain at least, some 180,000 attended these 'live-link' meetings and 8132 were counselled.

The satellite has introduced a new, global perspective into evangelism said Mission England team member David Rennie. "We have now a powerful new

tool of evangelism. It's come from God.

"My vision is that he (Billy) will come back to Britain and next time I promise him that we will have not 50 but 500 satellite centres . . . he will speak to English-speaking countries of Africa and the Third World."

On the final night Dr. Graham read out a letter from a miner's wife. Last year she and her husband had almost finalised their divorce after 3½ years of marriage. "My husband was a miner on strike, my children's lives were in tatters because of my sin. My 13-year-old son was in crime, my daughter emotionally hurt." The miner's wife was also involved in the occult.

Both she and her husband went to a Billy Graham meeting last year where she committed herself to Christ. Her husband was baptised three weeks ago, their son became a Christian six months ago and the daughter responded at Bramall Lane on the opening night where her mother was a counsellor.

And that, simply, is what a Billy Graham mission is all about.

(CEN)

Survivor of the cultural revolution

China's former "number one enemy" to visit Australia



Mama Kwang

A Chinese Christian leader who was once dubbed by the Communists as "China's Number One Enemy" is to visit Australia.

Mama Kwang, a courageous Christian who, during the Cultural Revolution, survived a firing squad, will be in Australia from October 2-20. Her visit will coincide with the national distribution by Hodder & Stoughton Christian Books of **God's Smuggler to China**, in which her dramatic story is featured.

"Mama Kwang was widely persecuted during her period as the leader of one of China's largest house church movements," said Greg O'Connor, Australia Director of Open Doors with Brother Andrew, the ministry that is sponsoring her visit.

Broken Chains brings hope

A 24 hour help and listening line for young people

"BROKEN CHAINS JUVENILE MINISTRY" is a non-denominational Christian Group. They have been visiting remand centres and training schools in Sydney and Woolongong for 5 years, and will soon be starting on the new Youth & Community Department's community houses and after that the refugees scattered throughout Sydney, to offer them help by way of listening and advising them on their problems or directing them to where specialised help lies.

This will be done by way of an

anonymous, 24-hour 'phone line. Anonymous so they may feel free to talk more openly about their problems.

A training programme is arranged for 5 Monday evenings starting July 22nd. The 'phone number will be listed just inside the 'phone book cover for easy reference.

This organization is looking for volunteers to answer the 'phone on a roster system and would like to hear from any one interested in doing this work. Telephone 86 6056.

Film Review

'Witness'

Village

Once again I'm slow to review a film so you're most probably already aware of Peter Weir's latest film, 'Witness'. This, his first American film, contrasts innocence, gentleness and violence within the framework of a conventional crime drama.

Basically the story is that of a young boy who witnesses a brutal murder and the efforts of a city wise detective to protect him. The difference is of the boy coming from an American religious community known as the Amish. They have cut themselves off from modern society as a way of serving God. In real life they mostly live in the state of Pennsylvania, USA. The big city detective, John Book (I'm sure that's a pun), is drawn into this life of this rural, religious community as he seeks to protect the boy.

The story is then, predictable. The big city detective, used to the seamy side of life, provides the films contrast as he himself hides out with the Amish people. Of course he falls for the boy's pretty, widowed mother. This is the main part of the film. And of course John Book, the detective, brings the criminals to book

(sorry!) in a shoot-em-up finale.

Don't let the predictable story put you off, it is a very enjoyable film. Peter Weir evokes a sense of other wordlines with his portrayal of the Amish people. The pace of the film and its music draw the audience into the life of this religious sect. The film doesn't tell us what sort of relationships an Amish person would have with Jesus Christ. Rather it concentrates on their lifestyle. This seems to be the films way of showing where the Amish get this inspiration for life. Rather than from God, it is portrayed as centring on their rejection of the 20th Century. You should find the photography and settings very good. The acting is competent from all the films characters, though they tend to be two-dimensional. The film's atmosphere reminded me of two earlier Peter Weir films, 'Picnic at Hanging Rock' and 'The Last Wave'.

