

Need for involvement



George Hoffman

John Stott

David Watson

Three leading evangelicals, the Revs. George Hoffman, John Stott and David Watson, emphasised the necessity for much greater involvement by Christians in the social and political issues of our society.

They were writing in the February fifth birthday issue of Third Way magazine, which focuses on applying biblical principles to issues in society.

George Hoffman, director of Tear Fund, recalled that the growing movement towards evangelical social responsibility "was in fact nothing more than the rediscovery of our roots; an understanding of what the Bible teaches, but had for some time been neglected, forgotten or ignored."

As an example of this growing involvement in the field of development, he instanced last May's mass lobby of Parliament on the Brandt Report, organised by the World Development Movement, when 10,000 people, most of them Christians, had taken part in what he described as "one of the most successful and representative lobbyings that has taken place in recent times."

He concluded by stressing one of his chief concerns: "that we will be delivered from that immature and irresponsible oscillation between evangelism and social action which has often dogged us in the past."

John Stott, Rector Emeritus of All Souls Langham Place, felt that for him and many others the National Evangelical Anglican Conference at Keele in 1967 was a turning point. It was at that Congress that "many of us made a kind of public and penitent renunciation of the old isolationism, non-involvement either in the visible church or in the secular world."

Personally speaking, he had come to see that "Christian obedience requires a

fuller response to these issues than the old 'pietistic' one, that all we have to do is to preach the gospel and the world will right itself. That just is not true. It isn't true to the biblical revelation and it isn't true historically speaking."

This meant a radical willingness was necessary to "subject one's inherited traditions and conventions to biblical scrutiny" as well as a radical application of scripture to the modern world. In terms of action, he felt that "Christians should use the opportunities they have in a democracy which Jesus never had."

David Watson, who is shortly leaving as Rector of St. Michael-le-Belfrey church in York, for a London base to his teaching and evangelistic ministry, stressed the importance of an appropriate lifestyle "be it in terms of our attitude to materialism or reconciliation between racial tensions," if Christians were to be taken seriously by others in society. He called for a radical reform of Christian discipleship, "both personal and corporate, before we can be more effective."

He himself had moved from a position of suspecting the "social gospel" to seeing that "the spiritual gospel and the social gospel are like the two blades of a pair of scissors. If you lose either you have lost your cutting edge! To keep the cutting edge of the gospel, you need both." And he was clear that "unless Christians can be seen to be bringing pressure upon the laws which enforce or institutionalise injustice, then there is no point in just saying 'Christ died for your sins'."

To mark the fifth birthday of the magazine, which started in January 1977, 120 Third Way readers attended a series of seminars last Saturday, at which nine main subjects were discussed.

CEN



Luis Palau talk-back programme

Local Newcastle television station NBN 3 has approved of a live telephone talk-back programme with Dr. Luis Palau in March, 1982, the programme will run late at night around 10.30 pm and is part of the plans and preparations for the Luis Palau Newcastle 1982 Crusade from 12-28 March, 1982.

Television viewers will be invited to call Luis Palau at the station and talk to him about their problems, he will counsel them and give guidance from the Bible. The Crusade Executive Committee see this programme as a major key in creating a wide interest in the crusade amongst Newcastle people.

8 — AUSTRALIAN CHURCH RECORD, FEBRUARY 22, 1982

"Welcome home!"



Dr. Leighton Ford arrived in Sydney this week, for the "Northside Reachout", which begins on Sunday, 21st February at St. Ives Showground.

"It's my 7th or 8th visit to Australia, and my 4th crusade in Sydney. When I first arrived, someone said, 'welcome home!' But it's the first time for years that I have preached in a tent," Dr. Ford told a press conference.

Aren't these large public

asked one reporter at the conference.

"No, I find them exciting. People would only find them eccentric if they hadn't been there. A Christian is an eccentric only in the sense that he is called to a different lifestyle and set of values — called to the beat of a different drummer."

What do you get from a public meeting that you don't get in ordinary Sunday worship?

