

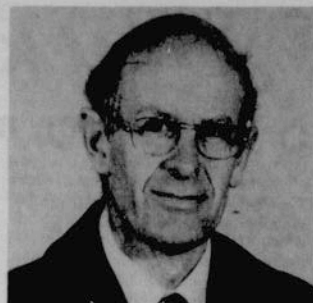
Ridley College

A new appointment

Ridley College is pleased to announce the appointment of the Reverend John W. Pryor as lecturer in theology.

John Pryor brings a wealth of knowledge and expertise to his new appointment. He has several years experience teaching at Union Biblical Seminary, India and the Pacific Theological School at Suva, Fiji.

First class honours with his Licentiate in Theology and the coveted Hey Sharp prize were the first milestones in his theological career. After obtaining his London BD through Moore Theological College, Sydney, John went on to study at the University of Cambridge. Here he was admitted to the degree of Master of Arts with first class honours in 1974. Since then he has published several articles in key theological journals. His current research interest is in the area of modern christological discussion.



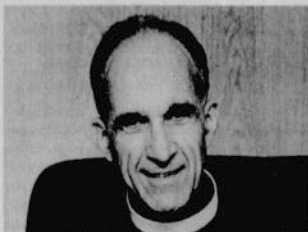
Rev. John Pryor

John's wife, Lynn, is completing a Bachelor of Theology. They have two teenagers, Timothy, Julia, and a younger son, Andrew. The family enjoy escaping to their small house in the bush which they are currently renovating.

John will take up his position at the beginning of 1986.

Archbishop Grindrod honoured

Doctor of Theology Award



Archbishop Grindrod

The Most Reverend John Grindrod KBE, MA, Oxon, Archbishop of Brisbane, Metropolitan of the Province of Queensland, Primate of the Anglican Church of Australia has been awarded the degree of Doctor of Theology, Honoris Causa, by the Australian College of Theology.

The Archbishop has made an invaluable contribution to the life of the church especially in the development of the Australian Prayer Book and other liturgical spheres.

Gallup Poll

Clergy get moral majority

Princeton, NJ (EP) — Of 24 occupations studied, clergymen are rated highest by the public in terms of their "honesty and ethical standards". In a Gallup poll, 1,536 adults were asked "How would you rate the honesty and ethical standard of people in these different fields — very high, high, average, low, or very low?"

Clergymen were rated "very high" or "high" by 67 percent of respondents, "average" by 26 percent, and "low" or "very low" by only four percent; three percent were undecided.

Scoring lowest in the survey were car salesmen. They were rated "low" or "very low" by 56 percent of those surveyed.

Journalists were rated "very high" or "high" by 31 percent of respondents, "average" by 47 percent, and "low" or "very low" by 17 percent. TV reporters and commentators scored slightly higher than the general category of journalists, and newspaper reporters scored slightly lower.

(EPNS)

Arcic secretary dies suddenly

Monsignor Richard Stewart, co-secretary of the second Anglican-Roman Catholic International Commission, died suddenly on Tuesday at the age of 58, on holiday at his sister's home in Worthing.

Church relations, was on the staff of the Vatican's Secretariat for Christian Unity, with special responsibility for the Anglican Communion and world Methodism.

(CHURCH TIMES)

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"Step by Step"

A tool to begin with

At this time when the Archbishop of Sydney is asking for a "Vision for Growth", it should be encouraging to the people of Sydney Diocese to know that new initiatives are coming from the "growing edge". The first in a series of Bible study books called "Step by Step" has recently been published, not "just another Bible study book", but the end result of two years of working with, and planning for, people who have previously been untouched by the Gospel.

"Step by Step" began in the life of the New Housing Area of Minto. The authors are Eric Bird, the rector of the parish, and Narelle Gatenby, a parishioner and former primary school teacher. Both have had experience in communications. Eric was employed for many years with Christian Broadcasting Association before entering the ministry, and Narelle has been associated with Anglican Television and the Anglican Radio Unit.

"We wanted to take seriously the responsibility of taking the Gospel to our community," Narelle said, "and as we did so we found that while people may have 'hang-ups' about coming to church, there is a genuine desire to get to know God. I was helping to run a craft group at the time, and over a couple of years a few women were converted and asked me to teach them about the Bible. That's when the problem began. I searched bookshops trying to find material that was suitable, and it was sad to see that there was nothing available that didn't expect some basic understanding of Bible facts, or of comprehension skills. These women had neither. I realised that if I wanted them to grow and not be scared off completely, I'd have to write for them myself. That's how 'Step by Step' began."

"People mustn't be made to feel small when they come to open God's Word," Eric continued. "There are enough hurdles for them to jump without making the material itself a problem. Our approach as a whole in the past has been to require a certain academic level from



people or virtually disqualify them from our concern. We've set out to eliminate Christian jargon, to begin at the beginning and move one small step at a time... consequently the name 'Step by Step'. Each study is set out on a day by day basis, to help introduce folk to a quiet time, and the questions are kept very simple. Peter Oram's art work brings some light-hearted fun into the studies as well as communicating concepts which would take a thousand words.

St. James now runs Step groups as part of its teaching programme. Small group leaders are constantly being trained with the aim that most folk in the congregation will have the confidence to take a few people and teach them the basics of the Gospel. An exciting result has been to see some of these leaders begin their own groups by asking in their neighbours for weekly Bible study.

"They're very keen," commented Eric. "We've put a tool in their hands, but the enthusiasm with which they use it is God's work. It's wonderful!"

Sunday Schools continued

Annual Moore College Lectures

The major reason for Prof. Carson's visit to Sydney was to deliver the Annual Moore College Lectures. Entitled "Showing the Spirit", they were a careful exposition of 1 Corinthians Chapters 12-14.

During his stay in Sydney Dr. Carson discovered that the daily press often refer to "the Moore College Mafia". He suggested that, since his College is just outside of Chicago he could well have been advertised as the "imported Chicago hit-man".

The lectures, delivered over five nights were the best attended series yet held. Overflow crowds watched them on video

in the College Common Room.

Dr. Carson dealt with the controversial aspects of the three chapters with sensitivity and with great scholarship. Despite the depth of his exposition those who are not theologically trained commented that they still understood his argument.

The Friends of Moore College Lectures, who sponsored Dr. Carson's visit were delighted with public interest and are keen for the material to be published in book form in the near future.

Tapes of the Moore College Lectures (5 tapes in all) cost \$22.50 post paid and can be ordered from the address given above.

Explo 85

Greatest revolutionary conference in history

World Explo 85 promises to be more than a holiday, it will be a holiday with a purpose to renew and strengthen your hope for the future, according to Gordon Brown, President of World Explo 85 — Australia. During the week of December 28-January 1, 1986, at the Sleeman Sports Complex in Brisbane you can join with over 500,000 delegates worldwide via satellite for one of the most revolutionary conferences on evangelism and discipleship ever held in Australia. It is expected that in Brisbane as many as 5,000 delegates will participate in the training conference sponsored by Life Ministries and Campus Crusade for Christ.

According to Bishop Jack Dain, "The need to provide vision for what God can do in our Nation and beyond is important for the Christians of our land. World Explo 85 will provide such a vision as well as unite Christians to be trained and motivated to win the lost for Christ and disciple them to become part of the solution to our world's problems. Let me commend and encourage you to be involved in this unique satellite conference."

On large screens participants will see and hear from top speakers from all over the world and you will be in touch with other believers as they tell how Jesus Christ has changed their lives. You will feel part of a world changing movement for Christ. Make plans to attend. Discounts available now by calling (02) 264 2007 or (07) 397 7946.

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Sydney Synod focus on ministry

Women's ordination, lay presidency, homosexuals

A guide

As the 40th Synod of the Anglican Church of Sydney meets this week in the historic confines of the Chapter House, they are debating a wide number of bills and reports which will effect the very heart of gospel ministry for the next generation, and beyond.

No less than 10 of the motions and reports about ministry concentrate on the still vexed question of women's ordination. Basically, the synod is being asked to choose between three options, admitting women to the presbyterate or priesthood, admitting them to the diaconate, or having rejected those two options as contrary to the teaching of the bible, to set up a committee to find new and biblical ways to recognise and promote regular ministry opportunities. The third option will be frustrating to the many christian women whose service is hampered by our present structures. But critical examination of the bible on priesting and deaconing, which is the focus of this synod, is a very necessary, if time consuming first step, and it should be complete this session.

Good report, strange ending

The report of the Doctrine Commission on *Ordination of Women to the Priesthood of the Anglican Church* is a thorough examination in the space of 16 pages of the relevant biblical passages, methods of interpretation, theological and denominational issues involved in the question. They saw that their foremost task was "to examine the biblical texts". This they have done with great clarity and precision. Besides covering the texts, special attention was given to recent questions about the exact nature of headship, submission, authority, order of relationships between the sexes, and gifts and leadership.

It is noted that order in the relationship between man and women is introduced by Genesis 2. Further, "it is not correct to say that the notion of order in the relationship between man and woman is introduced as a result of the fall. Genesis 3:16 introduces the note of pain in the relationship but not the note of order." Repudiating the idea that "kephale" (head) usually means source or origin, the report affirms "its common metaphorical sense is 'ruler' or 'authority over' ". On the question of the Bible's teaching on the husband's headship of the family, "it is leadership which seeks to

promote the personal growth and fulfilment of the wife in Christ, including the exercise of her gifts and abilities."

Regarding the substantive issue of ordination, the report is clear. "Women are not to assume the authoritative teaching office that properly belongs to men in the Christian congregation. In our own context this would not appear to exclude absolutely the possibility of women preaching or teaching in church. It nevertheless appears to exclude the possibility of women exercising the role of teaching elder or 'priest' as that term is defined by the Anglican Ordinal."

The report's greatest strength is that it perceptively and authoritatively clears away the misconceptions and dust thrown over the plain biblical text in recent time. That is, it allows the New Testament to speak for itself to any reader who will trust its plain sense. For this reason alone, even though it is also a most comprehensive and up-to-date study, it deserves wider readership. It is to be hoped that Synod or its Standing Committee will publish it.

One gripe, however. The very last sentence which states, "we do not consider that any scriptural objections exist to the ordination of women to the Diaconate as described in our formularies", is nonsense. Not only does the service for deaconing give the ordinand responsibilities that the bible reserves to men, but nowhere does the report itself consider the question of deaconing, only priesting.

No women deacons

This error is not unimportant to the Synod, as it is voting on the ordinance allowing women to be deaconed which was passed at the Australia wide General Synod in August. It would, in the opinion of the Church Record, be a great disaster to adopt this procedure before our own Doctrine Commission had time to bring in a full report on the question of the suitability of ordaining women to our present diaconate. To say it again, the

continued page 12

Teachers for China, now

The Amity Foundation has been created at the initiative of Chinese Christians to join hands with friends in China and abroad for promoting international friendship and understanding and for making contributions to China's modernisation by serving the humanitarian, educational, cultural and other social service needs of the Chinese people. It is a people's organisation, non-governmental and non-church. Its board members are all Chinese, the majority being Christians.

The Teachers' Project of the Amity Foundation invites professors and teachers from overseas to serve for different lengths of time at Chinese institutions of higher learning and other establishments in need of such personnel. The subjects taught are various, but at present there is a special need for language teachers, particularly those of the English language.

Applicants for work in China should be those with sympathy for China's socialist modernisation and willing to observe the laws and regulations of the land. The Amity Foundation highly appreciates the

friendliness and good-will of those desiring to offer their service in China.

Applicants will be chosen without regard to race, creed, sex or national origin. The Amity Foundation welcomes applicants from Christian organisations overseas, who can relate to local Christian communities during their stay in China. Such teachers are expected to respect the three-self principle of the Chinese church. They should not engage in activities of a proselytising nature.

Qualifications: A Bachelor's degree or its equivalent from a recognised college or university.

Sydney Christians celebrate their hope

"Celebration '85" Report



Upon Evangelist Leighton Ford's arrival in Sydney, he was presented with a "didgeridoo" by Lynette Fejo (16), Leah Braeside (12) and an unofficial third person, Lynlee Braeside (4).

Neville Wran was right. Sydney does need an Entertainment Centre. The facilities there are superb compared, say, to Randwick Racecourse or the Sydney Showground which have been the venues for mass evangelism crusades in Sydney.

The value of the Sydney Entertainment Centre was demonstrated on the opening night of 'Celebration '85', the series of meetings being conducted by American evangelist Dr. Leighton Ford. It was a bleak, rainy night in Sydney, yet the 6,000 or more people who attended the opening meeting were seated in comfort, with excellent vision of the whole of the proceedings.

The theme for 'Celebration '85' was 'THERE IS HOPE'. These words were projected in large lettering on the drape backdrops on both sides of the stage. The hope that we have in Christ Jesus was emphasised over and over again not only on the opening night, but at the other meetings as the "Celebration" progressed.

The Rev. Barry George, the Director of 'Celebration '85' must have been mightily relieved as the opening meeting got

under way with relatively few hitches. Months of planning and attention to detail were coming to fruition. The lines of sight at the Entertainment Centre are so good that everyone can see, and the amplification ensures that everyone can hear. But to make it better there is a large screen hanging from the roof on to which the speakers and performers are projected in such dimension that all facial characteristics are clearly discernible.

