



The St. Andrew's cathedral restoration committee members were introduced to His Royal Highness, Prince Charles, by the Archbishop of Sydney, Sir Marcus Loane.

Dean Lance Shilton was also on hand to greet the royal visitor, to the oldest cathedral in Australia.

Prince Charles then proceeded to inspect the work needing to be done on St. Andrew's Cathedral's walls and roof.

Photo Ramon Williams



Bishop Robinson, who is a Vice-President of South American Missionary Society shares a joke with members of the Federal Council. He led the Bible studies on the theme 'World Vision for World Mission', exposition of the missionary theme in 1 Thessalonians. Several states and New Zealand were represented at both the weekend and The Federal Council, where the target of almost \$250,000 was set for 1981, 27% increase on income for 1980. With Bishop Robinson are Rev. Bob Duffield (Melbourne) and Rev. Allan Yuill (right).

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N.I. now officially in Sydney Diocese

Two bills introduced by Mr Walker, Attorney-General and Minister of Justice into the N.S.W. Parliament are designed to allow Norfolk Island to be included as part of the Anglican diocese of Sydney. The Government sponsored these bills at the request of the Anglican Archbishop of Sydney. Norfolk Island is a Territory of the Commonwealth of Australia and not part of New South Wales.

Until 1938 the affairs of the Church of England on the island were controlled from New Zealand. In that year the then Archbishop of Sydney and the Bishop of Melanesia each signed a document approving of the transfer of all ecclesiastical control to the Archbishop of Sydney.

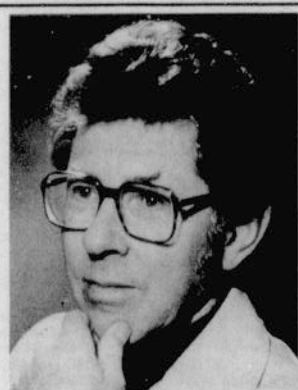
Since then the Archbishop of Sydney has exercised episcopal responsibility and is generally in charge of the affairs of the church on the island. Though the Archbishop of Sydney has had this responsibility since 1938 the arrangement has never been formalised and the island has not formed part of any diocese of the church since 1869 when it was severed from the diocese of Tasmania by an Act of the Parliament at Westminster.

In 1979, members of the church of Norfolk Island requested that arrangements be made to include the island as part of the Sydney diocese and in the same year, the diocesan synod passed and ordinance providing for the incorporation. Before legal effect may be given to the arrangements made by the church to include Norfolk Island as part of the Sydney diocese, the island church will have to be formally made subject to the constitution of the Church of England in Australia.

New consultant

The Reverend Stewart Jones has been appointed National Scripture Distribution Consultant for the Bible Society in Australia, effective April 27, 1981. He is a graduate of Moore College in Sydney and was ordained in 1955.

He was Studio and Production Manager at Pilgrim International Limited from 1968 to 1980. Last year he became Production Manager responsible for client liaison and for print, press material and display production.



Rev. Stewart Jones

Coveted award for CPAS filmstrip

The Church Pastoral Aid Society's filmstrip 'Bonfire at Babylon' has just won the highly coveted British Industrial and Scientific Film Association award for 1980.

BISFA was founded 13 years ago to help industry, government, science and education achieve their most effective internal and external communications through audio-visual techniques.

Rebecca De Saintonge, production manager of the AVA department at

CPAS said: "What especially thrilled us is that we were the only religious organisation to reach the finals."

'Bonfire at Babylon' is a 14-minute soundstrip aimed at urbanised 10-15 year olds, narrated by Frank Topping, written by Dick Shepley, and illustrated by John Haysom. It's about Shadrach's encounter with Nebuchadnezzar — only here Ancient Babylon gets a bit mixed up with modern USA!

C.E.N.



The award-winning 'Bonfire at Babylon'.

The Australian



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Living Gospel
Changing World
National Evangelical
Anglican Congress

"The Church is like the Snake Gully Junction Band playing Beethoven

"The music is superb, but the result? The composer is brilliant and sometimes we hear parts which thrill the hearers and the players," said David Hewetson speaking on his paper "Life and Ministry of the Local Church". "Gone is the bride without spot or wrinkle". The local church often is bad singing and ordinary people imprisoned in dull respectability and Sunday best. Salvation is more than personal. The doctrine of the Church is not merely peripheral. The church is a congregation and not an aggregation (a collection of unrelated individuals)."

A praying and praising community

"Live to the praise of His glory". Worship is not entertainment but it shouldn't be dull or dreary. It is more than church services. Worship is the only possible response to God. It is a return from the fantasy world of human rebellion. It is submission and surrender to God."

A serving community

"There is no more opposite to Christian principles than the self-fulfilment, self actualisation mood of the seventies. The hallmark of Christian of Christian character is service."

An equipped community

"The word 'equip' in Ephesians 4 means 'to mend' — like a fishing net, or a fracture. What came first? the chicken of clerical domination, or the egg of laity inertia? Pastors must decrease so that laity can increase. But not to the point of extinction."

An interdependent community

"Unity is the cardinal rule of congregational life. We could add to the list of differences Paul gives in 1 Corinthians 12 old/young, let/right, conservative/progressive. "Our biggest problem is our desire to standardise the ministry, to confine rather than use our diversity of gifts."

A self-giving community

"Love is the fundamental motif in the New Testament. Men are perishing for lack of love. Local congregations are not well-designed for fellowship. They are governed by liturgy and architecture. I am pressed to find any other answer than small groups, for face to face relationships."

Other aspects

"Co-operation: a team. Expectancy. Defeatism must go. Attractiveness not entertainment, but care and imagination. Thoughtfulness: not haphazard action, nor the status quo accepted without question."

"At worst, the church is a travesty. At best, it is a taste of heaven."

Respondents

"On the Snake Gully Band, it's not that we should be straining to hear the music, but to re-train the band," said Colin Buchanan.

"Australians suffer from 'overseasure'. We must rely on Australian research, if we are to make sense at all."

"Behaviour suitable to the Household of God"

"The Bible holds a dual attitude of the ideal and the actual. To make the actual ideal is wrong. It has gone on too long. It is time for the church to actualise the ideal relationship between men and women. The Magna Carta of the Christian faith is Galatians 3:28, "There is no male or female" said Vinay Samuel, in his Bible study opening the topic of The Life and Ministry of the Local Congregation.