"The Old Testament believers had festival days, when all Israel got together. It showed them that they were all part of a whole, and was a point of rallying and redemption. There is not much like that in the modern Christian church. Also, God gives some people the gift of being evangelists, to proclaim the essential gospel and bring people to a decision. The particular role of these meetings is to call people to a decision, a commitment, a turning point."

If the church has to get out of its routine to do this, has it failed in its ordinary Sunday activities?

"No. It's like married couples going on a marriage encounter weekend, when they spend time together assessing their lives. It's invigorating, but you wouldn't want it like that all the time."

What are you fighting against?

"I think that the heart of the problem today is those claiming that there are no absolutes, which is moral anarchy. They say, 'be free and you will know the truth — for you'. Jesus said, 'You know the truth, and the truth will set you free.' The slogan 'Do your own thing' doesn't face the fact of a diabolical force which sets nation against nation, person against person, and a person against his better self. Christianity is not conservative, but revolutionary. We should work for change for the better in the world — but not to destroy all its structures."

How do you as an evangelist, bring together evangelism and social action?

"There has been a tendency in past years to talk only about individual faith. This is a denial of biblical and historical evangelism. We must have a personal and individual faith — but not a private one. It must be part of the church and the community. Personal faith must issue into salt and light and leaven in the community."

Who do you think will be Billy Graham's successor?

"Billy's preaching is stronger than ever. I think he will be going another ten years and beyond that. If he is to have a successor, the Lord will call him. Billy was called to be a spokesman in his own capacity. It think he is unique. A conference is planned for 2500 evangelists from around the world, to share what they have learnt, to be held in Amsterdam. I hope there will be hundred to follow on with his work."

Some say you will be his successor?

"I have no desire to be Billy Graham. I am happy to be Leighton Ford, and that is who God called me to be."

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Tongue-in-cheek statistics

The Church of England has for the time being stopped issuing estimates of its total membership among the population.

The last year for which such figures were available was 1979 (but published in 1981). The total number of persons baptised in the Church of England was said then to be 26.8 million, while confirmed members totalled 8.7 million.

This year's Statistical Supplement to the "Church of England Year Book", however, reveals that estimates in these categories, together with statistics derived from them, have been omitted "because a satisfactory basis for calculating them no longer exists."

They have in fact been produced from an elaborate formula drawn up about twenty years ago and applied ever since. But recently the Church's statistical department has become "a bit unhappy" about this procedure, according to a spokesman.

Among the factors which have called the reliability of the formula into question are changes in the composition of the population — the size of the immigrant component, for instance; and changes also in baptism and confirmation patterns, with people now tending to be baptised and confirmed when they were older.

Eventually the Church statisticians felt that, if anyone challenged them, they would be unable to justify the old formula; and accordingly the department decided to stop issuing these particular membership figures.

The spokesman said that the only real way of producing "reputable" figures would be to hold a national census, which was beyond the resources of the Church. But they would be examining the matter to see if they could produce "respectable" figures from statistics which are available; and, if this should prove to be the case, the membership figures could be reintroduced at a later date.

However, annual figures for baptisms and confirmations are continuing to be published.

Preliminary figures for 1980 tend to reinforce the picture which has been emerging lately of a "modest upturn" following the decline of the later nineteen-sixties and early seventies, with the number of infant baptisms have increased by 5.9 per cent since 1978 and other baptisms up by 20 per cent.

Confirmations of males are slightly down (by 2.1 per cent), but those of females very slightly up (0.8 per cent). In the same period, Easter communicants have increased by nearly 4 per cent, Christmas communicants by 1.1 per cent, and communions on normal Sundays by 6.5 per cent.

The figure for overall church attendance on Sundays has dropped 1.7 per cent, but the supplement says this does not necessarily imply a drop in the number of churchgoers; by concentrating resources pastoral reorganisation has tended to reduce the number of services available, and this figure has always included a significant number who attend more than one service on a Sunday.