Bishop John Reid, chairman of the 'Celebration '85' committee set the tone right at the outset.

"The Old Testament people were told by God to celebrate. We have come to celebrate the good news of Jesus", he said. The Christians were there in force. They were expected to be. They were there to celebrate, and all those who are IN CHRIST certainly have something to celebrate. But there was a very encouraging proportion of non-Christians too. This was evidenced when the appeal was made and large numbers of inquirers went forward.

No self respecting crusade is complete without a choir. Dressed in contrasting

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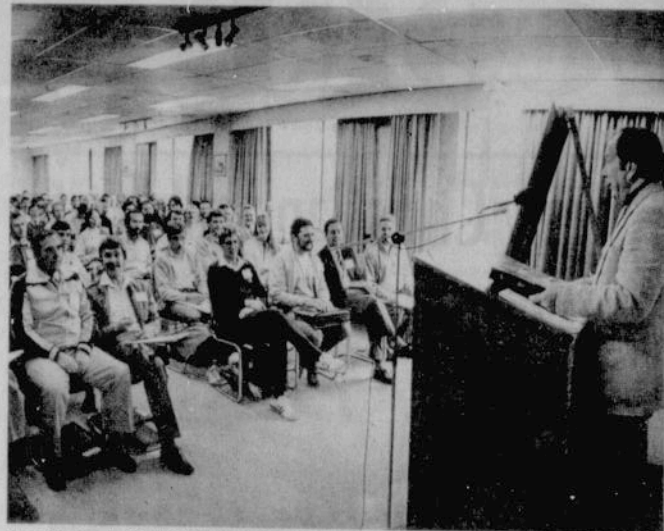
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History-making Evangelists' Conference held in Sydney

Australian wide participation



Bruce Townsend of CAMPAIGNERS FOR CHRIST, Adelaide, addressing the CONFERENCE OF AUSTRALIAN EVANGELISTS.

According to John Chapman, the word on our nation's first ever National Evangelists' Conference is . . . "Brilliant!"

141 evangelists from every State in Australia took part in the conference, held in Sydney from 19-22 September. Evangelists came from all denominations. Many of the younger evangelists were still attending theological colleges.

Says Canon John Chapman, "My great hope is that it will grow into a permanent fellowship, meeting regularly, and supporting and encouraging each other through collective training."

At present there is no other method for evangelists to receive such training.

Dr. Leighton Ford, Associate Evangelist for the Billy Graham Evangelistic Association, was keynote speaker at the conference, which was organised to coincide with Sydney Celebration '85

meetings in Sydney Square and the Entertainment Centre.

Other speakers and worship leaders included Gordon Moyes, John Chapman, Phillip Jensen, Bill Newman, Graeme Cann, Paul Barnett, Peter O'Brien, Jack Bond Snr and Tony Morphet.

Workshop topics ranged from 'Understanding the Australian Mind' to 'Evangelist in the University campus'.

A separate conference on local church evangelism was held prior to the national conference, from 17-19 September, and this was also planned to coincide with Sydney Celebration '85.

240 men and women attended the conference, which was also hailed as a great success. Guest speakers included Gillian Williams, Dean Drayton and Hugh Mackay (from the Centre for Communication Studies at Bathurst).

Casinos and the N.S.W. Govt

Legal or Illegal, Crime the only winner

The Rev. Bruce Ballantine-Jones at a Public Forum on Organised Crime attended by journalist Bob Bottom, and Merv Beck former Superintendent of the Gaming Squad, pointed to recent research which showed that legalising casinos is inevitably a boom for criminals.

"For the Government to legalise casinos on the basis of a secret inquiry and a secret report is an outrage giving rise to grave suspicions about the integrity and propriety of the Government. The legalisation of casinos will not put illegal operators out of business, but rather lead to an expansion of their activities", said Bruce Ballantine-Jones.

"The underhand way this Government is trying to force casinos on this community is in marked contrast with the action of the Victorian Labor Government. There they appointed a respected former judge, gave him adequate terms of reference, allowed him to hold public meeting, and of course published his report for all the world to see.

"What was the outcome of that inquiry? Let me quote from former Justice Connor:—

I recommend that casinos not be established in Victoria for the following reasons:—

(a) they would be likely to stimulate casino gambling to an unacceptable degree;

(b) there is no substantial demonstrable demand for them;

(c) there would be substantial risk that in one way or another they would be infiltrated by organised crime elements;

(d) they are likely to be accompanied by an unacceptable level of street crime;

(e) they are not, by comparison with certain other forms of gambling, likely to be efficient producers of revenue for the state of Victoria.

"this is the kind of result that came out of the only independent, public inquiry ever held into this matter.

Secrecy

"Why, if the Premier is confident that casinos are not against the public interest, will he not hold such an inquiry in NSW? Why these secret inquiries, with secret reports from people who are unknown to

the public and whose independence cannot be tested?"

The other point come out of the meeting was that legalisation of casinos would not lead to a diminution of illegal casinos or so-called card clubs.

"Why should they?", Mr Ballantine-Jones asked.

"Douglas Meagher QC Counsel Assisting the Costigan Royal Commission confirms what we have heard tonight in his 1983 ANZAAS lectures on Organised Crime. He said (page 36), the question which I will address is whether casino operations will result in a reduction of involvement of organised crime in illegal casinos operations. Just as in the operation of a TAB has had no effect on SP bookmaking, so it is my opinion that it would have little effect on organised crime's illegal gambling operations . . . In addition, the criminal organisations will seek to take control of the casino or failing that, control of services ancillary to the casino"

"In the light of the warnings we have heard tonight from acknowledged experts and people like former Justice Connor and Douglas Meagher the onus is on the Government to demonstrate beyond any doubt that these risks do not exist, that casinos serve the public interest and not just the financial interests of the favoured few who get the licences.

"A secret inquiry, by unknown people whose finding will not be open to public scrutiny is not good enough.

"This move is all the more amazing in the light of recent scandals, unresolved cases before the courts, the revelations of the Age Tapes and the generally low standing of the NSW Government on matters relating to crime and corruption.

"I would have thought that the Government wouldn't want to touch casinos with a forty foot pole, to borrow Mr. Wran's colourful phrase.

"One final point. Where does the opposition stand? Sure they have said they oppose legalisation of casinos, but what would they do if elected next time?"

Identity cards welcomed

The Australian and South Pacific Temperance Council confers

Strong support for the Federal Government's proposal to introduce I/D cards was given recently by a conference of delegates from all parts of Australia attending the Australian and South Pacific Temperance Council meeting at Kings Cross in Sydney. The I/D cards could be a positive means of establishing the age of young people who frequent hotels and other licensed premises to preclude those who are under the minimum age from being served. Hoteliers should welcome this break-through in a problem that has plagued them for years!

The conference also expressed concern at well known sporting personalities advertising particular alcohol products on their sportswear. The subtle influence upon young people especially who tend to idolise their favourite players will be for them to accept the message and give the product a try. This trend should be openly discouraged by the government and sporting clubs as not being in the best interests of sport in general and young people in particular.

The conference commended the

Broadcasting Tribunal in its responsible stand against the advertising of alcohol products at certain times of the day. The conference went further and expressed its strong opposition to all advertising of alcohol on television particularly because of the noticeable increase of alcohol problems among women and young children.

The conference endorsed the statement made recently by the National Road Trauma Committee concerning uniform legislation of .05% in all states of the commonwealth, together with a recommended uniform standard of penalties and speed limits. The conference believes that state governments need to address themselves to this question of road safety as a matter of priority.

The conference recommended that airlines and railways be requested to provide a variety of non-alcoholic wines and beers in suitable containers for the convenience of travellers, so that they may be given the right of choice in what they drink.

(APS)

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Mass Evangelism still an effective tool

Leighton Ford at press conference

Some Christians believe that mass evangelism has had its day. This view is not shared by Dr. Leighton Ford who has been visiting Sydney to take part in 'Celebration '85', a unified evangelistic effort combining the resources, energies and commitment of a wide range of denominations with the main effort concentrated on meetings at the Sydney Entertainment Centre.

The Australian Church Record attended Dr. Ford's Sydney press conference where he was introduced to the media by Bishop John Reid, chairman of the 'Celebration '85' committee.

"This is Leighton Ford's 10th visit to Australia. He is like a migratory bird", Bishop Reid said.

Leighton Ford has spoken to more than 3 million people worldwide.

The press conference got off to a good start with some basics when Dr. Ford was asked why he was involved in evangelism anyway.

"We were told to do so by Jesus. We evangelise in obedience to the command of Christ. Good news has to be shared", he said.

"Evangelism is essential to the spiritual health of the church. It means making friends with God."

"Something happens when people assemble together. There is a meeting of minds and hearts".

Dr. Ford said that mass evangelism was taking place in many parts of the world and would continue to do so, although not necessarily on the same scale as the Billy Graham crusades of the last two to three decades.

Billy Graham is now aged 67 and his ministry is continuing with unabated force. He has said that he will continue while God gives him the strength.

Encouraging the young

The Record asked Dr. Ford what he expected would happen when the time comes for Billy Graham to retire.

"There are many very effective evangelists at work throughout the world who are well known in their own countries, but not elsewhere. There are many others who will follow through after Billy".

"Large numbers are attending rallies in India and Latin America conducted by evangelists who are unknown by world standards. There are very good Brazilian and German evangelists, to name just two", Dr. Ford said.

'Evangelists must have integrity of life'

"Through my work of leadership of the Lausanne Committee for World Evangelism I hope to encourage young people in the task of evangelism".

"God may raise up one of these men and women. Someone else may become the leading person. While many of us will follow Billy Graham's example, I am of the view that no one person will take his place" Dr. Ford said.

"Evangelists must have integrity of life. Evangelists must serve the Church. Evangelists must be concerned for the whole lives of people, as well as the salvation of their souls", he said.

Asked whether during his travels he sees any resurgence of Christianity throughout the world, Dr. Ford was unhesitating.

"The last quarter of a century has definitely seen a resurgence, particularly in Africa. Africa will be 50% Christian if the present growth rate continues."

"Even in Japan where Christian numbers are small, the growth of evangelical churches has outstripped population growth by four to one", he said.

"Notwithstanding political and economic problems in Latin America, there is a tremendous resurgence in Christianity."

Dr. Ford went on to say that he believed that in the years to come the world may see one of the greatest revivals coming out of the Soviet Union.

"Billy Graham's visit there has opened channels of communication and I want to help keep those channels open."

Dr. Ford said that the Billy Graham crusade MISSION ENGLAND had resulted in tremendous growth in the churches.

"I believe that we will also see new and significant growth in Europe", he said.

"Ethiopia is another place where the church is growing", he added.

Politics

The press conference next turned to the question of politics and the Christian.

Dr. Ford said that some conservative evangelicals have felt that involvement in political life was not proper.

He said that it is good that Christians are making their convictions heard, but he had concerns in two areas.

The first concern centred on wrapping a political ideology around Jesus.

"He is the Son of God who offers salvation to all people", Leighton Ford said.

The second concern was that some people expect political pressure to do what only the Gospel will do.

"The Gospel must be at the root of social change. Christians must make a witness in these areas, although Christians will tend to disagree on a particular social or political position".

"Nevertheless, it should all be done in the name of Christ", Dr. Ford said.

"The church should not be identified as a political action group".

Dr. Ford said that social responsibility is a bridge for evangelism.

"It is a bridge across which the Gospel moves into people's lives", he said.

He spoke of an instance in Mali where Christians had brought food to starving people.

The Malis were not used to this sort of treatment. They could not understand it.

"Why have you brought food to us?", they asked.

Dr. Ford stressed that in all this Christ must have the priority and the pre-eminence.

"A ministry of social responsibility will do whatever Christ calls us to do", he said.

The press conference turned at the end to the theme of nuclear warfare and the close of the age.

"I believe we could be at twilight, if not midnight, in terms of nuclear danger, but Christians are not called to be fatalists", he said.

"One of the great Christian virtues is hope. We act with hope."

"I can serve God and believe. I cannot solve the entire problem but we as Christians can solve some of it. Our hope is in Christ."

"The world will not end with a bang or whimper, but with the coming of Christ," Dr. Ford said.

Turning to 'Celebration '85', we asked Leighton Ford what he expected the retention rate would be among those who made inquiries at the meetings.

"I hope it will be 100%", he said.

"Careful plans have been laid for nurture. There was a high retention rate after the 1979 Billy Graham crusade and I hope the same will be true of Celebration '85."

Leighton Ford, longtime Associate and Vice President of the Billy Graham Evangelistic Association, recently announced that he will be moving into a new ministry in the near future.

He said: "I sense a continuing call to proclaim the Gospel. Doors of evangelistic outreach are open around the world."

"Then there is the vision of encouraging the global task of world mission and evangelism. I plan to continue and increase the time I give to the leadership of the Lausanne Committee for World Evangelisation. The purpose of this committee is to encourage Christians and churches everywhere to pray, study, plan and work



together to evangelise the world."