"Public worship is for building up the faithful, and for public prayer. We should pray for all men. The world isn't dragged into worship: it sets the agenda for prayer. God extends his concern for all men; Christ died for all."

"For the women to keep silent was a tradition of the church. Paul was eager to keep the system acceptable to Jewish synagogues. That women are subordinate, must be a Rabbinic rule, not an Old Testament reference. It was based on tradition and not scripture. The ideal is that there is no differentiation between men and women. Paul was speaking of the actual: giving instructions as the actual moves towards the ideal. "The bestowal of gifts was without discrimination. "The description of leadership in the church is one of qualities rather than duties. The main focus is that the leader be above reproach."

We base our behaviour on the vision of our incarnate and ascended Lord. Christ took on manhood: He came from plenty to poverty, from Lord to servanthood. The church must demonstrate this. Christ is ascended. The church should display that Christ rules in history now. The final aim of ministry is to uplift Jesus."

"Well worthwhile, very stimulating"

Impressions of NEAC

In answering "How was NEAC?" it's very hard at this early stage to be anything but subjective. The Congress revealed divisions, polarisation, unity, humour, a world of issues which you would call either a watershed, or bewildering. Issues from the fundamental of what is the gospel to ordination of women and headship in the family, were raised. Much of the discussion took place

over meals and (very late) cups of coffee and are unfortunately unrecorded. The issue of the gospel and the Kingdom was very dominant. The runner-up being the Ordination of Women. Underlining both of these, was the question of the use and interpretation of the Bible.

It appeared that all viewpoints on controversial issues were aired but they were not solved. Many people remarked on the fact that there are differences within Anglican evangelical articles. "The common point is that we all believe that the scriptures are sufficient for salvation. We may not hold similar views on women and worship but they're not essential issues for salvation" said one delegate over a meal. "The question is not the uniformity of our approaches, but our unity" said another. "The foot cannot point to the ear, and try to describe it in

terms of a foot. There must be differences in the Body of Christ" said a third.

A lot of the benefits were in informal sharing of experiences across parishes and geographical areas. The formal meetings used drama, song and dance. Clifford Warne demonstrated how the Bible can be read to show its meaning and bring it to life. But some expressed disappointment in the evening Bible Studies saying that they were not very impressive examples of Bible exposition. Vinay Samuel, one said, showed that he thought one could leave out bits of Paul's preaching on the basis that he was following traditions of his day. Surely on this basis, he claimed, one could leave out anything one liked.

Many commented on the need to hold such a gathering at more frequent intervals than 10 years.

Moore College
Library

Baptists celebrate 150 years

150 years span the time since the first Baptist service, conducted in the long room of the Rose and Crown Inn, to the larger scale celebration in the Concert Hall of Sydney's Opera House, Friday, May 1st, 1981. The Anniversary Celebrations, held in Sydney over the past weeks, served to inform and remember how it all happened.

Friday, May 1st, over 2,000 attended "CELEBRATION 150" at the Sydney Opera House's Concert Hall.

The official opening of the new Denominational Headquarters, June 13th, will close the 150th Anniversary Celebrations, but it will also open the beginning of the next period of growth and expansion of the Baptist Church in Australia.

Ramon Williams

Inside: an overview of N.E.A.C.

This report on N.E.A.C. does not in any way claim to be comprehensive.

Many worthwhile ideas were raised in workshops, which are not covered, and in the massive choice of discussion groups. Impressions of participants in various of these will appear in the next edition.

The report simply gives a cross section of issues raised. For a full report, order the N.E.A.C.'s 2-volume edition called "Agenda for a Biblical Church" which sets out in Volume 1 the major papers and in Volume 2 (which will be available shortly), a review of the workshop issues, published by A.I.O.

EDITORIAL

The Great Omission of the Great Commission

The N.E.A.C. oversight

In spite of the many positive, valuable and even wonderful component parts of the National Evangelical Anglican Congress, it was felt by many that these were insufficient justification for a major omission in the programming; namely — World Mission. Only at the eleventh hour was a suggestion implemented to attempt, to some degree, to correct this imbalance.

Early in Congress a handful of delegates began to wonder whether the declared theme of the conference was in fact an accurate description of its intended scope. The emphasis was clearly on the local scene. Was "Living Gospel — Changing World" to be understood as "Changing Commission — Living Australia"?

Where was that strident note so intrinsic to evangelical life and ministry during the past two centuries? The Lord Jesus Christ had said, "All authority in heaven and earth has been given to Me. Go, therefore, and make disciples of all nations." Had those words been revoked which had inflamed the hearts of thousands in past generations and thrust them out into a whole world, not merely suffering socio-economic deprivation and political oppression — but spiritual bondage, darkness and death? Did those words no longer qualify as being relevant to "contemporary issues"? Was it only the local scene for which Evangelicals were responsible? Had Jesus' command in its various forms, commonly known as the Great Commission, been changed and even abrogated? If so, by what authority? Or was it that such Commission to "Go and make disciples of all nations" had already been fulfilled?

No! — There were those at N.E.A.C. who were "old fashioned" enough to believe that Jesus' last words on earth still awaited complete fulfilment, — "You shall receive power when the Holy Spirit has come upon you and you shall be My witnesses in Jerusalem, Judaea, Samaria, and to the uttermost parts of the earth."

Until Michael Cassidy of Africa Enterprise in his message on "Christ and the Spirit" struck this note briefly, one might have been forgiven for thinking that the Congress was an unspoken moratorium on world missions. Apparently no plenary session speaker had been given a brief to make mention of such. Not a single workshop of the one hundred and thirty three which were organised was dedicated to World Mission.

From one academic leader to a representative of the youngest age group present a disturbing cynicism towards World Mission was expressed. The suggestion by one delegate that terms used in one paper, could refer to World Mission was quickly and categorically denied. It seemed that even the awakening social conscience of the evangelical was being directed to those needs within our own land of comparative affluence rather than the billions of the Third World.

In response to a specific request that opportunity be given for the subject of World Mission to be aired at least briefly, a special meeting was arranged in conjunction with the screening of an excellent World Vision film on Islam introduced by the Rev. Dr. David Penman, sixteen years a missionary among Muslims.