During the two-year period the total direct giving (planned giving plus collections and boxes) has risen from 39/p per electoral roll member to 55p. And there has been a "modest increase" of parish incomes in real terms of 5.8 per cent, despite inflation of 33.8 per cent.

The number of deacons ordained has risen from 391 in 1978 to 428 in 1980, with the total ordained into the non-stipendiary ministry increasing from 82 to 119.

CEN

Full House!



The 6000 seat tent in the St. Ives Showground was quickly filled as people came to hear Dr. Leighton Ford at the official opening of the Northside Reachout on Sunday, February 21st.

The whole community located in this Northern Area of Sydney is being influenced by the Reachout.

School meetings have been conducted by the comper of the evening meetings, Irv Chambers, as well as by other members of the team. Visiting singer, Kenny Marks; Chris Foley guitarist and soloist; Robert Coleman soloist and choir conductor and Stafford Williams, Director of the Gold Coast Youth for Christ, have all exercised their special talents and reached thousands of school children.

The aim to "reach more than 50 per cent of the community, now under the age of 25," appears to be successful. Already the letter box drops, using the Bible Society pamphlet "GIVE GOD A CHANCE", has taken the Scriptures into homes not reached before.

Photo: Ramon Williams

Medical doctor as new Bishop of Singapore

The Archbishop of Canterbury, Dr. Robert Runcie, has appointed the Rev. Dr. Moses Tay, 44, to succeed the Rt. Rev. Ban It Chiu, who retires in August, as Bishop of Singapore.

Born of Anglican parents, Dr. Tay was ordained to the self-supporting ministry of the Diocese of Singapore in 1977. He has been practising medicine since 1962. His interest in the Christian Faith prompted him to take the Moore College, Sydney, Certificate in Theology in 1970 and the BD in 1971 as an external student. He assisted in lecturing to the candidates for the self-supporting ministry in the diocese and later was himself ordained to the self-supporting ministry.

After he was priested he was appointed Honorary Priest-in-Charge of St. Peter's, Sembawang. He has served as Secretary to the Overseas Missionary Fellowship, Singapore Home Council, and is currently its Treasurer. He is bilingual in English and Chinese.

Dr. Tay is Director of Tan Tock Seng Hospital, which is a 1300 bed Government hospital, but will be leaving that post soon to go to England for a few months study and preparation for his new calling. Dr. Runcie will go to Singapore to consecrate Dr. Tay as Bishop on St. Andrew's Cathedral on October 28. Dr. Tay will be installed Bishop of Singapore on October 31.

Bible ban

The decision of the Malaysian Government to ban the use of the Indonesian Bible for public and private use has caused great concern amongst the Malaysian Christians whose leaders have sought an interview with the officials of the Home Ministry in Kuala Lumpur.

The ban is over the use of the term "Allah" for God and "Anak Allah" for the Son of God in the Indonesian Bible which is regarded as unacceptable to the predominantly Islamic government of the Malaysian Federation.

The concern is not so much over the banning of the Indonesian Bible, but the reasons for it. Apart from the Indonesian Bible there is the Malay New Testament "Perjanjian Baharu" which also translates the term God and Son of God as "Allah" and "Anak Allah". This translation is widely used. The Old Testament is expected to appear in six months and it has adopted the same terms.

The first translation of the Bible appeared in Malay in 1733 and another translation in 1913 but according to Bible Society sources in Sydney the use of "Allah" and "Anak Allah" is new.

Observers in Malaysia are uncertain as to the significance of the move by the government, but Christians are asked to pray for the negotiations with the Government whose constitution enshrine Islam as the State religion.

Macquarie Acts fragment

In the recent purchase of ancient papyri by the Ancient History Documentary Research Centre of the University of Macquarie, an exceptionally early fragment of the Book of Acts has been found. The actual dating of the fragment has not been finalised, but the Church Record understands that an announcement is expected soon. It may well be the earliest papyri of Acts known to exist.