"There is also the increasing vision of encouraging and helping younger men and women to develop their ministries as part of Christ's global cause", Dr. Ford said.

He said that he would continue his current commitments as a Vice President of the Billy Graham Evangelistic Association while deciding on the best vehicle to carry out these visions and would announce more specific plans over the next few months.

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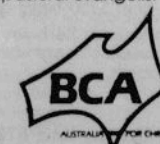
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Quick Cuts

"I was in charge..."

A few weeks ago a man I met in church told me the story of how he had become a Christian. He was about 24 or 25 at the time, and had been living very much for himself since leaving school. It was a story of moderate business success and personal fulfilment; in many ways an ordinary Australian story. And yet, he was unhappy with himself because he did not match up to the sort of person he knew that he could be, especially morally. "I had taken charge of my own life", he said, "and when I was a failure, it meant that there was no-one else to blame."

It was, I think, a mature piece of self-analysis. Most of us never achieve this level of honesty with ourselves. I notice in children, for example, an inherent tendency to ladle out the blame on other persons and even other things. When a child trips down the stairs, for example, he is perfectly capable of kicking the stairs and shouting out angrily that they are stupid. We know, however, that this is childish behaviour; it is decidedly immature. Yet many adults hardly grow past it... they blame everyone but themselves for the mess they make of

things. They cannot face the truth.

This man did; and it was the best thing he ever did, because, seeing himself as he really was enabled him to recognise his need for God. He could see that in a profound way he had erred in taking charge of his own life. To be responsible is a good thing; to be accountable only to yourself is hopeless. You are either too hard on yourself and never forgive yourself, or too easy and forgive yourself all too readily.

You see, it is part of the human condition to be responsible and accountable. To whom are we accountable? To God, of course. His will is not inscrutable, mysterious, far off — he has taught us what he wants in the Bible. Why not be responsible? Why not be accountable? Read the Bible; live by its teaching; give God charge of your life. Then you will find what being a human is all about.

Peter Jensen

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

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African Enterprise South African initiative

Harmony at Pietermaritzburg

As riots, bloodshed and political upheaval in South Africa continued to dominate world headlines, about 400 South African Christians, of every racial group in the country met for a national initiative for reconciliation in an emergency effort to take steps to bring about nation-wide peace and justice.

Organised by African Enterprise, an evangelist organisation with teams throughout Africa, the emergency gathering drew together a remarkable cross-section of the South African Church from 48 denominations.

At the end of the three days of meeting from September 10 to 12, amazing unity and consensus was reached as to the action that should result from such an emergency gathering.

With only six opposing voices, the delegates voted to send a delegation, representing the conference, to the state president of South Africa, Mr. P. W. Botha, to present to him the following 'positive initiatives':

1. That the state of emergency in South Africa be ended.
2. That the South African defence force and special police forces operating in the townships be removed.
3. That detainees and political prisoners be released, charges against the treason trialists be withdrawn and political exiles be allowed to return to the country.
4. That talks begin with authentic leadership of the various population groups with a view to equitable power sharing in South Africa.
5. That the government begin the process of introducing a common system of education.
6. That the necessary steps toward the elimination of all forms of legislated discrimination.

The delegates also voted overwhelmingly to declare October 9 a national day of prayer, fasting and mourning for "those sinful aspects of our national life which have led us to the present crisis." On this day Christians are urged to stay away from places of work except where essential services are concerned.

News of Arcic 2

Framework for agreement on justification

A framework for substantial agreement on the doctrine of justification by faith was reached by representatives of the Roman Catholic and Anglican Churches last week.

The second Anglican Roman Catholic International Commission (ARCIC) was meeting for its third annual meeting in New York from August 27 to September 5. The main item of the agenda was 'Salvation and the Church'.

Many people in both Churches see the doctrine of salvation as the original cause of the split between the two Churches and the most crucial factor in any talks about unity. After criticism from Church Society, the senior evangelical body within the Church of England, it was agreed that at least four evangelical Anglicans should take part in the talks.

The Anglican Consultative Council in London say that the Commission, "worked intensively on this theme and intends to produce an agreed statement next year", and Canon Christopher Hill, the Anglican secretary to the Commission, speaking from New York as the consultation ended, said that he was "very hopeful about the future".

The first ARCIC took over ten years to reach a remarkable degree of agreement over Baptism, Eucharist and ministry.

Come clean, privately

No cameras in Kirk's 'washing machine'

Serious disputes between a minister and congregation in the Church of Scotland should not be aired in General Assembly, according to former Moderator Dr. Andrew Herron.

Writing in the September edition of *Life and Work*, Dr. Herron suggests that the Judicial Commission which hears the case in the first place should also have the responsibility for passing sentence. At the moment this final task is the responsibility of the General Assembly, "who know next to nothing of the detail of the case and who in their anxiety to learn can conduct in effect a re-trial".

Sacked

He also points out that a minister asked to leave his congregation is not 'sacked' as the world understands the term: "To the best of my knowledge a minister 'sacked' in this way many years ago was paid the minimum stipend year after year until he qualified for the retirement pension."

Dirty linen

He wrote, "I have always propounded the doctrine that there is no shame in having dirty linen — the shame lies in never being seen going to the laundry! But 'it's unfortunate that there should be a television camera sited in the heart of the washing machine.'"

(CEN)

UK Anglican Evangelical Assembly

Use of the Bible theme

'Rightly handling the Word of Truth' is to be the main theological theme of the next Anglican Evangelical Assembly.

The Assembly is moving from London for the first time. It will be held at the George Cadbury Hall, Selly Oak Colleges, Birmingham, from January 3 to 6.

Dr. Jim Packer is coming from Canada to give one of the major introductory addresses. Since leaving Britain in 1978 he has been a professor at Regent College, Vancouver.

The other main speaker is to be the Rev. John Goldingay from St. John's College, Nottingham.

The choice of theme follows feelings expressed at the end of this year's gathering that the 1986 Assembly should focus on the use of the Bible.

(CEN)

Buddhist grip broken

Dramatic Church growth in Laos

The church in Laos is experiencing dramatic growth. A frequent traveller in Laos who is engaged in relief work explained that one of the reasons for the present growth is the government's determination to break the Buddhist stranglehold on people.

As part of this effort, they have granted Christianity equal status with all other religions, including Buddhism. Christians can now officially register their churches and buy property for places of worship. This had been virtually impossible under the Buddhist-dominated regimes of the past.

The evangelical church has suddenly come to life and it is unquestionably harvest time there.

Reports indicate that people are turning from Buddhism to Christianity in unprecedented numbers. Christian workers inside the country say there are about 10,000 evangelical Christians in Laos today.

(OPEN DOORS)

WORLD REVIEW

The Protestant Reformation Society meet at Oxford

Dr. Broughton Knox a speaker

Over a hundred people gathered at Pembroke College, Oxford, recently for the Protestant Reformation Society's Annual Conference.

The subject was "Spirit of '88 — Faith, Freedom, & the Future" — tracing deliverance granted to men of faith in British history, and relating that to the current crisis threatened by the ARCIC proposals.

The setting was provided by the two historical papers. The Rev. Stanley Holbrooke-Jones, Vicar of West Eke, Tiverton, in "1588: A Year of Miracles" outlined the deliverance afforded to England by the defeat of the Armada, and Dr. Derek Scales, General Secretary of the Society, in "1688: The Glorious Revolution" recorded the efforts of James II to re-impose Roman Catholicism and despotic rule, and related these events to the contemporary church.

Canon Dr. D. Broughton Knox, recently retired principal of Moore Theological College, Sydney, dealt with "1888: Catholicism resurgent — a new direction in ecumenism". He showed how the Biblical principles of unity listed by the Lambeth Conference of 1867 had been transformed in 1888 when the 'Lambeth Quadrilateral' made the 'historic episcopate' a condition of union. Dr. Knox spoke of Biblical principle for unity and the secondary importance of union; he then showed something of the Biblical principles for authority in the church and the role of episcopacy today.

The contemporary situation was dealt with in two papers. The Rev. George B. Hall of Lyme Regis spoke on "ARCIC — Climax of ecumenical endeavour", studying the various ARCIC reports and examining the ambiguities upon which the agreements were based; and the Rev. John Shearer, Rector of Nuffield, dealt with "The Papal Visit — precursor of unity", outlining the claims made during the visit.

In the final paper, "1988 — Disaster or Deliverance?" Dr. David Samuel, Vice-President of the Society and Director of Church Society, sketched the nature of the climax to ecumenical striving which was sought in 1988. He envisaged three possible outcomes: a church dominated by multi-faith ecumenism, a church gone over to Rome, or a church restored to its Reformed character. Dr. Samuel advocated three initiatives: (1) that the ARCIC proposals must be rejected, including the suggested 'agreement' on justification; (2) that confrontation on the issues facing the Church of England was essential — false proposals must be challenged; (3) that 1988 must be marked as an anniversary of the deliverance of the Reformed Church. It was necessary to plan and campaign for the right path to be taken, and to let it be known that whatever happened in 1988 there would be a continuing Protestant Reformed Church of England.

Spraying not praying

Religion and agriculture in Tibet

"Spraying, not praying" is the title of an article in the English language *China Daily* of 16 August about the clash between traditional religious practices and modern agricultural techniques. According to a local official, Tibetan farmers once refused to use insecticides (Buddhist doctrine forbids the killing of all living creatures), believing instead that good crops were achieved by incantations from lamas. Now, according to the article, most farmers have given up their belief in "fate" and "divine power", and instead rely on scientific progress.

(KESTON COLLEGE)

Former Sect members belief

Guru Bhagwan Shree Rajneesh — another Jim Jones?

Neuhausen, Germany. A former member of the Bhagwan sect, Eckhart Floether, has published a book in Germany under the title "The Death Kiss — Madness and Reality of the Bhagwan Movement" (Haenssler Publishing House, Neuhausen). Floether, a management consultant, worked in the centre of the Bhagwan sect at Poona, India in 1979. He left the movement after his conversion to Christ, having gathered a mass of material evidence, exposing it as an "anti-human organisation", which uses "psychic enslavement methods" to keep its followers under subjection. Floether believes that Guru Rajneesh is mentally unbalanced and is preparing a mass suicide exit from this world, similar to that of Jim Jones' followers in British Guyana in 1978.

(FACT)

Daily Bible studies for U.S.S.R.

William Barclays 'Little Red Books' released

Bible commentaries for the Soviet Union — The All-Union Council of Evangelical Christians-Baptists recently received official permission to import 1000 copies of five different volumes of the Daily Study Bible commentary series written by the late DR. WILLIAM BARCLAY. The Mennonite Reporter informs us that the New Testament commentaries have been translated and produced by the Baptist World Alliance and the Mennonite Central Committee (MCC) in a project which began six years ago.

Translation of the remaining twelve New Testament volumes is already complete and it is hoped that import arrangements can be approved at regular intervals. It is the first time that a multi-volume Bible commentary on the New Testament has been available in Russian, writes the Mennonite Reporter.

(KESTON COLLEGE)

Some good news in the Philippines

Scripture central in evangelism

MANILA, Philippines (EP) — Lt. General Fidel V. Ramos chief of staff of the Philippine Armed Forces, recently accepted 70,000 New Testaments and Bible for distribution to members of the nation's military forces. As he received the Bibles on July 15, the military chief inquired about the possibility of receiving New Testaments for the remaining 130,000 Philippine military personnel and 50,000 more for police.

The Scriptures were provided by the World Home Bible League (WHBL) as part of Manila for Jesus '85, an evangelistic outreach in the Philippine capital that aims to provide one million New Testaments and Bibles this year to those reached through that initiative. By mid-year, 720,561 English and Tagalog language scriptures, provided by WHBL, had been distributed.

Scripture placement and Bible study courses have been key elements in evangelism in the Philippines. In the first six months of this year, Action International Ministries reported 234,070 graduates who had completed the WHBL "Project Philip" Bible study programmes through local churches.

(EPNS)

"I want to marry and to hit you!"

In recent years two research studies in the United States have shown that there are surprisingly high levels of physical violence occurring among couples who are dating with a view to becoming married in the near future. (Cate, R. et al "Premarital Abuse: A Social Psychological Perspective", *Journal of Family Issues*, 1982, 3, (1), 79-90; Lane, K. et al "Violence in the context of dating and sex", *Journal of Family Issues*, 1985, 6, (1), 45-59) Both of these studies indicate that there is a strong link between intimacy and violence for certain couples.

Dating couples are generally likely to be very positively inclined towards each other and are also likely to have very optimistic expectations for their relationship. Yet, despite this, Cate's study indicates that 25% of the couples researched had been involved in violent acts directed against each other. The figure is even higher in the Lane study: 33%. Furthermore, the studies are suggestive of the fact that the abuse typically begins after a degree of commitment has been established and that its resolution is complicated by difficulties in breaking off that commitment.

Such couples are not even married, and yet they appear to be taking each other for granted, putting little effort into handling their anger and frustration in constructive kinds of ways and appear to regard their relationship-intimacy and commitment as involving a right to use physical violence. Some psychologists have noted that a marriage licence is sometimes taken to be a "hitting licence" by angry and frustrated persons.