The attendance at this meeting of some two hundred delegates was evidence enough that a very substantial proportion of the total number at the Congress were grateful that, though belated, this meeting gave opportunity for demonstrating that there are still evangelicals concerned for making Christ known in word and deed among the nations.

What does it say for a contemporary Australian evangelicalism that world missions could have been omitted by the planning committee of N.E.A.C.?



Can you take yourself to see it? "THE STUNTMAN"

The answer unfortunately is no. It is such a pity because basically this is a very intriguing movie, but it is totally spoiled by unnecessary and various four letter words and blasphemy. And this is the great pity of the film. The story line gives you a unique look at the inside of the movie world and it really is like this — bluff, intrigue, politics and all of the sexual nuances that exist in the world of entertainment — accurately and excellently portrayed. What a pity they had to go and ruin it!

It would be good to recommend this but sadly it is not possible.

LETTERS TO THE EDITOR

Dear Sir,

While I must commend the Australian Church Record for publishing a factual article about the proposed kit on homosexuality, I can't say as much for the editorial (ACR, 4/5/81).

It shows no appreciation of the very real problems facing homosexual people: vilification, derision, estrangement from family and non-homosexual friends, and frequent instances of victimisation and violence directed towards people who are thought to be gay. It takes no account of the blackmail, extortion and worse that come from discriminatory laws against male homosexual acts. All it seems to see is 'the homosexual lobby' as the enemy.

Surely it is possible for ordinary Christians to distinguish between approval of persecution and approval of homosexual acts. Surely it is possible for people to see that anti-homosexual hatred, fears and myths must go, even if they do feel that sexual relationships should be reserved exclusively for marriage.

One of the signatories to the Report of the Royal Commission on Human Relationships was an archbishop, but he finds no difficulty in making this distinction.

The term 'alternative lifestyle' in reference to homosexuality should be buried. No-one chooses to have sexual desires, whether homosexual or heterosexual, and people with homosexual and heterosexual desires live in a whole variety of ways. There is no homosexual lifestyle any more than there is one heterosexual lifestyle. The term is quite misleading.

As for the idea that homosexuality can be made into an attractive or seductive 'alternative', it is a furphy. People's sexual preferences, whether homosexual or heterosexual, are very stable, something that is shown by the fact that even such measures as long imprisonment, aversion therapy and psychotherapy have all proved futile in changing heterosexuals into homosexuals or vice versa. In these circumstances it is far better for people to accept this aspect of human variability, and even if they do disapprove of homosexual acts, surely they can stop hating and fearing those who happen to be gay.

Yours sincerely,
Michael Glass

Dear Sir,

If only the church could muster something akin to Dr. Knox's remarkable faith in "simple common sense" (Australian Church Record, May 4). If only the church could seize upon this most simple of devices we could instantly be rid of all those nasty debates about women, women and justice, wealth etc. Oh, to have access to this remarkable "Hermeneutics Made Simple".

How faithless we have been to "Common Sense"; to whom we owe so much. Why, if it were not for those tricksters who challenged her so impiously last century we might still have blacks waiting upon our tables.

Before it is too late, let us heed the cry of "Common Sense" to defeat the prophets of confusion who would usurp man's rightful authoritative role in the church and elevate women to teach, preach and pastor our congregations.

Let us banish once and for all those despisers of "Common Sense" who deny that "there is in fact no real problem in interpreting scripture". Let us rid ourselves of the shrines to the great bogey "Hermeneutics": the Bible commentaries, Greek and Hebrew scholars, doctrine commissions, social responsibility commissions, and, dare I say it, theological colleges.

If we could but summon the courage and kneel before "common sense" we could do away with synods, standing committees and vestries. Her benevolent, clear-sighted rule would restore peace and order to a church racked with useless divisions and vain soul-searching.

In the new kingdom of "Common Sense" Christian life would be so much simpler, no more groaning in travail, no more peering through a glass darkly.

May all serious evangelicals cease their futile searchings and embrace with joy this new brand of "Hermeneutics Made Simple".

Yours sincerely,

Colin Alcock



Living Gospel
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A thoughtful end to N.E.A.C.

"Peace —
Till we meet again, my brothers.
The Lord by with you —
Till we meet again, my brothers."

The quiet soprano voice sang the closing vesper at the Communion Service to a stilled audience, ending a week of rousing communal hymn singing and many words, papers and ideas presented and discussed at N.E.A.C.

"The real life of N.E.A.C. is still to come. Unless we take back the ideas we've gained, and are changed by them, the Congress was wasted on us. It's like believing in death but not in resurrection," was the message of drama enacted in the service.

Treasures old and new

Bishop John Reid spoke of the parable on the Kingdom of God, in which an owner brings out new treasures as well as old.

"The treasures of the Old and New Testaments are before us. The Old reveals divine activity transcending in creation and history. The New shows the treasure of Jesus: fulfilling the prophets, indicating the law, a new prophet like Moses, a new King like David, a servant, stricken.

"There are the old treasures of our evangelical faith: the faithful and inspiring examples of past believers like Luther and Wesley, and the new treasures of this week. We have seen a super abundance of talent and ability and gifts, both of a theological kind in wisdom and insight, and in the arts and music. My view of ministry is newer, bigger!"

Tension of the already and the not yet

"Those who see salvation in social terms under-evaluate the evil in man, and over-emphasise the already. In the final day salvation will come, because it will do so from God.

"We can have signs of peace now, not in political or social terms, but in the liberating act of God by faith alone. This will have consequences on family life, political and economic issues. This week has sharpened our focus on what it means to be under the Lordship of Christ, and the responsibility we have to the powerless in our society. We need to stand with them, and to look at the structures which create them; particularly the migrant, the aborigine, the single-parent family. This emphasis is a new treasure of the treasure house.

"An old treasure of which we were reminded was the liberating power of love and joy which the Holy Spirit gives, and that these are great authenticating signs of God's people.

"It is astonishing that there was no spirit of nostalgia in the epistles, for the good days when Jesus was with them. Why? The new was better. The Spirit had come; the start of the great final Day of the Lord.

"This week we determined as men and women to take our place in the church. By God's grace, we will bring out new treasures as well as the old."