Finally, beware, because 'Witness' does have swearing. This is a pity as the swearing I found grating on the flow of the film. By the way 'Witness' has the latest Hollywood heart-throb, Harrison Ford who in spite of that is a good actor. **Jeremy Cavanagh**

Gospel opposition in Israel

Believers harrassed in Israel

Christian Witness to Israel reports that the Director of its work in Israel, Mr. Baruch Maoz is being subjected to attacks of various kinds by those who are strongly opposed to the proclamation of the Gospel in Israel.

The March-May issue of the Society's magazine says "Many of you will know of the problems of harassment that we have encountered in Israel during the last few months. Briefly, the offices of the Society have been barricaded by demonstrations of Orthodox Jews, the doors to the buildings which we had rented were damaged to prevent access and pressure was put on the landlady by the Orthodox to cancel the contract enabling us to use the building. The congregation in Rehovot was also using the premises as a place of worship. In consequence we have been compelled to obtain other premises from which to carry on the work of the Gospel in Israel. One of the most disturbing aspects of the whole situation was the almost complete lack of action on the part of the police authorities.

"However grave the consequences in financial costs incurred, our primary concern was for the safety of our staff in the light of the massive campaign of intimidation and threats of violence directed against them. Fortunately no serious injury was inflicted but the threats still exist. Baruch Maoz's car has been daubed with slogans, windows at the Maoz's apartment block have been

smashed and they have been warned to leave town or else they "would be dealt with". Demonstrators have been told that the congregation at Rehovot is funded by the PLO and Nazi organisations and exists to continue the work of the Inquisition. According to the Chief Rabbi of Rehovot, they are traitors and 'everything' should be done 'to rid the city of such a menace'.

"With the horrific memories of the Holocaust still fresh in memory, although one can understand the sensitiveness created by persecutions perpetrated in the name of Christ, it is scarcely conceivable that the Jews of all peoples, should act in ways so reminiscent of the beginnings of the Nazi period in Europe and engage in their own version of a pogrom.

"It is necessary that we should do everything for the continuance of Gospel work in Israel and for the protection of our staff there. We believe that one of the primary steps we can take to ensure this (always trusting in the sovereign care of our heavenly Father) is to obtain our own premises independent on landlord's whims, and where we would ultimately save in costs and time lost in repeated cases of this nature."

The British Director of CWI is the Rev. Murdo MacLeod. He is the 1984-85 Moderator of the General Assembly of The Free Church of Scotland.

(ENGLISH CHURCHMAN)

FEBC has a "Heartline" in Manila

Talk-back radio reaches the unreached

Talk-back radio is not uncommon in Manila but what is new is "Heartline," a Christian telephone counselling service.

"Reaching out . . . touching you" is the motto for "Heartline" as it primarily reaches out to the non-Christian in the community with a voice of concern and hope.

Previous to the initiation of this programme, **DZAS averaged 400 letters per week. The first week the new format went to air, the mail response rose to 900 and continues to grow.** The programme is conducted in Tagalog, the main language of the Philippines, by Filipinos.

"Heartline," along with DZAS's other special features on the morning bloc, is geared to attract listeners who ordinarily would not choose to listen to a "religious station."

Weekly topics cover basic needs and issues. Coping, hope, materialism, loneliness, guilt and teenage hassles are a few of the areas covered.

Australian Input

Interestingly, FEBC's Australian missionaries played a major role in getting "Heartline" to air. Richard Parker and Chris Cooper (a Sydney student who worked during his vacation with FEBC), constructed and installed the telephone talk-back system, giving the station five lines to use. Marion Bray came up with the logo — "reaching out . . . touching you," and Arthur Bray was the production force behind the on-air team.