There is a curious and troubling paradox evident here. Certain close relationships, based primarily on love, service and commitment, can be equally prone to positive and negative forms of intimacy. A husband or wife can feel free to draw close and touch their partner in loving and sexually intimate ways, but they can also feel equally free and ready to hit out with physical abuse when they become angry.

There are a series of common-sense sayings which reflect this problem: It is too easy to hurt the ones we love most; Love and hate are almost synonymous; We get the angriest with those we care about the most. What is this "wisdom" suggesting? When we love someone we open ourselves emotionally to that person. Our capacity to be hurt increases. When two people share love they both become capable of hurting and being hurt. Disappointment can easily emerge when two people are desperately looking for the signs of that commitment. Reassurance is strongly needed. When both persons are primarily looking for reassurance, who is going to be giving it? Frustrations are guaranteed and physical violence will not be far away.

The greater the hopes, the greater the disappointment. The closer the relationship, the greater the likelihood of impulsive explosions of physical aggression. Parents beat their children. Children hurt their parents. Husbands and wives push and slap each other. Little of this is planned or desired and it all happens too easily.

The greater the hopes, the greater the risks? If this is true then how great the risks for Christians must be. Christians are not immune from the effects I have described. They can even delude themselves into believing that the ends justify the means employed: One chastises (physically) in order to produce obedience which is believed to be pleasing to God. We need to question our assumptions if we find ourselves in such a situation. These assumptions involve our views of the rightness of our beliefs and actions. Perhaps we are not right at all. Perhaps we are simply being



Alan Craddock

driven by our insecurities and frustrations. Perhaps we are taking our partner or children too lightly. Whatever, there is a great danger that the physical violence will only widen the gulf already opening in the relationship. The means employed will not achieve the goals hoped for, they will only destroy all hope in the long-run.

The way forward is to maintain open, honest and mutually respectful lines and styles of communication. Let the closeness in the relationship work to advantage in this process, rather than allow the closeness to be transformed into a careless and impulsive use of physical abuse designed to impose one's will upon the other.

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Youth Affair

A gathering of uniformed Christian young people



Big smiles match the big cheque

Four thousand members and friends of the Combined Uniformed Christian Youth Organisations (Girls' Brigade, Boys' Brigade, Girls' Friendly Society CEBs, and Rallies) celebrated the themes of International Youth Year — Peace, Participation and Development on 14th September, 1985 at the YOUTH-A-FAIR in Parramatta Park. In an age which often seems to "put down" our youth the Youth-a-fair indicated loud and clear that christian youth is alive and full of God given creativity.

Lots of Prayer and Planning

Over twelve months ago at a meeting of the Combined Uniformed Christian Youth Organisations it was decided to celebrate IYY with a day of activity in Paramatta Park when each organisation could demonstrate different aspects of their programmes. A small but active committee was formed chaired by Jim Wenman, Director of CEBs, Diocese of Sydney.

An extensive programme of activities and displays showed how Christian Youth Organisations cater for the children and families in our community. The Park was divided into five areas. The main display area of six small tents gave group leaders

the opportunity to see the latest resource material available from C.M.S. Bookshop, Parramatta; Scripture Union; Bible Society, Gospel Film Ministry and Australian Religious Films. These tents were very popular, particularly during the intermittent showers of rain. The large marquee, hired from the Baptist Union, housed the Christian Youth Groups' displays which created a lot of interest in how young people are being ministered to by Christ's Church in Australia today.

Money raised for Tanzanian Youth

The highlight of the day was the presentation of the Combined Christian Youth Organisation's giant cheque to the Bible Society during the Official Opening. This cheque was "giant" in many ways — it represented a giant effort by all the groups of the five Christian Uniformed Organisations who raised \$30,000 to buy Swahili Bibles for Tanzanian school children. Tanzania is a drought stricken country and most children would not be able to afford a Bible which is the required text book for religious instruction in all Tanzanian schools. It is exciting to realise that the money raised by Australian youth will vitally help the youth in Tanzania.

Ministers Promise A pie crust?

Wilderness project draining mission of funds

The slowness of the NSW Government to provide funds for Sydney City Mission Australia's new Wilderness Centre for troubled kids is draining the Mission's financial resources.

In September of last year Mr. Frank Walker M.P., the Minister for Youth and Community Services, promised financial support for the project, yet so far, no funds have been forthcoming.

So far, the Mission has raised almost \$1 million from the community, corporations, churches and clubs towards building the first stage of the project.

Named after Merel Hurcomb, the Mission's Director, it consists of a series of log cabins situated on 80 acres of bushland at Tallong (near Goulburn),

where young offenders are committed by magistrates as a "tough-love" alternative to institutions or prison.

Mrs. Hurcomb said today "The cost of having this Centre is financially draining the Mission dry."

"We are seeing tremendous positive changes in the young people at the Wilderness Centre.

"These wild youngsters are being tamed and are being given a hope for the future.

"The Wilderness Project, which has gained enormous support from magistrates and community leaders, unfortunately so far has not met with the State Governments approval," said Mrs. Hurcomb.

'New Theological Concepts'

* Feminist theologian prays to "Our Mother God"!

A strong religious feminist movement is flexing its muscles in Germany. Its influence is rapidly spreading to other European countries such as Britain. Once again German theologians, in particular those of the female sex, are at the forefront of "new theological concepts". In an exegetical treatise, Prof. Dorothee Soelle of Hamburg, described the verse "The earth is the Lord's" as sexist. According to Prof Soelle, this passage should read "The earth belongs to our Mother God." Soelle sees only two "confessions" in Christianity today: "the bourgeois theology" and the "theology

of liberation". She considers the liberation theology as the only truly biblical theology, because it preaches the "revolution of Christ . . . a new expression of faith given to us by God (our Mother)". Prof. Soelle predicts that the "new ideology" will eventually destroy the influences of bourgeois theology. It must be mentioned that evangelical Christian women in Germany are deeply concerned with these trends in the church, which they describe as another "sign of the times" heralding the soon return of Christ.

(FACT)

LETTERS

The meaning of "head"

Dear Sir,

The issue of ACR dated May 6, 1985 contained an important article titled "HEAD" MEANS "AUTHORITY OVER" NEVER "SOURCE". The article was based on an appendix in the book "The Role Relationship of Men & Women" by George Knight (Moody Press). The appendix is an essay which was the result of a survey by Dr. Wayne Grudem of 2,336 examples of the use of the Greek word 'kephale' ("head").

A subsequent letter from Dr. Leon Morris questioned Dr. Grudem's findings, and made contrary comments of his own. In view of the importance of this subject, I should like to pass on to your readers what I consider to be answers to Dr. Morris' questions, found in Dr. Grudem's essay. I summarise two points from both writers:—

1. Dr. Morris: Liddell & Scott (lexicon) do not find such a usage of 'kephale' (as head over others) anywhere.

Dr. Grudem: Liddell-Scott is the tool one would use for studying Plato or Aristotle; it is not the standard lexicon for study of the New Testament. Absence of a certain word is not conclusive. All the standard lexicons and dictionaries for New Testament Greek DO list the meaning of "authority over" for "kephale" ("head").

2. Dr. Morris: The idea that "head" is not used for head over people in secular Greek . . . is the normal scholarly view.

Dr. Grudem: Grudem's survey found the sense "ruler" or "person of superior authority or rank" in Herodotus (2), Plato (1), Testaments of the Twelve Patriarchs (1), Plutarch (7), Philo (5), and others. (In these cases, the word was interpreted metaphorically.) "That makes it very difficult to accept anyone's claim that 'head' in Greek could not mean "ruler" or "authority over".

There are other similar matters in Dr. Morris' letter which are dealt with by Dr. Grudem; so I recommend the book "The Role Relationship of Men & Women" to those who wish for further insights into this current issue of considerable importance. I believe that the title of your article "HEAD" MEANS "AUTHORITY OVER" NEVER "SOURCE" is still valid.

Yours sincerely,
Harold Hinton

What will happen to men?

Dear Sir,

After recovering from the shock of a picture of a crucified female figure, I read the article "Women Ministers are only the Start" with its subtitle "What Will Happen to God?" and letters following with great interest.

As we continue to discuss the ministry of women and their possible ordination to the priesthood one factor is beginning to emerge quite clearly to my mind. It is this, men are concerned, not so much with the honour of God, or even the salvation of souls. What concerns them is their status, their honour and dignity. Headship, they insist, must be understood to mean governorship, not only of the husband over the wife but of all men to all women! Let that be threatened and a kind of panic sets in. The question is not What will happen to God? but What will happen to men? Fear not brothers! We may be pretty certain that the "chief rooms in the synagogues" will continue to be reserved for men only, possibly for many years to come.

There is of course, one notable exception. Influenced by a special statute in Israel which deals with female inheritance, the chief power, in this realm of England and her other dominions, whether Ecclesiastical or Civil is, at this moment of time, in the hands of a woman.

Yours sincerely,
Joyce Harper
Gloucester UK

God & gender

Dear Sir,

The fact that some extremists in "the women's movement" are doing reprehensible things after being ordained in the Anglican Church, as stated in Phyllis Creasey's letter (ACR 9-9-85), does not mean that we should react in an extreme fashion ourselves.

Our line should always be to find out what God wants and endeavour to bring this about. Without any question, the evil one will attempt to complicate the pursuit of this goal.

As for what the New Zealand ladies are seeking to do, changing the pronoun from masculine to feminine when speaking of God; it is foolish, because neither is strictly correct. God is God, three divine Persons, not limited in any way — not male or female. (The angels also are not male or female, see Mark 12:25). So "he" and "she" are both inadequate.

Yet both male and female human beings are

made in God's image (Gen. 1:27). Both father love and mother love have their source in Him.

The prophet in the Old Testament, who perhaps knew God best, describes Him as a mother in function (Isa. 49:15 and Isa. 66:13) and the Lord Jesus, the express image of God (Heb. 1:3), who had made God known (John 1:18), declared that He had feelings like a mother hen (Matt. 23:37). So what I was told as a young person is true: God is "the Father and Mother God."

Because the title "Father", in the family, carries greater authority, it is the better title of the two; also it is the one chosen by our Lord. But the title "Mother" is not out of place; I use it myself, sometimes. Some people, rejected by their mother, need to be told that God is the Perfect Mother, and that He will comfort us in that way. If the title Father causes problems in some people's minds, because it does not symbolize what it should, "Heavenly Parent" could be an intermediate step.

I think that our English custom of always using a capital H for the personal pronoun, when referring to God, is the closest our language can get to the uniqueness of God, and to the idea of His being unlimited by sex or gender.

Yours sincerely,
C.G. Knox

A case of bad reporting?

Dear Sir,

As I shall be unable to attend the next meeting of the Social Issues Committee and participate in what may be anticipated as a justifiably offended response to the Record article SOCIAL ISSUES ISSUES, I write to make my own response as a member of that Committee.

That there have been differences of opinion about views expressed by some members of the SIC and views expressed by the Standing Committee is factual but under the heading "Sydney Resignations" there appears from the article the false distinction that of the two members concerned one offered his resignation and the other resigned. All members of the SIC were equally ready to meet with representatives of the Standing Committee from which meeting it would appear that a satisfactory modus operandi will emerge, even sympathy for the need for research assistance. But the confidently reported statement that the Committee is keen to be given autonomy is among the wilder inaccuracies. As far as I know this is under consideration by no one. The Committee's authority comes from the Archbishop and the Standing Committee. Its membership is not derived on the principles of the Ku Klux Klan, is decided upon by Standing Committee and can be identified by anyone interested enough to ask.

The reporting which depends upon "conservative members" and "one senior Diocesan politician" is journalism worthy of the Sydney evening press and I should like more information about "the group within the committee" and "manipulation" so that I can identify these and exert my independence. Of course we don't all see alike! Is this someone's aim for Synod or the Diocese? Sometimes a minority stumbles upon a right answer and that will never be found if all minorities are stifled.

The Church is inward looking enough not to discourage any efforts being made to come to grips with the issues that concern the community in which it operates.

Insofar as the Record stands for principles that I endorse it is a matter of regret that the handling of Social Issue Issue has been so maladroit.

Yours sincerely,
John Shellard

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Editorial

Ministers who resign

Every year christian denominations see a slow but sad trickle of ministers leave their ranks by premature resignation. They leave for a variety of reasons, but often because of marriage breakup, serious moral lapses (usually sexual), and severe disagreement over denominational (but not necessarily gospel) distinctives like baptism and the like. It is a waste, in both human and christian terms. It is a waste not only of three or four years intensive training at tertiary level, and ten years or so of practical ministry, but it also means starting near the bottom of life around age forty, incredible heartache and pain amongst family, friends and congregation, and mud on the public face of the gospel.

And it provokes the question, who cares for these people, before they fall?

Discounting for a moment the obvious element of wilful sinfulness in these cases, it has to be observed that preceding such resignations is often a crisis describable as an emotional breakdown. Why else, by way of hypothetical example, would a man resign over whether the water in his font was consecrated or unconsecrated? The theological implications of this he would have thrashed out during his training. What we are really seeing is the tip of an emotional iceberg. Ministers who run off with their organists can sometimes be said to have done so as a crazy and desperate act of turning their back on long standing problems — cutting themselves off dead from their past — and grasping at some elusive El Dorado across the horizon.