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The Gospel and the Kingdom:

The great divide

"There is no issue that divides the Christian world more deeply and sharply than the nature of the Kingdom of God, and there is no issue which is more important. Protagonists on one side say that the credibility of the church is at stake; proponents of the other view say that the very life of the church is at stake. For when we define the Kingdom, we are defining the Gospel itself. What kind of kingdom then did Jesus come to establish? Was He primarily a political and social reformer, however limited by circumstances? And when will God's Kingdom be established — in time and space, within this world, or at the last today and out of this world? And who will establish it — God, or we, or both? The nature of the Kingdom is all important, for it defines the nature of the salvation that Jesus came to bring and the Gospel that we are, therefore, called to preach. Is it a spiritual salvation or physical? or both? What is the "lostness" of mankind, from which it must be redeemed? It is today no longer a question of the right balance between the preaching of the Gospel and social (or political) action. Our times are too urgent for that. What Gospel do we preach at two minutes to midnight on the Doomsday scale? What is most important?

In the past, we settled all, such differences by a simple appeal to the Bible; indeed, this was our Evangelical glory. But now both "wings" claim to base their position on the Bible; it is their exegesis that divides them. I hope that this paper could be considered as "programmatic" only, attempted as an example of the way in which the abundant other material could be considered.

THE EXODUS

The Exodus quite clearly stands at the basis of Israel's life. Without it, the very existence of Israel, let alone her self-understanding or her understanding of God, would be inconceivable. Theologians are right when they see the Exodus as a type of salvation and of the establishment of the Kingdom of God, and when they see Moses as the bearer of the Gospel of that redemption and the establishment of an earthly and secular Kingdom of God, they are wrong; and even more mistaken when they forget that the Exodus is only one Old Testament pattern and picture of redemption, and not that redemption itself, still less its fulfilment in the New Testament.

The Bible says in another context, the wrath of men can never establish the righteousness of God. It is only when Moses meets with God, learns the nature of God and the nature of salvation, that he has a Gospel to preach to oppressed Israel. It is still, for Israel, a message of physical freedom, but it points far beyond that physical freedom to a spiritual freedom. It is a hard lesson to learn: Jesus had to teach it again to his disciples in Gethsemane, and He needs to teach it again to His church today, the Exodus was thus intended to be a deep spiritual experience. Nowhere is this clearer than in the way in which Israel celebrated her "Independence Day" every year. Not for Israel in O.T. times were great military processions and celebrations; she celebrated at a humble Passover Meal held in every family. At the heart of Israel's redemption lay, not the spectacular judgment of God in history, but the death of the Passover lamb, and the smearing of the lamb's blood on lintel and doorposts.

The Exodus and the kingdom

Was the Exodus a success? The Bible regards it as a failure. For the Exodus was intended to teach spiritual truths, and lead to a spiritual response, which in turn would express itself in physical ways.

Those who take Exodus as a type of salvation and of the establishment of the Kingdom of God should pursue the analogy to its Biblical end: secular salvation in itself is not enough, and ends by being no salvation at all, but only a new form of bondage.

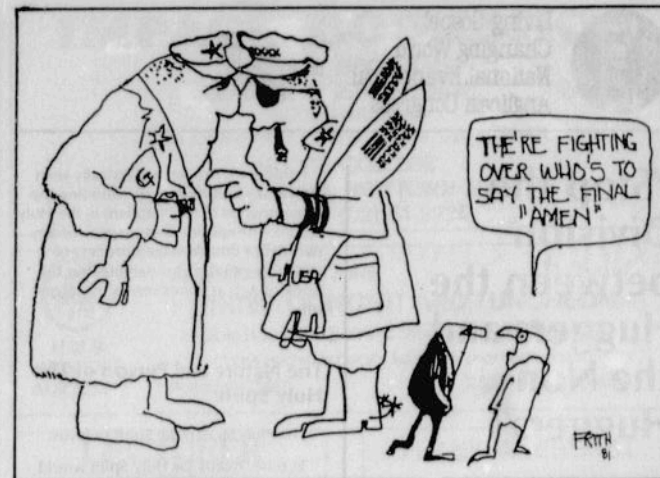
The Gospel and the Kingdom after the Exodus

After the time of the Exodus, two tasks lay before the Prophets; to show how an outward salvation can become inward, and to show how this salvation could extend to the world's end. There is a dawning realisation that human nature in itself must be changed if God's kingdom is to be truly realised; and the corresponding Gospel is that God will make a new kind of covenant, writing His laws on the hearts of mankind. God's Spirit will be the agent that will work this change and it will be done in the days of an ideal coming ruler of David's line.

This Kingdom involves justice, mercy, truth, love. The prophets are ceaseless in their condemnation of greed and injustice and doubly scathing when it is within the Covenant community. The widow, the orphan, the fatherless, the poor, the stranger are special objects of God's concern because they cannot help themselves and have no other champion. But always the deepest desire is that men may know Yahweh and that they must show this knowledge by the way in which they act, justly and compassionately to others.

Gospel and Kingdom in Luke

The next passage is the sermon in the Nazareth Synagogue, the "Nazareth Manifesto". It stands at the very beginning of Christ's ministry, and



— from the NEAC daily news-sheet

proclaims the direction in which He intended to go. This is no revolutionary manifesto, in spite of its strong language. If it had been, the Galileans would have risen to a man in support of it; instead, as it was, they tried to push Him over the cliff. He deliberately chose one of the most inflammatory parts of the Old Testament to read in the powder-keg that was first-century Galilee. He must have intended from the start to challenge their concepts of Messiah, Gospel and Kingdom and thus remove in advance any false misconceptions of His task.

What made a clash inevitable was that Jesus claimed that it had been fulfilled in Him, and that the Messianic Age had already begun.

ALAN COLE

Worship and work must be one

Dr. Cole began by saying it was deeply divisive. It was! For days, the arguments for and against raged at extra meetings, on the platform and elsewhere.

"We must make a commitment to the poor and needy, for justice and righteousness. It is an excuse to say 'All we need to do is preach the gospel and the world will be a better place'!" said Alan Nichols in reply. "There is no dichotomy between justice and justification. One flows from the other. I am not interested in a gospel that is only words."

"The gospel has not abolished our duty to be just," said John Gladwin, "Life is not divided into the material, social and spiritual. God redeems the whole of us. We live in a highly political world, and we must live in its context. The gospel is not simply of forgiveness of personal sin but of Christ destroying the whole force of evil."