Who care for these people before they fall? Who is there to detect the emotional pressure building up within and around them which will lead to a most horrid, premature resignation?

Often, no-one. Although denominations have official caring structures like Bishops, Archdeacons, Rural Deaneries, Sessions and Presbyteries and the like, these problems remain undetected and unhelped. Two reasons are too evident.

First, professional risk. For a man to unburden himself, or to be assisted in that operation by his peers, means that he places himself at professional risk. That is, these peers, and superiors, are the ones who will give advice to others about job places both now and in the future. Also, there is loss of professional face. As one magazine article put it recently, "The best person

to share your ministerial burdens with? A minister in another denomination." But for most of us, for various reasons, this is not possible.

Second, law before grace. Now church law must often, especially when it reflects the gospel, come in to serious situations and say "no". And of course the higher someone is in the denominational structure the more it rests on him to wield the law. However, the bible's order is grace, then law. "Obey me, obey cannon law" should be preceded by gracious negotiation as the leader involved tries to expose and alleviate the real underlying problem. Often, thankfully, this is the case.

What then of professional risk, which causes a man to hide himself and his problem? Three solutions can be advanced to help. First, the grace before law approach must always be kept in mind. Men who are unable to put this attitude into action are best not put in charge of others. Secondly, existing caring structures can sometimes be "democratised". For example, as in some Anglican Dioceses, Rural Deans can be elected for a fixed period by the ministerial members of the deanery and not appointed from above. When such deaneries are able to cultivate an open and accepting atmosphere, and keep their reporting back to the denomination to the legal minimum of houses and drains, many members will feel less at risk. Assistant Ministers, who are in the same group as their bosses, will not, and some Rural Deaneries will be unable with the best of intentions to create the right atmosphere.

Thirdly, like minded ministers can form groups to specifically care for their peers. Two rules need only apply to this group, "Will you love your fellow ministers?" and "Do you love the gospel and its ministry?", and in that order. Groups thus formed can conceivably, on a basis of trust and fellow feeling, serve all sorts of ministers, the weak and the strong, the talented and the mediocre, liberals, anglo-catholics and evangelicals. In these associations, where broad matters of daily ministry are discussed, we can look out for each other, and endeavour to give assistance before a point of no return is reached.

It is the responsibility of all ministers to look around them at their neighbours and ask whether they are able to express tension without professional risk. Will you love your fellow ministers?



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Lesley Hicks

Casinos — they're at it again

On September 19 at the Law School, the Council of Churches in NSW held a forum on organized crime and its links with casinos — legal, semi-legal and illegal. Attending it gave me a sense of déjà-vu, as I had attended one on the same subject in 1982, and on each occasion Bob Bottom was one of the speakers. This time the two others were David Hickie, author of *The Prince and the Premier*, a book which documents the links between the late Liberal premier Sir Robert Askin and Sydney's gambling racketeers, and retired police superintendent Merv Beck.

Listening to the revelations of these three, it was hard not to feel that combatting corruption in NSW is almost a lost cause. But that seems to be precisely the attitude of the present State Government in its announced intention of yet again seeking to legalize casinos — the policy "if you can't beat 'em (or don't really wish to), join 'em". Previously it has drawn back from that intention, in the face of public outcry, but a secret report by a committee of three has now recommended certain moves, which are understood to be:

- To close a large number of clubs by tightening the loopholes in the Gaming Act;
- To allow selected ethnic coffee bars to continue to offer some forms of gambling, and
- To allow selected "classier" card clubs to continue operating and to expand into fully-fledged casinos.

Mr. Bottom said that if we objected to these recommendations, it was no use complaining to the Commissioner of Public Complaints — he is one of the three whose report urges legalization!

Underworld War

In anticipation of casinos becoming legal, Bottom said, a struggle for power has been raging in Sydney's gambling and drug underworld, as criminals seek to "sew up" the scene and ensure getting licences. There have quite literally been bodies in the streets — shootings, assaults and fire-bombings of card clubs. He said that when he was in the US recently he found that it was known there, before it was public here, that the NSW Government intended to legalize casinos. Yet even without them, Bottom maintained that our State is worse for its

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gambling mania than Las Vegas, and that our organized crime rivals that of Miami or Chicago.

Bottom reminded us of the Taiping Restaurant conspiracy of 1976, when a gathering of well-known criminals happened to be tape-recorded. Stan (the Man) Smith exhorted those present to make sure the proposed gaming board was "sweet" — controlled by them — and that by bribing politicians they ensured that all casino licences ("legal ways of printing money") went to the "right" people. But the expected legalization fell through. At present, however, Sydney has at least 187 semi-legal casinos, which operate by exploiting loopholes in the Gaming and Betting Act. There are many in country towns too.

A Policeman's Lot . . .

In his address preceding Bottom's, ex-Superintendent Merv Beck, retired after 36 years in the Police Force, related his experience when he sought to implement the law fully. With a mandate from the Wran Government in 1979 to deal with illegal gambling, he was first offered massive pay-offs. When he refused these, the syndicates resorted to vicious threats — that his car would be blown up, his home bombed, that his car would suffer an accident. A spate of scurrilous anonymous letters about him were sent to police stations and to the media. He had indications that the senders were corrupt police. Worst of all, his wife and family were threatened, and he was forced to arm them with a shotgun. Despite all this, he managed to close the casinos, with 3,500 arrests, and give SP operators a severe mauling.

But then he was promoted and shifted from the Gaming Squad, and it was business as usual for the illegal gambling fraternity. Then for the last few months of his police career the present Police Minister Mr. Anderson had put him back on that job, and once again he made a significant, if brief, impact. At present the Government's agreed toleration of loopholes in the Act means little is done.

Challenge to Government and opposition

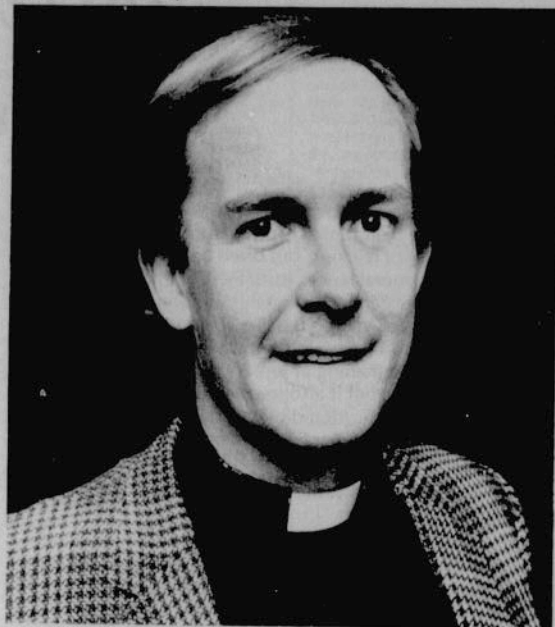
In his introductory remarks as Chairman, Council of Churches president Rev. Peter Davis questioned the effectiveness so far of the National Crime Authority, whose formation had been urged at the 1982 forum. Rev. Bruce Ballentine-Jones, past-president, added his challenge at the end. He said it would be a disgrace for the Government to act on the basis of a secret inquiry and report. "The onus is on this Government", he said, "to demonstrate beyond any doubt that casinos will serve the public interest!" He challenged the Opposition to give an unequivocal undertaking to reverse the legislation and cancel licences if elected.

During the question time, one man stood up and made a statement to the effect that the gambling problem was basically a spiritual one, a symptom of society's sin and sickness. He was cut off rather abruptly — questions were sought, not statements of this kind. But I couldn't help feeling he was right. Nevertheless, legislation and enforcement are still needed to curb this vice; the voice of Christians can help persuade a revenue-greedy Government that what we need is not a rash of casinos, but more men of Merv Beck's calibre in the upper ranks of the Police Force, with full and sustained backing from the Government to enforce workable laws.

So let's write those letters!

Newcastle Samaritans energetic year

Keeping pace with desperate needs



Newcastle Samaritan Director Rev. Stephen Williams.

During 1985, we have been working with teenagers, with the aged, with children and handicapped people, bringing help where it is most needed.

We are excited about the many ways that we have been able to help people but needs are growing constantly. The Samaritans responds with energy, commitment and compassion but we need your help.

For example, The Samaritans has been helping dozens of kids through the Creative Times programmes. But we need \$27,000 to enable the programme to continue and grow.

We need to establish a family support

and counselling service at our FAMILY CENTRE PROJECT (BROADMEADOW) to serve the needs of the whole Diocese. We have the dedication and the volunteers — but we need money as well.

The Samaritans serves a large region which includes the major centres of Gosford, Newcastle, Maitland, Taree, Singleton and Muswellbrook.

Goals are set and funds are dispersed, after local consultation, by a Board which includes representatives and experts from throughout the region.

This is all done with a tiny administrative staff (two and a half people).

Sydney Mothers' Union inspired by evangelism

"The most exciting MU work of recent years"

Conversions are resulting from Mothers' Union evangelistic programmes. Women who came to Christ at coffee mornings earlier in the year have gone on in the faith and others who were trained in seminars on personal evangelism have been used by God to lead others to Himself.

"This is the most exciting Mothers' Union work of recent years," the MU President of Sydney Diocese, Mrs. Lorna Oates, reported. "It shows what happens when an organization makes Jesus Christ its focal point by proclaiming the Gospel, and marks a return to the original aim of Mothers' Union — to bring the light of the Gospel into darkened homes."

"Although good results were obtained from Personal Evangelism Seminars held in the city, more satisfying results came from those seminars held in parishes. This is because the follow-up stage is so much more satisfactory at Parish level," said Mrs. Oates. "When a MU team comes to a Parish to inspire, motivate and enable, the participants of the seminar

are stirred into action. At parish level, the seminar is attended by the Rector, or his wife, who then oversees developments when the MU teams move out."

In one parish where a three day seminar was held, a new weekly prayer meeting whose members pray for revival and for their own evangelistic efforts began when the team moved out, as well as an encouragement group whose members have had evangelistic luncheons and evangelistic Bible studies.

Mothers' Union has teams who are prepared to travel, available for seminars in personal evangelism. Such seminars are usually one day — to what the appetite or three days when evangelism is considered in greater depth. The seminars include Bible studies, a gospel outline, and look at evangelism as a lifestyle, the gospel message, the challenge to share our faith and encourage participants to seriously consider their commitment to the Lord Jesus Christ. No attempt to promote Mothers' Union is made at these sessions.

Digesting the word

Fishermen eat Bible to stay alive

The Bible Society's News Service recently reported:

Four fishermen, recently rescued from the sea after being adrift for six days, told their amazed rescuers that they kept alive by reading — and eating — the Bible.

Lino Lea, Kome Peti, Mologa Pele and Pele Pele left the island of Apia, about 2000 km east of Papua New Guinea, on an overnight fishing trip.

They took one can of bait and one

bottle of water. During the night, they used all the bait, drank the water and ended up without a single catch.

On their way back home, their engine failed and a strong off shore wind developed, blowing them well away from the coast and local shipping lanes.

Lino Lea said they kept praying throughout the ordeal, singing hymns, reading from an old Bible and eating its pages. After six days, however, they were drifting in and out of consciousness.

ADDRESSING THE NON-CHRISTIAN MIND WITH THE GOSPEL Part 4.

God Owes Me?

Grace, not barter, produces personal significance

In the Sepik District of New Guinea in the early sixties agricultural officers commenced a programme to teach the locals to grow coffee as a cash crop. The agricultural officers involved in the programme were amazed and frustrated by some of the developments. In numerous cases locals would plant large areas under coffee. When it was ready to harvest they would pick as much of the crop as was needed to satisfy some immediate need and then let the rest of the crop rot on the tree.

In one case I remember speaking to a frustrated agriculturalist who had encouraged a local to plant a large area of coffee. The crop was excellent and the officer had been very pleased with his efforts. Frustration soared when the local only picked enough of the coffee to buy a new bike and then left the remainder to rot. A bike was all the local wanted and it was the reason why he planted the crop. Appropriately when he got the bike he saw no more reason to work.

The agriculturalist had great difficulty in understanding the local's mentality. He thought that the local was just stupid. Careful thought about the situation would result in the rejection of that conclusion. The local was not stupid but just the product of his culture. Marx would have seen this incident as a good example of his thesis that consciousness does not determine life, but life determines consciousness.

Brought up in an economic environment of subsistence the locals had no real understanding of money and the banking system. Life had set up in the locals a pattern of thinking about what they produced. You produced enough food to live on. Since everybody followed this same practice there was little reason to produce a surplus. Storage presented a problem. Consequently these locals had lived from hand-to-mouth, as it were, for many generations. A long history of this hand-to-mouth pattern had reinforced it in the minds of the locals. To introduce a new crop was not necessarily to introduce a new way of thinking.

The Australian agriculturalists in the area had been brought up in an economy that had a system of storing wealth that was unknown to those born and bred in the Sepik. They naturally assumed that what you could not use at the moment you would store for the future. They could not understand the locals' reactions. In addition to having a pattern of thinking about wealth which included storage the Australians had the mechanisms to be able to operate on the idea. They had a number system, refrigeration, etc. The locals had none of these things in their culture and so they operated on the pattern that their culture had given them.