At one special meeting, various people spoke for and against the motion "Australian Evangelicals recognise the gospel of the Kingdom of God requires both a verbal proclamation of spiritual truths and forgiveness and active pursuit of social justice and righteousness."

Those for the motion seemed to be saying three separate things. One said that the gospel was faith in Jesus, the response being obedience; but if one continues disobeying, one was not part of the Kingdom of God. Another said the gospel must include both justification by faith and a proclamation that God is the champion of the oppressed. A third said we need to proclaim the gospel by word and deed. "We have lost the right to preach the gospel to some, because we have wronged them."

Those against were concerned that the gospel was being re-defined to include other matters of pressing Christian concern. "We are required to repent and believe in the gospel that Jesus died and rose. Do we believe in something that has happened, or that we want to happen? "Social action comes out of obedience and discipleship."

In "A Call to Anglican Christians", one group wrote:

The gospel in its proclamation must involve its embodiment. Our discipleship,

individual and corporate, must be founded on the Christian conviction that God is at work in His world in Jesus Christ and that His work touches upon every area of human experience." Indeed the way we live is the gospel we proclaim.

We urge that appropriate strategies be formulated to fully express the living gospel in this changing world. We feel compelled to commit ourselves to the central issues of our day.

Paul Barnett picked up the issue, and gave a short Bible study on "What is the gospel?"

"Is it repentance and faith? Or this plus something else — a commitment to change the structure of an unjust society? The Biblical approach is a call to repent and believe in Christ as Lord and Saviour. The reasons for this are its simplicity, the upholding of justification by grace alone (otherwise we will have a Galatians situation), and the lack of evidence in the New Testament letters of a call to socio-political action.

"There is the ethic of the gospel to do good, as Galatians points out. The law of Christ has much to teach me, but I didn't learn it overnight. I give expression of the Kingdom through my body in this world and its relationships — husband, father, servant, members of society, etc."

In reply, the following statement was read from the platform the next morning:—

"Members of this Congress who are concerned to relate the Gospel of the Kingdom to our commitment to social justice regret the suggestion that this is a gospel of justification by works.

There is only one Gospel. It concerns the free and gracious gift which God makes to His world in redeeming it from its sin, guilt and judgement in the work of Jesus Christ crucified and risen. Jesus Christ is the only Lord of our world.

Those who come in faith with repentance, submitting to the Lordship of Christ in every area of their living become the New Community. They are called by the Lord to proclaim the Gospel of this Kingdom to others, to embody its ideals themselves, and to pursue justice, mercy and peace throughout human society. We believe these are the inescapable obligations that the Gospel places on us all."

"The gospel is not theoretical and abstract," said Jim Wallace. "We must challenge the structures which consign the poor to their poverty. It is imperative for us (in the U.S.A.) to preach the gospel as the good news for the poor, and that the children of God are peacemakers. I believe the gospel and the integrity of our evangelism are at stake. The poor are in danger of being abandoned and the momentum of the arms race is almost out of control. Nuclear war is imminent.

"Americans see the future of the church as being tied to the government's success. This is idolatry. It is also idolatry to place one's nation or cause before the lives of hundreds of millions of people, which is what the arms race is doing. "Our present economic system is theft globalised, legalised and legitimised. We cannot help the poor without changing our style of life, and challenging the system."



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"Stop the Division between the Huggers and the Non-Huggers"

"We cannot be coldly academic about the Holy Spirit, we must be existential. We must repent of our mortuary view of the Bible and The Holy Spirit, which we deliver on a slab and issue an autopsy report," began Michael Cassidy in his paper on Christ and The Spirit.

"The Holy Spirit can't be over-systemised. Much of the current confusion is that we've tried to confine the Spirit into neat Theological categories. There is a danger to lock into theologising about the Spirit without letting Him disturb our lives. The second danger is to give up on the subject. The third danger is hungrily to pursue an emotional experience of the Spirit on which we then build a theology, regardless of the Biblical teaching and without struggling with the New Testament data. The fact is that many evangelicals believe it to be an important principle of hermeneutics that theology is built on theological rather than historical sections of the text. History illustrates doctrine rather than constituting it.

Pentecostals and charismatics are less persuaded of this as a rigid, hermeneutical principle and therefore less squeamish about extrapolating theology from the Book of Acts.

Nowhere is this more classically seen than in the controversy surrounding the phenomenon of the "baptism in the Holy Spirit". The epistles do not speak of any two-tier or double-staged process of initiation into the Christian life, but the book of Acts at points seems to suggest this.

The Nature and Person of The Holy Spirit

The Holy Spirit is the Spirit of Jesus.

In other words the Holy Spirit would universalise the presence of Jesus. He is not there to glorify Himself but to glorify Christ. He is, as it were, the man behind the projector. He is not there just to give us an experience and knowledge of Himself, but of Christ. This gives a certain objectivity and identity to the Spirit's work in an age which hankers for subjective experiences of any spirit and any type of spirit.

The point is that we are not after experiences of experience, which makes for dangerous sentimentality or emotionalism, but for that knowledge and experience of the Spirit of Jesus which will build us into a greater likeness of Him.

THE MINISTRY OF THE HOLY SPIRIT

So we can say that the Holy Spirit works in us —

(a) **Before conversion** — when He illumines the mind of the **seeker** and convicts him of his sin and need of a Saviour.

(b) **At conversion** — when He regenerates and then indwells the life of the **believer** and finally seals him as a purchased possession.

(c) **After Conversion** — when He sanctifies the disciple, helps him to pray, strengthens him, brings forth His fruit, and equips for service through His gifts.

The Equipping Work of the Holy Spirit.

Having stressed the primacy of Christian love, of holiness, of character, we dare not fall back on the common evangelical expedient of saying, "Because love is the higher way, I can ignore gifts."

So Paul doesn't leave us with that option. He says "make love your aim, and earnestly desire the spiritual gifts. It is not love of gifts but love and gifts. And rightly so, because we need the gifts of the Spirit if we are to minister effectively to a lost world. The gifts of the Spirit are the gifts of Christ. We dare not ignore them.

Controversial Questions

(1) The Fullness of The Holy Spirit.