'there is nothing we can exchange with God'

In the first of this series on apologetics I suggested that there were three basic ways that people could relate to one another. The three ways were — Threat, Exchange, and Love (Agape). You will remember that in threat-relationships people operated on the principle — You do something good for me or I'll do something harmful to you. While we must recognise some threat-relationships among our array of relationships, it is clear that for most people threat-relationships are not the most common way of operating. Exchange-relationships operate on a principle which can be expressed in several ways. Here are three expressions.

You do some good thing for me and I'll do some good thing for you. You harm me and I'll harm you. If you don't harm me I won't harm you.

Grace, not desert

Clearly Exchange-relationships operate on the notion of desert. The thought is that if someone harms you then they

deserve to suffer harm, or, if someone does good to you then they deserve good in return. Love-relationships or Agape-relationships operate on the principle — I'll do good to you no matter what you do to me. Love-relationships are built upon grace and not desert.

It is my contention that most of the relationships that form the fabric of our lives are exchange-relationships. They are basis to our economic structures. Moreover they seem to be the basis of many modern marriages. Exchange-relationships are the dominant thread of the fabric of our society. No wonder, then, when people begin to think about God they do so in terms of desert. This is the basic notion of exchange-relationships.

A comment often heard when someone dies at a very young age is, "They didn't deserve it!" The same is said of people who suffer serious illness or pain. The thinking that lies behind such statements is not hard to ferret out. If people really believe there is no personal being behind the reality that confronts them, then they are not justified in talking in terms of desert. If it is just a matter of atoms and the way they congregate and disperse then there can be no blame or desert. Whatever happens to our bodies would be the consequence of the arrangement of atoms.

Perhaps people who utter such comments don't really wish to imply that there is a personal being behind the events of the world. Perhaps all they mean is that the person who suffered or died treated their fellows with kindness and in the light of their contribution to life there was an imbalance when one compared the returns they received to the returns others had received. Others had given nothing to their fellows and yet had received long life and prosperity. In such cases it might be claimed that the comments just express feelings about the person concerned. But if everything is brute fact, and reality just drops out in accordance with the movement of matter, then such expressions of emotion are inappropriate. Things just are the way they are and there is no right or wrong.

Desert implies existence of God

Comments about desert only make sense if there is some principle of exchange. Only persons operate on principles of exchange. These are rational principles which a person uses to guide behaviour. The course of nature falls under universal laws which describe how things behave but not how they ought to behave.

Faced with the intrinsic logic of the comments, people who do not believe there is a personal being behind creation will have to concede either that they are not justified in making such statements or that deep down they do believe that there is a personal being behind creation. The fact that most people are loathe to give up their feelings of injustice points to the fact that many intuitively and unreflectively believe in the existence of some supernatural being.

Let us return to the point that most people think in terms of exchange-relationships when they think about God. In the light of our culture this is understandable. Like the inhabitants of the Sepik district the way they live tends to set the patterns of their thinking. Unfortunately the pattern set by our culture is not only inappropriate, but wrong.

Many years ago the Greek philosopher, Socrates, rightly argued that if God is the Creator of all things then human beings cannot earn anything from him. Since everything a person has is the consequence of the process of creation

there is nothing we can exchange with God. The Bible concurs with this line of thought insofar as it advocates that the only way we can relate to God is on the basis of grace.

'shadows when they come home . . . to family'

Experience in door-to-door evangelism has shown that many people think that they will go to heaven simply because they haven't harmed God, and so God should not harm them. It's not so much that they deserve heaven but they don't deserve hell. The pattern of thinking on the basis of desert is common amongst Christians as well as non-Christians. I have met Christians fearful that they are not good enough to go to heaven. Exchange-thinking or desert-thinking was found amongst the people of God in the Old Testament. In the time of the prophet Micah prosperous Jews thought they were blessed because they deserved it and not because of God's grace. Micah announced the punishment that was to come. Desert-thinking seems to be endemic to all periods of history and all people.

It is not surprising that people think in terms of exchange-relationships when they think about God. Culture conditions their thinking to a marked degree. The question is — How do we break this pattern of thinking? At the logical level you can use arguments similar to that of Socrates. No one was around before God started the historical process that led to their existence. No one was able to do anything that might earn them existence. Existence is an act of God's grace. Moreover, even after creation there is nothing that anyone has which is not from God. Preservation is an act of God's grace. All the thoughts and all the energy used to do something for God comes from Him and so we still have nothing to exchange.

One could argue that after God created us that He was obligated to do us good. It is true that God has committed Himself to our good but that commitment is an act of grace and not based on desert. There is no ground of demand other than God's grace. Consequently our demand is really just a request. Logically, where there is no exchange there can be no desert.

Dealing at the logical level is only to deal with one level among many. Unless the truth permeates and changes a person's thinking, values and behaviour it is useless. Psychological and emotional barriers often stop people from accepting what is logically clear. Penetrating these psychological and emotional barriers and exposing people to the truth is the real task of apologetics.

The application of logic might have startling results. On the other hand people may not be impressed at all. One should not challenge desert-thinking on every occasion. When someone has just suffered a bereavement it is generally not helpful to challenge people's desert-statements about the departed. Emotional attachments will shield people from the challenge at the time.

Matters are complicated by the fact that in our culture people use the exchange-principle to build their identity and value as persons. Piercing the

Michael Hill

defences becomes extremely difficult if people have become successful in establishing an identity. Work or social relationships can be managed on the exchange-principle but it is fairly unsatisfactory in the home or in marriage. Many people have a great work or social image but are shadows when they come home to the spouse and family.

Those who have failed to establish a satisfactory identity on the basis of the exchange-principle are generally open to think in new terms. The Bible suggests that two presentations of grace-thinking (love-relationships) are suitable. First and foremost is the story of the cross of Jesus where the Son of God empties Himself of heavenly glory and comes and gives Himself in loving service to mankind. The story of the Cross is a story of grace-thinking. God is present in His word and in his servants (Christians). The offer of the word of the Cross will need to be reinforced by the loving service of others. Apologetics is never just a rational thing, it involves the whole person.

Marriage and family life is exceedingly resistant to thorough-going exchange-thinking. Many who are successful in business or society are failures at home providing an avenue or opportunity for the entry of grace-thinking. Again this will require both the offer of the gospel and the loving service of Christians if people's thinking is to be changed.

What is clear from Scripture is that God is no man's debtor. In creations, preservation, and redemption God has operated on the basis of grace. We must take the opportunities to press people and change their thinking so that they perceive the grace of God in the reality they experience day by day. Only then will there be a shift from exchange-thinking to grace-thinking.

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THE GOOD READ

The 'I Wills' of the Psalms

P. B. Power, Banner of Truth, pbk., 395 pp.



At first glance this appears a run-of-the-mill 19th Century devotional (question: why is **sound** devotional literature at such a low ebb in our generation?), but Power is worth reading.

An Anglican minister who spent nearly half of his life as an invalid, he wrote this whilst still in reasonable health and serving congregations at Leicester, Holoway and Worthing.

The theme for each chapter is based upon relevant "I Wills" and the author shows keen Biblical insight. A trifle wordy by modern standards, but still encouraging and applicable to us.

Nearly half the book deals with aspects of prayer, followed, perhaps significantly, by chapters on Action, Heartiness in Action, Determination in Action and Praise.

My hope is that John Chapman won't read it until I've been able to use some of

the powerful illustrations — Luther, Calvin, Wesley, Rowland Hill and Lyman Beecher all receive mention — as well as many lesser-known saints.

Put it in the bag for holiday reading. It's easy to start up wherever you've left off.

Donald Howard

"Tend My Sheep": Applied Theology 2.

TEF Study Guide 19, SPCK, by Harold Taylor, pp.ix, 305, sewn paperback

This highly useful book is concerned with the pastoral care of individuals or the more person-to-person aspect of pastoring. (Applied Theology 1 had to do with ministering to groups — the public aspect of pastoring).

Harold Taylor's qualifications for writing this book are mentioned on the cover, modestly disclaimed by himself in the Preface, but clearly manifested on its pages. His sixteen years' of pastoral experience and observation in Papua New Guinea and the Solomon Islands, followed by six years at the Bible College of Victoria teaching Missiology, have proved the right kind of background for writing a book so aware of the cultural factors in faith and life and ministry.

It is precisely the cross-cultural perspective of the book which will make it so interesting and helpful not only for "Third World" pastors, but also for Westerners. Students of missiology became quickly aware of the relevance of that discipline for all ministry. Harold Taylor's book will help many a pastor who uses it to relate the principles set out here to his particular local cultural context.

The book covers three basic areas: "Part I, The Ministry of Pastoral Care; Part II, The Ministry of Counselling; Part III, Some Common Counselling Situations.

Part I covers the biblical concept of shepherding, its important development in church history, a discussion of the nature of people and the role and means of the pastor's self-understanding.

Part II outlines the need of counselling and its biblical basis, followed by chapters on attitude and technique, and one on "Spiritual Resources in Counselling" — the work of the Spirit, the use of Scripture, prayer, church fellowship, and a cautionary section on using counselling for evangelistic purposes.

Part III (Counselling Situations) is perhaps the most interesting. It is also the part which shows up most clearly the importance of cultural sensitivity so much needed by any pastor in any cultural context. Marriage and family relationships are splendidly treated. The chapter on sickness and healing is a little less convincing, but it does attempt a scriptural stance and a proper eschatological perspective on "faith-healing."

Many excellent things on Death and Bereavement are found in that chapter. The nearly forty pages given to it is appropriate and necessary for this subject. Is this not a somewhat neglected area of ministry (not just for pastors, please!) in our culture? Although this reviewer would question whether Taylor isn't a little uncritical of the non-Christian assumptions of traditional tribal beliefs, he also finds himself admiring the rich pastoral experience, wide reading and deep cross-cultural discussion underlying this chapter.

The last chapter in Part III tackles the ethical problems of social, political and personal change — a very necessary discussion in view of the rapid and dislocating changes affecting all the world's cultures and societies.

The Epilogue is about evaluating one's ministry of pastoral care — a helpful and practical close to the book.

In every chapter Taylor has tried to relate his discussion as closely as he can to the Bible. This is one of the book's many merits (a number of which have been mentioned above). His overall theological approach is from a mature evangelical standpoint. He leaves many subordinate matters to the decision of the reader/student. He is never dogmatic, in the negative sense of that term, but open to the possibility of proper insights from many sources. This, and the lack of theological rigor seem to be deliberate — so that the book can be as widely useful as possible.

It is intended as a textbook for students for whom English is a second language. Taylor's language is clear without being at all condescending to the non-native-speaker of English. The progression of argument is straightforward. Each chapter is followed by useful study suggestions on English words and phrases, content review, Bible study, application, opinion and research.

Each chapter is illustrated by examples and case studies from real life. These are largely set in Melanesia and Africa, but there are some from Asia and Latin America. They number 65 in all, and are indexed at the end of the book.

The end of the book also has a starter list of suggested passages for use in counselling people in many kinds of situations and difficulties, a "Key to the Study Suggestions" provided at the end of each chapter, and a well-selected index.

In the hands of biblically-minded and theologically discerning teachers, this should prove a highly effective textbook. The practising pastor in Australia or in the "Two-thirds World" will find it absorbing to read, helpful for his ministry and a challenge to his thinking.

Mr. Taylor can be proud of producing this book and SPCK can be proud of the standard of editing and production.

John McIntosh

Sydney Celebration *continued*

black and white the large massed choir obviously enjoyed themselves as they sang God's praises. But they did more than that. With heart and voice they led the singing and helped create an atmosphere where people could respond to the claims of God upon their lives.

Singing was one of the many outstanding features of the meetings. Michael Haigh-Cunningham, one of the ministers of Narwee Baptist Church was an excellent choice as song leader. He projected his personality throughout the whole of the large auditorium and had the rafters ringing with many well known choruses, mostly from "Scripture in Song".

The 'preliminaries' on the opening night included a drama segment with Christian singing interspersed. They were followed by featured artist Kenny Marks from Nashville, Tennessee. Kenny was featured at all of the meetings. He comes across as a warm, vibrant Christian who is using his gifts to God's glory. Prior to the 'Celebration' meetings he had been visiting Sydney schools. He had obviously been to "Abbotsleigh" Anglican School. The contingent of girls from that school at the opening gave him a vociferous response. But they did more than that. From where this reviewer was sitting, it appeared that quite a number of them went forward to make commitments.

There were 137 inquirers at the opening meeting.

The second meeting, on the Saturday night, was a Youth Night. The numbers were greater. There were at least 7,000 there. Certainly there was a good sprinkling of adults among them, but it was heartwarming to see so many young people gathered together at a Christian meeting. Their fresh faces and spontaneity augur well for their integration and contribution within Christian congregations throughout Sydney. When the appeal was made, 276 went forward. As there is joy in heaven over one sinner who repents, there must have been resounding joy there on that night.

The third meeting was on the Sunday

afternoon. The numbers were even higher, about 8,500 getting close to capacity. There were 138 inquirers.