We are commanded to be filled with the Holy Spirit. First of all the Bible commands us 'not to be drunk with wine ... but be filled with the Spirit'. (Eph. 5:18). So this is not a desirable spiritual option but a clear Biblical command.

I often think of it like the progression from the landings in Normandy on D Day to the final conquest of Europe heralded on VE Day. When we are born again it is as if God by His Spirit lands on alien or occupied territory. Then He must be allowed to advance from that bridgehead, as it were, to occupy, conquer, capture and fill all the territory with His rule and His presence. This is the process of sanctification. This is the advance of the king and of His kingdom or kingship in our lives.

In many ways this must of necessity be a life-time matter but sometimes God may make extremely dramatic breakthroughs into major and hitherto unsundered tracts of our lives. At such moments we may experience overwhelming joy, release, power and praise. Is this the Baptism in the Spirit?

We all manifest varying degrees of surrender. The man who is filled with the

Spirit is the man in whose life the fruit of the Spirit is evident, and the ministries of the Spirit operative. In this the key evidence of fullness is moral rather than overtly miraculous and it is usually more obvious to those observing the person's life and ministry than it usually is to the person himself.

Crisis Infillings Do Seem to take place. I for one do not want to deny the validity of the crisis infilling when, sick of ourselves, our sins and our anaemia, we cast ourselves afresh on Christ with a cry for the infilling, anointing and visitation of His Spirit. Then God in His faithfulness will often come upon us or be released in us in power, sometimes with and sometimes without the accompanying gift of tongues, but always with joy and release.

The term "filled with the Spirit" or "Full of the Spirit" is one which regularly occurs and which seems best to describe the experience we are talking about. It is therefore for many the preferred term, being also one which can fit either the once-for-all non-repeatable experience or the on-going experiences of appropriation, rededication and, as it were, refilling — an understanding preferred by many, who have exegetical difficulties with any rigid two-stage doctrine for Christian growth and experience.

(2) Baptism in the Spirit Its Timing

VIEW ONE:

Regeneration and Baptism in the spirit synchronise and take place at the same time when a man is converted to Christ and indwelt by the Spirit.

As to the fullness of the spirit this comes through moral and spiritual surrender to His leading and will. It happens as we keep coming and keep drinking of the spirit. The fullness is to be continuously appropriated.

VIEW TWO:

This view sees a two stage initiation — the first being regeneration, when we are born again and indwelt by the Spirit and the second being the Baptism in the Spirit, when we are anointed and filled, flooded, immersed in the Spirit and empowered for service.



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VIEW THREE:

The third view is one which accepts the experience of the Baptism in the Spirit but rejects the terminology. My own feeling is that the term "filling" or "infilling" of the Holy Spirit is the one which best fits both the exegetical data of the New Testament and the facts of Christian and especially charismatic experience in the twentieth century. It also makes room for repeated experiences rather than simply one climactic second experience, although for some that seems to be the form it takes.

THE FINAL WORK — THE MORE EXCELLENT WAY.

Perhaps we dare not close this great theme of Christ and the Spirit without coming back once more to love as that which most meaningfully manifests the character of Christ and which most truly

significantly evidences the presence and fullness of the Spirit of Christ.

RESPONDENTS

"The freshness of the charismatic renewal has brought tensions. It comforts the disturbed, and disturbs the comfortable," said Bishop Witt. "It causes concern and commotion. The most orderly place in the world is the grave. It can be very superficial but it is a daily walk, daily repentance and, knowing the Lord, daily rejoicing and praising Him."

"What is the relation of Christ and the Spirit?" asked Rev. Peter O'Brien. "The Lord spoke of His mission in terms of the Spirit. Jesus is the Dispenser of The Spirit. The Spirit is the fundamental mark of belonging to Christ. Christ is experienced through the Spirit, who is the downpayment or guarantee of the end time."

INP

Is Biology Destiny?

"We used to hear that biology is destiny. If you're born with a womb you are prohibited from ministry."

"Does the Bible teaching on headship override obvious gifts seen in a woman?" asked one man at an extra meeting at N.E.A.C. to debate the motion that "Anglican Evangelicals believe that there are no fundamental theological objections to the ordination of women to the priesthood."

The debate lasted an hour with speakers giving their reasons for and against the motion. But the group resisted a suggestion that votes be taken at the end of the debate, even by an informal show of hands.

The subject of the ordination of women was discussed in theology workshops earlier in the week, but summaries of the papers there presented were not given nor were many of those at the extra meeting participants in the workshops. The debate therefore tended to be a long line of individual viewpoints, rather than a discussion of the issues raised in the theology workshops.

THE DEBATE FOR:

"Women are full human beings, and they have equality in all spheres of ministry."

Our present stance looks foolish. In the first century, Christians were in the front line for the emancipation of women. Now we're in the rearward, saying "don't take emancipation too far". In practice, it is impractical. We have sent out young women as missionaries in difficult and dangerous places, to teach and to pastor, but when they get back, we tell them they can't do those things. We are totally disoriented theologically. We see leadership in terms of the dominance of one party over another. Our doctrine is based on one text, 1 Timothy 2:11-12 "Usurp authority over another". But is preaching this? We have already breached this by saying that it only applies in church services.

"Nowhere is it encouraged in the Bible that one man be in charge of a congregation. The concept is of a team: one body."

"The issue is the interpretation of scripture. The concept of headship is in question. We were created male and female. At the fall, men domineered over women, but through Christ we are re-created — still men and women, but all one in Christ."

"The eternal truth in the New Testament is that there is no male or female, no slave or free. Paul was speaking to particular situations in the Corinthian and Timothy passages." I feel the force of 1 Timothy 2 and 1 Corinthians 11. But note that these passages speak of women praying and prophesying publicly. Jesus took the form of a slave. Does the Ephesian passage "wives be subject to your husbands" mean that a woman must play the role of Jesus more fully than a man? On headship: how did Christ minister while under the headship of God?

(Continued on page 8)

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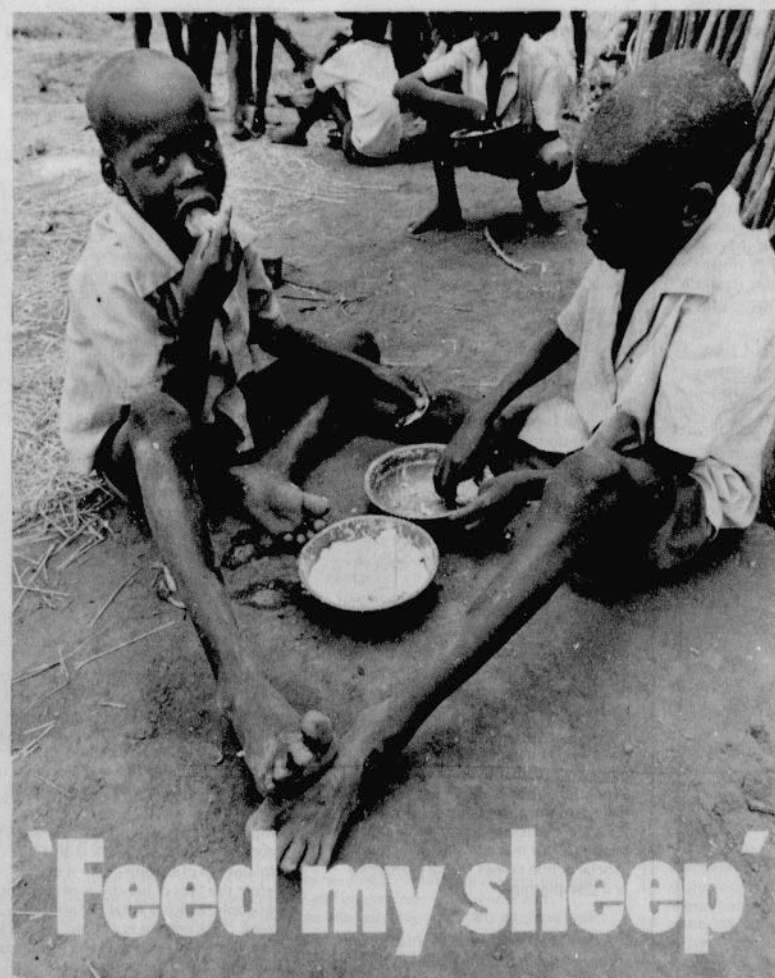
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The family in God's Purposes

"Does Paul offer timeless laws?"

Dr. John Wilson led the Bible study on Ephesians 4 and 5, introducing the topic "The Family in God's purposes".

"Be subject to one another"

"What does Paul intend by this? Is it reciprocal to all Christians regardless of age, sex, social differences, etc.? If it means submission in the authoritarian sense to obey each other, does this mean we must be ceaselessly apologetic and polite? Perpetually cowering? There is one view, that it doesn't apply to all. Princes, fathers, husbands are exempt. Are bishops? I don't think so, my lords.

"Submit does not equal obey. Calvin described it as 'so bound to each other in mutual servitude'. It is ordering life with humble awareness and care for the need of others. It is the invitation of Christ as portrayed in Philippians 2.

"Husbands and wives have obligations to each other. Neither has a unilateral right to deny the other. They need discussion, openness, sensitivity."

Who is addressed in 5:22 to 6:9?

"5:21 is addressed to the whole body of believers. Then wives, husbands, slaves, masters are addressed. It is not a system being imposed from above: 'husbands make sure your wives obey you. Governments make sure no one rocks the boat.'

"It is a revolutionary innovation: the subordinate person is as a moral agent. It gives them a meaningful status and ministry."

Is the conduct particularly Christian?

"One view is that Paul was using current Hellenic Thinking and not offering timeless laws. One of the reasons that Paul gets a bad name is because he has been used to maintain a social system which is unjust. For example, pro-slavery tracts used Paul. But we cannot use Paul to impose structures or systems on others. He was not tied to conventional morality. He challenged Christians to an imaginative use of systems for service.

What does "The husband is head of the wife, like Christ is head of the church mean?"

"Is he the recognised decision maker? The leader?"

"It is questionable whether leadership was ever in Paul's mind. The metaphor is of source. It is the idea of a deep union. The dependence of the wife on the husband for the fulfilment of the marriage. Christ is head, as he brings about the unity of the church in himself. It is encouraging husbands to lavish care on the wife as Christ did to the Church. It is not an extended parallel of husbands and Christ. 'Headship is not to satisfy male desire to dominate or subdue. Males are programmed to success in our society. All unknowingly husbands have accepted 'you are what you do' and wives have sat on their talents, thinking, 'you can't win a man by out-performing him'. Christian husbands should refuse to let their wives exercise less than their full talents of heart and mind, which God has given them."

What of those left out?

"We don't need to force all people into the specific types Paul lists here. These are simply examples of mutual subordination, not a detailed programme. We must work out the meaning for people in different circumstances: the unmarried, the single parent, etc.

"Go back to the Beginning"

"We are searching for God's purposes for marriage and the family, not what has happened to them. We must turn to Genesis 1 and 2 to see this purpose at the time of creation," said Marlene Cohen. She recommended that we read D. S. Bailey's "Man/Woman Relationship in Christian Thought".

"It is not 'male and female in marriage' but man and woman together in the purposes of God." In a sense, we (as Christians) are married to each other. Single people fit in, too. "Man and woman were made in the image of God. The chronology is unimportant. Together

they are in the image of God. Genesis 1 shows them together in image and in dominion. There is a corporateness in the man/woman relationship which is unique in all creation. We need to cherish it.

"Genesis 2 doesn't mention either image or dominion, but emphasises a one flesh relationship, fusion. It speaks of the woman being a helpmeet. A Maths lecturer helping his students does not mean he is subordinate to them. The word is used in other places in the Old Testament to refer to the help which God gave to his people.

"It is my opinion that those who want to see male rule in the purposes of God do find their support from Genesis 2. They say that the naming of the animals and woman implies dominion over them. I think that's wrong. As far as order is concerned, if subordination comes from the fact that woman was taken from man, look where Adam came from!

"In Genesis 3, it is because of sin that man is given rule over his wife.

"The present concept of headship is destroying men and their families.

"In my paper I have quoted the Church Fathers. People are inclined to put God's signature on their writings but they can be wrong. For example, Augustine said that man is in the image of God, but woman is only when she is taken in marriage. "Do God's purposes change? They can't."