And what of Leighton Ford himself? He is without doubt one of the world's leading evangelists. As associate evangelist with Billy Graham he has tended to live under Billy Graham's shadow over the years. But in his own right he bears all the hallmarks of a powerful ambassador for Christ. As he expounded the hope to be found in Christ — hope for the anxious, hope for the young and searching, hope for the family — the Spirit of God moved throughout that large auditorium.

As this issue of the 'Australian Church Record' goes to the printer, the second round of meetings had not been completed. But the indications are that attendances will be as great, if not greater, especially for the Youth Night and Gospel Concert by which time all the young people at the first Youth Night would have passed the word around.

A few people place question marks over 'Celebration '85'. The cost is high at \$400,000, but this target appears likely to be achieved. Who can place a price on the conversion of even only one sinner?

Evangelism is a task appointed to all God's people everywhere. It is the task of communicating a message from the Creator to rebel mankind. The message begins with information and ends with an invitation. The invitation concerns God's work of making His Son a perfect Saviour for sinners. The invitation is God's summons to mankind generally to come to the Saviour and find life. God commands all men everywhere to repent, and promises forgiveness and restoration to all who do. The Reverend Barry George, and all those who were behind him can rejoice in the impact of the Gospel on the City of Sydney through the Sydney Entertainment Centre meetings, through the meetings in Sydney Square and the twilight meetings in the Lyceum Theatre and through the many individual speaking engagements in which Dr. Ford was engaged. And the many Christians who prayed can rejoice and be thankful for answered prayer.

Returning from Middle East

New Federal secretary for Scripture Gift Mission

Scripture Gift Mission has announced the appointment of a new Federal Secretary for the Australia region. Mr. Geoff Richards, 42, has recently returned to Australia after 20 years' missionary service in Asia, Africa and the Middle East. He and his family are now based in Sydney.

The interdenominational SGM is widely known for its unique compilations of topical Scriptures in nearly 400 languages. Until this appointment, SGM had been without a Federal Secretary for more than 2½ years. During this time Mr. Graham French has been administering the work and he will continue as Assistant Secretary. The Australian branch of SGM has responsibility also for its ministry in Papua New Guinea, the Solomon Islands, Vanuatu, New Caledonia and Nauru.

Geoff and Jeanne Richards are members of the Wattle Park Gospel Chapel, in Melbourne. They have 3 children: Timothy, 16, Jeremy, 13 and Fiona, 11. The children attend Pennant Hills Christian School and the family hopes to live in the same area eventually.

Since 1982, the Richards family has made its home in Cyprus where Geoff helped establish Ministry to Middle East Christians (MMC) — a pastoral and training ministry with a special concern for believers in Muslim lands.

Scripture Gift Mission is committed to



Geoff Richards

the prayerful expansion of its ministry in Australia though the granting of Scripture selections in many languages. SGM holds stocks in almost every language spoken in Australia and will be very glad to receive enquiries and requests for literature for personal outreach. Mr. Richards is available for deputation ministry and may be reached at the above address, or on (02) 412 1575 after hours.

Growing excitement over Explo 85

Church leaders voice support

Church leaders and leading evangelists have voiced their support and encouragement for the world's greatest gathering, called "WORLD EXPO 85".

"I believe that the young Christians of Australia have motivation as high as anywhere in the world. What they need is good sound Biblical teaching. WORLD EXPO 85 will give that teaching!" commented Rev. Dr. Gordon Moyes, renowned Christian motivational speaker and Superintendent of the WESLEY CENTRAL MISSION, in Sydney.

Evangelist, Billy Graham has stated, "God is calling us to a battleground. Attending WORLD EXPO 85 will greatly determine your spiritual readiness, either as one lying crippled among the lame, or as one standing in the company of the victorious".

WORLD EXPO 85 is part of God's plan to take the Gospel to our Nation, NOW!" said evangelist Bill Newman. "The days in which we live would have to be the most exciting in the history of the Christian Church. Korea, Africa, Latin America and Indonesia are all experiencing a mighty movement of the Holy Spirit.

"I believe that this is our time, in Australia, to see the mightiest move of the Spirit of God ever. Make sure you are part of WORLD EXPO 85".

Rev. C. Louis Miller, Baptist Union of Queensland, said, "I thank God for every effort to motivate and train Christians, for effective evangelism. I commend WORLD EXPO 85 and encourage Queensland Baptists to be involved".

Rev. Dr. Gordon Moyes, added, "What excites me about WORLD EXPO 85 is that training will be given in reaching the unreached people in our land, as well as anywhere else our dedicated, equipped, young Christians will go."

With six satellites, 100 kilometres above the earth, linking 100 conference centres around the world, together, for two hours daily, WORLD EXPO 85 is fast becoming an event that no Christian should miss. Countries involved include Australia, Africa, the Middle East, Asia, Latin America, North America and Europe.

In Australia, WORLD EXPO 85 will take place in the SLEEMAN SPORTS CENTRE, Brisbane, site of the 1982 Commonwealth Games. Conference dates are December 28, 1985 to January 1, 1986.

A special registration fee of \$55 applies, if postmarked before September 30. A Family Concession rate of \$150 covers four members of the same family. The minimum age to be a delegate is 15 years.

WORLD EXPO 85 is open for all Christian people in Australia, and the South Pacific, who are of high school age and over. There will be Youth Camps for younger children, who accompany their families.

"May I urge you to be a participant in the largest gathering of its kind in history," pleaded evangelist Brian Willersdorf. "Join me, and hundreds of thousands of delegates, in praying for a mighty outpouring of God's Spirit upon His Church, worldwide. Don't miss it!"

YOUTH MINISTRY

"THE ROCKS" EXCURSIONS, GOSPEL FILMS, CITY & BUSH CAMPS. Enquiries (02) 27 2664. Organise your Youth Excursion to conclude with 20-minute worship at the Garrison Church, The Rocks, Sydney, at 11 pm on Thurs., Fri & Sat. Free G.F.M. Screenings 7.15 pm first Sunday of each month. Boys Camp, Gulugong, 16 hectares bush, no power, little water.

FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines. If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement. The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

FOR SALE: Kastle 180 cm Skis and stocks, Salomon 555 Bindings, good condition. \$125 ono (02) 456 2829 after 6pm.

WANTED to borrow or buy, THE WARSONS OF THE PRINCE OF PEACE (on the Palms) by Richard Benson. Send details to Dr. J. W. McMillan, 2 Roger Road, Morphett Vale SA 5162.

Wanted to Buy: R. C. H. Lenski's NT Commentary. Telephone: Hawkes 579 3961.

FOR SALE: ROSSIGNOL "Free Style" 180 cm skis and stocks and BLIZZARD "Glas-Sport" 200 cm skis and stocks. \$90 ea ono. Phone: (02) 84 2404.

Koreans reached in land of the Koran

Broadcasts to Saudi Arabia

The Far East Broadcasting Company has added a new dimension to Middle East and Korean broadcasts! The FEBC Korean staff is producing a weekly programme in Korean which is aired over the FEBC Seychelles station and targeted to Saudi Arabia.

There are over 300,000 Korean labourers working and residing in Saudi Arabia. The FEBC Korean staff had felt a burden for them to be able to hear the Word of God in their own tongue. The staff consulted and planned with fellow-workers at FEBC Seychelles. Test broadcasts were prepared . . . they were aired . . . and they were monitored with great excitement. Then, a regular

schedule of broadcasts was begun.

FEBC Seychelles is a sister organization of the Far East Broadcasting Company, which beams the gospel into India, Africa and the Middle East in over two dozen local languages. From free African countries there is much listener response. From Muslim countries, open response is rare, but there is assurance that people are listening.

The FEBC radio ministry covers an area containing two thirds of the world's population, including much of the Communist and Muslim world: Russia, China, all of Asia, North and East Africa, the Middle East, and Latin America.

"Dare to dream" only the beginning

The First "POSSIBILITY THINKING" WOMEN'S CONFERENCES held in Australia, by the ROBERT SCHULLER MINISTRIES, have proved the need, and valuable contribution they can make, in the lives of those who attend.

The theme, "DARE TO DREAM — DISCOVER YOUR POTENTIAL", dealt with inner and outer beauty, feelings, problems and communication and helpful, practical teaching on what the Scriptures have to say about each subject.

"They exceeded our expectations," commented Sue Southard, Executive Director, "already people have requested they become an annual event and, where possible, include men as well as women".

Venues were either comfortably filled or overflowing. In Sydney over 100 had to be turned away!

The American specialists included Fred and Betty Southard, Lee and Ann Plas and Dr. David and Mrs. Jan Stoop. In each of

the Conferences, Australians also participated. These included women's speaker Queta Lyttle (Brisbane); Business Woman of the Year, Vera Randall (Sydney); motivationalist speaker Yvonne Chamberlain (Adelaide) and Suzanne Steele MBE (Melbourne).

The theme verse was Ephesians 3:20 (Living Bible): "God, who by His mighty power at work within us is able to do far more than we would ever dare to ask or dream of — infinitely beyond our highest prayers, desires, thoughts or hope".

The professional approach to each part of the Conference, the literature available and the insight shown by lecturers who not only know, but also live, their subjects made these meetings meaningful for those who attended.

New Darwin parish

The Church 'down under' the rectory

The newest church in the Northern Territory will meet under the Rectory until it is able to provide its own accommodation. The Rectory at Palmerston, a typical Darwin elevated house has been designed with lots of space underneath.

The Revd. Ron Bundy and his wife, Margaret will move from Holy Trinity, Adelaide to pastor the new parish of Palmerston, a satellite town on the outskirts of Darwin.

A core of fifteen christians has been meeting in preparation for this beginning. However they are lacking many basic

requirements. They have no chalice, patten, chairs, hymn or prayer books, nor a duplicator or typewriter.

The Rector of St. Peter's Nightcliff, Dale Appleby, said that other parishes were being asked to help with some of these needs.

The congregation at Palmerston is looking forward to a major evangelistic thrust with the arrival of its first Rector, who has been supervising the evangelistic ministry at Holy Trinity. The Bush Church Aid Society is providing the ministry at Palmerston; the second BCA parish in the Territory.

Praying for China

Australian Christians respond

Over one thousand Christians from four nations are committing their time and energy to a twenty-four-hour prayer vigil for the Suffering Church in China.

This unique round-the-clock prayer chain, called "The Elijah Commitment" is made up of some 680 Christians from Australia, 150 from New Zealand, 130 from the Philippines, and 72 from Singapore.

"During the delivery of Project Pearl's one million Bibles to China in 1981, a prayer chain was formed," explained an Open Doors spokesman. "This set the stage for the present commitment."

So why was it called "The Elijah Commitment"?

"The prophet Elijah changed the course of history, yet he was as completely human as we are," explained Brother David, Open Doors-Asia director, "So what better name could we use!"

Those who contact the local Open Doors offices are assigned a portion of the day that has not been covered, or

that is not actively being covered by others already on their knees. An updated list of China prayer needs is sent out weekly to area coordinators and, in turn, is relayed to the prayer partners who commit themselves to intercessory prayer. Many admit that this prayer commitment has created a special bond between them and the believers in China. "I know of no other prayer commitment that gives us such a closeness of fellowship for China," said one prayer partner from Australia. "It has given me a real missionary attitude — it's as if I were on the team going over there!"

News of "The Elijah Commitment" has reached into the house churches of China, and letters are being received by Open Doors expressing appreciation for this prayer commitment.

"I'm glad to hear that so many of our brothers and sisters are praying for us every hour of the day," writes one Chinese believer. "We are experiencing the effect of their prayers."

Clutching at straws

Bishop Goodhew's warning

"We are a multicultural society. We are a society passing through a period of rapid social change. And we are, according to some analysts of Australian society, a people on a quest; we are looking for an identity. One such writer thinks we are searching for transcendence, for some point about the round of daily routine which gives meaning to all that we do.

"His assessment is that while some have looked for that idea which gives meaning to life in traditional institutional christianity, others look elsewhere. He thinks some have sought it in the Australian legend of the bush and the bush people as the real Australia; others in the pursuit of riches; others in unionism; yet others again in exploration and travel and others still in a growing interest in our own history, as families and as a nation.

"To be without some purpose for our lives is to feel lost and destroyed. Work, and wages, give purpose and dignity to a great number of us — hence the devastating effect of prolonged unemployment.

"Increasing age, where it is not supported by a circle of caring people who can help to give meaning to existence, can also become cheerless and grey.

"It's no great wisdom to recognize that if that which gives meaning to our life lies in the area of things which perish with the passing of time, we are really clutching at straws.

"The Bible reveals an eternal God, just, yet loving and deeply interested, who, when really known, can be the one fixed point of meaning in a world where, in the end, all else must fade away."

Aboriginal land rights

Australian Council of Churches consultation

Broome, Western Australia, was the scene of a meeting recently of the Australian Council of Churches' Aboriginal Consultative Group with the General Secretary, Jean Skuse, and staff member, Al Reeves. In her report to the ACC's Executive Committee, Jean dwelt on the difficulties that Aboriginal people were currently experiencing in pursuing their claims to land around Australia. In Broome itself, for instance, a small parcel of land which Aboriginal residents claim as theirs is threatened with resumption by the local authorities.