Look back to the Fall

"We get confused about the need for renewal. To preach that all your past is gone and that you are a new creature, at conversion, is very dangerous. I am forgiven but habits are still there; the past is not removed. I am justified, but not sanctified. "I have no delight in all your solemn assemblies" (even NEAC). ... What does He ask of you but to love justice, seek mercy, and walk humbly with your God. Otherwise you are a loud cymbal, an unwashed sepulchre. It is a process of growth conforming to the image of Christ.

"Billy Graham says, 'If you are in Christ, and she is in Christ, there is no risk'. This is the ideal, but it is not true. You are not marrying into their conversion, but their past."

Look back to the Cross

"We stand equally before God. The concept of headship as dominion and servitude is part of the fall. We have built a vast tome of concepts on top of the word 'headship'. Men feel terribly responsible to be something — but they're not sure what. It's more a partnership in which one has one set of responsibilities, and the other, others.

"God made us male and female. We don't get rid of those labels when we become Christians. We are not just envelopes marked 'Male' and 'Female'. But we need to be liberated from the concepts of masculine and feminine which we get from society and not from the Bible.

"The essence of marriage is mutual respect. Decision making is not a problem, if both are sharing and putting together their expertise. Any good leader makes use of the abilities of the team. The hardest area is in our emotions. The Second Adam had emotions, and we shouldn't think it wrong to use them."

Purpose of God in Renewal

"Put on the new nature, which is being renewed in you. There is no male or female ... Christ is in all'. Where the Spirit of the Lord is, there is freedom. We are being changed into His likeness."

Responses

"I would like to distinguish between entological inferiority (what one is) and functional subordination (what one does). I do not believe in the first, but some may believe in the second," said Barbara McIntosh.

"The Bible tells a wife to submit to her husband, but there is no order for a husband to rule his wife. Jesus was subordinate to the Father for the purpose of redemption. A wife can submit to her husband without losing her intrinsic equality.

"Male headship is advisable in this life. But it does not mean tyranny or domination. The question is: Is our attitude to our spouse more Christlike now than it was one or five years ago? There must be emphasis on continuing daily renewal."

"Complimentarity could be much further explored in our present way of life: said Bishop Robinson.

"I am not entirely happy with the inference that there is a discontinuity in God's purposes because of the Fall.

"The husband has the role of 'ordinary good government', which the wife should accept. This is hard to work out, and should not be done so by 'male ego' psychology or society's stereotypes.

"Leadership is a matter of style and should take into account the talents of both. The man has the ultimate responsibility for the security and welfare of the relationship.

"The husband can't insist on submission: he should love his wife, and share in keeping her free from spot or wrinkle. He should help her to fulfilment and liberation."

WHAT A WORLD

From my pulpit

Lesley Hicks

The National Evangelical Anglican Congress was for me an exhilarating week of rich fellowship, intense intellectual and spiritual stimulus (so intense that I was unable readily to switch off and sleep o' nights!); discourses, discussions and debates, marvellous meal-table conversations and a lot of laughter; moving times of prayer and creativity enriched worship, and a sense of wonder at and love for the great variety of these my brothers and sisters who call themselves evangelical Anglicans — just one small branch of Christendom.

Evangelicals agree, by and large, on the authority of the Bible. As Bishop Donald Robinson said in his introductory paper at the first plenary session: "On the basis of the belief that God spoke and still speaks through the authors of the books of the Bible, they accept both the paramount authority and also the sufficiency of scripture, in all matters necessary to salvation." Yet it was an eye-opener to me to find how much we can differ in our interpretation and application of those scriptures to our twentieth century living.

Renewal Movement

Controversy over the Renewal movement and uneasiness over its theology of power, which I understand so greatly exercised the first N.E.A.C. in 1971, was much less evident. The renewal movement has interpenetrated almost the whole of evangelicalism, as it has every other Christian grouping. Most of the newer songs we so much enjoyed singing were the fruit of spiritual renewal, and a greater joy and freedom in worship was evident. When in a workshop session, testimony after testimony told of experiences of renewal and resultant blessings of all kinds, it was hard for the leader to maintain a theological position majoring on caution against it.

I found Michael Cassidy's paper on Christ and the Spirit, together with Bishop Wicks' stirring testimony, particularly helpful in resolving some of my last remaining problems in thinking through those issues.

Women's Ministry

Other controversial matters will continue to exercise my thinking.

reading, praying and writing for some time to come. The question of the role and ministry of women, and whether or not their ordination is appropriate naturally interests me greatly, and was a lively subject for both formal debate and informal discussion at N.E.A.C. I doubt if decisions can be shelved much longer. For many women, especially those who are pursuing advanced theological studies, it is an understandably urgent and emotive subject.

How are we to interpret and apply the passages in the epistles which so restrict women and ban them from teaching men? What is the nature of the headship of the man in marriage, and how completely does this apply in the church? Marlene Cohen's excellent major paper, which is already printed in Book 1 of "Agenda for a Biblical Church" tackles the issue of the nature of headship persuasively, but not acceptably to all evangelical theologians.

I have been bombarded with books, papers, phone calls and personal approaches seeking to persuade me one way or other — that women, on biblical grounds, must, or must not, be ordained and given due recognition as equals in the church. I have a lot more study to do.

If anything, the increasing militancy of the women's movement in secular life makes me question all the more the desirability of total "emancipation" for women in church life and especially in

Christian family life. Sometimes gains can turn to ashes.

Beware Aggression

Although in the context of the N.E.A.C. audience, three-quarters male and half clergy, Marlene Cohen's warning against a domineering, unfeeling, "putting down" of women by men exercising their false concept of male headship in marriage and in the church may well have been needed, I believe that women in the community at large need to hear a different message. Not "Assert yourself", "Demand your rights", but rather to learn again the grace of submission, not pandering to the selfish male ego, but recognising his need for significance as husband, father and provider, and thus helping to safeguard the beleaguered marriage relationship. George Gilder's book "Sexual Suicide", though not a Christian viewpoint, has much to teach us women about how female aggression emasculates and devalues men in a way that wrecks social structures and backfires on women, children and men alike. I should hate it to happen in the church.

Recognition

Yet I think ordination, to the diaconate at least, must come soon, as a recognition of the status women already have in most churches. For instance, here in the Church Record, am I not occupying a pulpit of sorts? Gentlemen, consider well whether it is fitting. Otherwise ...!