A recent survey indicating that white Australians do not support Aboriginal claims to land have dashed Aborigines'

hopes that they might one day be accorded an equal place in Australian society, Jean said. She spoke of the frustration and despair that Aborigines feel about the huge sums of money spent on Bicentenary projects such as roads when they, who were deprived of their land by the event we celebrate, are denied the means of achieving a decent standard of life, health and education.

In response to her report, the Executive Committee asked the General Secretary to invite a panel of people to consider ways in which the Australian Council of Churches could work with Aborigines to bring these issues afresh before the member churches.

(ACC)

Aussie Bible game launched



Colin Howarth, Geoff Taylor, John Bronger at the launching

Trivial Pursuit has been so successful that numerous "copies" using Bible questions have been produced in the US. Now, a group of Australians have produced a Bible game that is not "trivial" but which is designed to help children and adults learn the Bible together while playing a game and having fun.

The game is the brainchild of Rev. Geoff Taylor. With encouragement from friends he developed a game called "Bible Marathon". The initial ideas were taken to professional games manufacturers such as John Sands who gave encouragement but said that they were not interested in a game for such a specialised market. Eventually the Bible Society agreed to distribute it after it was produced.

Geoff Taylor set up a Company with some friends, borrowed a substantial sum of money and the game went into production. It had its first public airing at the Christian Booksellers Convention in Adelaide. It was set up on the Bible Society stand and people were invited to play. By the end of the convention it had become the best known product there. The interest of Booksellers in the product was phenomenal and the Bible Society will sell it in their stand at the Melbourne Show.

There has also been interest shown from overseas publishers. One of New Zealand's largest Christian publishers have taken a copy with the possibility of printing and distributing it there while a second New Zealand firm has also shown

an interest. An English publisher has also shown an interest and negotiations are possible in the United States.

Geoff Taylor told the Church Record, "I am concerned that we need to make the Bible more interesting. Most Christians I know have a great sense of humour and yet there is little humour in most Christian literature." The group is planning to plough any profits from the venture back into new projects.

The game was officially launched on September 20th at Bathurst by the President of the local ministers fraternal, Rev. David Gurney. It will be available soon in most Christian bookstores and at all Bible Society shops. The only problem being experienced at the moment is that the printers are producing it at a slower rate than orders are being received. The entire process from the idea to the bookshop has taken only 3 months.

The game is attractively presented, with artwork by Graham Wade. It will retail for \$29.95. It is based on questions which are set at three levels so that players can play at the appropriate level. It also requires the learning of memory verses and the application of Christian "graces" during the game. Extra questions and a beginners version are planned for the near future.

A note from the ACR Book Review Editor: Sometimes Book Review Editors are called on to make great sacrifices. To help our readers I will force myself to play the game numerous times over the next two weeks and a full review of the game will appear in the next issue.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. D. S. Pawley will resign as Rector of Merrylands to become Rector of Harbord.
Rev. Canon R. S. Barker has resigned as Rector of Moorebank to become Rector of Caringbah.
Rev. W. V. Payne will become Rector of South Carlton on October 18th.
Rev. H. L. Robertson will become Rector of Killara on 19th December.
Rev. S. Clay, Curate of Narrabeen, will become Res. Minister of Minto on 1st October.

DIOCESE OF NEWCASTLE

Rev. N. Bowditch, Asst. Rector at Cessnock, will become Rector of Wingham on December 1st.
Rev. Frank Sheehan will become Chaplain of Christ Church Grammar School, Claremont.
Archdeacon George Browning, Vice Warden of St. John's, Morpeth, will become Regional Bishop in the Northern Region of the Brisbane Diocese on September 21st.

DIOCESE OF CANBERRA/GOULBURN

The Ven R. G. Beale, Rector St. Matthew's, Albury is the new Bishop of Wangaratta. Archdeacon Beale was consecrated as a bishop in Melbourne on Thursday July 25 and enthroned on Saturday, July 27, 1985.

Rev. T. L. Wills, Rector of the parish of Southern Monaro to rector of Woolgoolga, Diocese of Grafton.
Rev. D. P. Robinson, Assistant Priest, St. John's Wagga, to Rector, St. James', Lavington.
Rev. B. A. Turner, has resigned as Priest-in-Charge of St. James', Kippax, ACT. He will be working in the building industry in Canberra for the time being.
Rev. Kim Miller, from locum tenens Koorawatha, to Lucas Tooth Scholar at Exeter University in the UK.
Rev. Canon L. M. Murchison, has retired from St. Mark's Library and Institute of Theology. He will continue part-time work at St. Mark's for the time being.
Rev. Hugh Symes-Thompson from Assistant Priest, St. Nicolas, North Goulburn, to Rector Southern Monaro parish.

DIOCESE OF ROCKHAMPTON

Rev. Tom Rogers has been commissioned as Priest-in-Charge of Barcardine.

DIOCESE OF ADELAIDE

Rev. F. G. Kernot, Priest-in-Charge Findon has accepted the position of Rector of Belair from mid-December, 1985.

Sydney Synod continued

service of deaconing gives the deacon some responsibilities which the bible reserves for men. A report devoted alone to this question is needed. A positive vote now will be all but irreversible later.

Unconstitutional deaconing service

Sydney Synod is also being asked to consider an alternative form of service for the ordination of Deacons passed to it by General Synod. It is a landmark request, in that if it is adopted, the Anglican Church in Australia will have set aside the Bible's, and the Anglican Confessions' distinction between Church and State. The ordinance is told, "You are to pray and work for peace and justice in the world." The Church is to pray for peace, we are told in 1 Timothy 2, but it is the State, or the christian who is a member of the state who is to work for peace. Behind this novelty lies a false "incarnational theology" which sees the Church as God's agent in the world, in world affairs. There is not a single verse in the New Testament which says that, but plenty which say that God works in the world by Word and Spirit. And, the only institution which gets endorsement as "God's agent" in world politics is not the Church, but the State (Romans 13:1-7), not a deacon but an alderman! It is most important that this service is not adopted in its present form. It is unbiblical, and unconstitutional.

Lay Presidency

Synod has before it a report and ordinance to give lay preachers who already minister the word the right by license to administer a sign of that word, the sacrament of the Lord's Supper. This

carefully worded addition to the lay preachers' ordinance is very much to be commended. It is biblical, for it diminish by church law that intolerable sacerdotalism which elevates the ministry of the sacraments over that of the word. Further, it will be of great practical benefit to those ministers who have several churches in their parish and are forced to be "massing priests" instead of steadily relating themselves to each group of people in their care over a proper period of time. Also, it will lessen the tension some are placed in when they choose not to act as such priests but feed the flock with the word of God. Finally, it will give encouragement to country dioceses who already want such a provision but are unable to get it into legislation. It can only foster true christian love and fellowship around the word of God. Even if it should lie inoperative for a time on the books, it is legislation well worth having as a statement of Synod's mind on a very important issue.

Homosexual ministry

Ordination questions appear to dominate the ministry horizon in Synod, but not entirely. For some time many ministers have asked, even begged for help in ministering to homosexuals. A careful, but no nonsense report was sent requesting the Standing Committee of Synod to grant sufficient funds to set up a specialist counselling service for homosexuals. Standing Committee recommends that such an agency begin from 1 January 1987. It is to be hoped that Synod members will not only take the opportunity to carefully read the report, but give generous consideration to its aims.

English SU key appointment

Australian to be new General Director



David Cohen, Rector of St. Matthew's, Manly, New South Wales and chairman of the Australian Churches' Media Association is to be the next General

Director of Scripture Union in England and Wales.

He will succeed Alan Martin who retires in August 1986.
David Cohen, 43, is chairman of the Counselling Committee for the Leighton Ford Celebration, now in progress in Sydney, and was co-chairman of the Prayer Committee for Billy Graham's Crusade in Sydney in 1979.

A fluent French speaker, he is Honorary SU Representative for the French-speaking islands of the Pacific and has made annual visits to New Caledonia and Tahiti on behalf of Scripture Union. (CEN)

False Advertising

Rock star Madonna is getting some extra media "exposure" these days, as a result of nude photos recently published in Playboy and Penthouse magazines. All the attention paid these photos led one

cartoonist to imagine a church advertising itself with a large sign reading: "Inside... Stained glass pictures of Madonna."

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"Need confidence in Word of God"

Iain Murray reviews evangelicalism today

Recently the Rev. Iain Murray, General Editor of the Banner of Truth and now resident in Australia, carefully analysed our contemporary evangelical scene.



The Rev. Iain Murray

"There is a great deal of activity in evangelical circles which, I suggest, has no real scriptural basis, but which is either confidently presented as the best means for communicating with the modern generation, or for attracting people. There is very little emphasis today on thorough obedience to the Word of God in all its parts. Again, there are many who present concepts with catchy titles but which are really quite alien to historic Christianity and do a lot of harm to the life of the church.

"There is so much that is shallow and superficial, but which has won considerable popularity. Men who question these things and stand against them will need to pay the price of their convictions.

Urgent needs for church

"One of the most urgent needs is a return to historic Christianity and a restored understanding of the importance of the church. Individualism and the youth cult have taken over in the churches, and I believe that we will not really have any evidence of God at work until people again take the Bible seriously.

"A part of that will mean a restoration of authority in preaching and an eagerness amongst Christians for corporate worship. In so many places people are content with one service on a Sunday and when people say to a minister at the close of a morning service, "That was a marvellous sermon", yet fail to put in an appearance at the evening service, then, in reality, the preaching is having little effect.

New Life

Sydney votes "No"

Careful debate on women priests

The Synod of the Diocese of Sydney has voted overwhelmingly against the ordination of women. Years of debate on this question, both inside and outside the Synod, resulted in a final Synod vote of 354 members against female ordination and 152 vote in favour.

A compromise position that women be ordained but not put in charge of congregations received 65 votes.

The three positions were debated simultaneously. Synod members had been given prior opportunity to study a lengthy report on the topic by the Diocesan Doctrine Commission, chaired

by Bishop E. D. Cameron.

In the introduction to the report, the issue was outlined succinctly as follows:

The question involves the application of Scripture to a precise issue. It is not so much ordination which is under study but ordination to a priesthood which, as described in the formularies of the Anglican Church, involves ultimate pastoral responsibility for a congregation.

After a thorough examination of the Biblical texts, the Commission concluded:

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Discrimination against Aboriginal Christians



Fred Nile, together with some of the large group of aboriginal people who had come by bus from the Northern NSW towns of Casino and Woodenong.

Aboriginal Christians played a significant part in the recent International Youth Year Summit on the theme "Hope For Tomorrow" held at Normanhurst Boys' High School during the October long weekend, sponsored by the Festival of Light/Community Standards Organisation.

A large group of aboriginal people had come by bus mainly from the northern NSW towns of Casino and Woodenong. Their leaders, including pastors Doug Williams of the Muli Muli Aboriginal Community, Woodenong, and Bob Brown, a Baptist minister from Wagga, were prominent among the speakers addressing the needs, problems and answers for both black and white youth in Australia, and young aborigines took part in the various discussions. Two young pastors from Papua New Guinea were also delegates.

The Summit was chaired by Professor Edwin Judge of Macquarie University with youth co-chairman Kristyna Walker and Jonathan Oastler. Music between sessions was by The Connections from Canberra, and the aboriginal Mountain Top Band. Other speakers included Professor John Dwyer of the University of NSW on "Youth, Science and Medicine in the 80's", and Professor Robert Zachary, who is blind, on "The Handicapped — Give them Hope as Well".

Two outstanding addresses were given by the young aboriginal preacher Bob Brown. He is a ministry which all Australians may one day be aware of, perhaps uncomfortably. He has the warmth and zeal of an evangelist and the fire of a prophet. His fearlessness for the gospel has already caused him to suffer heavy discrimination. His crime was to preach Christianity to aborigines of the Pitjantjatjara tribe of outback South

Australia without a permit.

He had been invited to do so by a tribal elder who had recovered from illness after Brown had prayed for him. But white 'advisers' had interrupted their Bible study and told Brown he was breaking the law. He has had to sell his home and spend \$30,000 to defend himself before the Supreme Court, but lost the case mainly it seems, because it came under international law rather than the Australian Constitution which has guarantees of religious freedom.

In a hard-hitting address on "The Future of Aboriginal Youth", Pastor Brown questioned some aspects of the land rights movement. He said: "In a rapidly changing world of high population growth, land must be used productively. There is no justification for a small minority of any race to monopolise vast tracts of land on the grounds that it was once theirs to roam and that they have a spiritual affinity with it.

"In the 1967 referendum, Australians fully supported the rights of aborigines. We cried out for equal rights. But together with those rights we must accept equal responsibilities. It seems today that some radicals accept the rights but reject the responsibilities."

He spoke of "the white zealots", who entered the scene in recent years. "They are the new paternalists. In the eyes of most aborigines, they are far more manipulative than the so-called 'old paternalists' including the missionaries. I thank God for the missionaries. It was they who made it possible for us to be among you today as fellow-Christians. The policies of extermination would have wiped out aborigines across this nation,

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