New Documents

Next month the Research Centre is launching its "New Documents Illustrating Early Christianity" which is to be an annual review of relevant papyri published in a given year which have relevance for the New Testament and Early Christianity. Over 4,000 texts have been read for the first issue from which more than 100 have been extensively discussed and another 200 have been referred to. Most texts have been reproduced in full with translation and comment. Indices to New Testament passages are supplied as are important Greek words occurring in the new texts. The journal will provide a rich source of unexpected evidence for many aspects of life in the ancient world of the early church.

The Church Record was told that there has been a very quick response for orders of the journal from both overseas and locally from the preliminary publicity.

To page 4.

EDITORIAL

Justification by Faith

The same place for Evangelicals and Rome

Contemporary Evangelicalism is fast becoming like Roman Catholicism on the doctrine of justification by faith by simply endorsing it as one doctrine among many.

When Dr. Hans Kung wrote his "Justification — the Doctrine of Karl Barth and a Catholic Reflection" many Protestants argued that he put forward a doctrine of justification by faith not all that different from the Sixteenth Century reformers.

Some greeted this as a novelty, and others felt it represented a new starting point for discussion, in the same way that renewal of Christianity took place in the Sixteenth century with the rediscovery of the doctrine of justification by faith alone, by grace alone, through Christ alone.

Hans Kung's discovery was not a new point of departure. The great seventeenth century theologian, John Owen could point to a number of discussions by contemporary Roman Catholic theologians in his day who endorsed a view similar or not unlike that of the Reformers.

However it is in a throw away line of Hans Kung that he shows the significance it plays for him in his own understanding of this truth. He said that this doctrine was not a central doctrine in Catholic theology. "Justification is not the central dogma of Christianity," he affirms. "This has always been Catholic teaching and Barth continues it against Luther in the best Catholic tradition."

Kung would have found himself in direct conflict with Luther for such a throw away line, even if he had agreed with Luther's doctrine of justification. Sixteenth century Roman Catholic divines would have argued that the central was the glory of God, Kung argues that it is the "mystery of Christ" of which the church is the extension of the incarnation.

At the Council of Trent in 1549 Rome endorsed a justification that in certain areas seems to reflect the Reformers position. It could do no other, for Scripture clearly teaches it. It had denied the doctrine of justification in 1530, but asserted in 1541 at the Diet of Ratisbon that the Catholic Church had always held and taught the doctrine.

Yet at the very next session at Trent on the Sacraments Rome asserted that the doctrine of justification must be interpreted in the light of sacramental system of the Church.

"For the completion of the salutary doctrine of justification, which was promulgated . . . in the last preceding Session, it hath seemed suitable to treat of the most holy Sacraments of the Church, through which all true justice either begins, or being begun is increased, or being lost is repaired."

Whether it was subsumed under the sacraments in the sixteenth century or ecclesiology in the twentieth, it was simply given a place in Church dogmatics.

Luther on the other hand asserted "This article is the head and cornerstone which alone begets, nourishes, builds, preserves and protects the church; without it the church of God cannot subsist one hour."

Calvin elucidated the issue further which he said of this doctrine, "This is the main hinge on which religion turns, so that we devote the greater attention and care to it. For unless you first of all grasp what your relationship to God is, and the nature of His judgement concerning you, you have neither a foundation on which to establish your salvation nor one on which to build your piety towards God."

For these reformers the doctrine was central for they correctly saw not only what the doctrine meant for the unbeliever, but also its importance for the Christian person and the Christian community.

For the Christian person a man's relationship with the Father is the most crucial relationship in life. That mankind was alienated from that relationship is the concern and central theme of the Bible for it is the rectification of that disaster that the Bible spells out so clearly in the history of redemption.

The grounds of the restoration are so wonderful, not being built on human performance, but on Christ's performance on the cross by which unrighteous men are declared righteous through the righteousness of Christ.

That truth not only brings a person into fellowship with God, but it is meant to occupy his thinking about all of life. You never outgrow your justification or simply pass on from it as one does when travelling along a road and pass through and out of a town never to reflect on it again.

The fact that the law of sin has not been removed from the Christian, and he finds that at the same time he is both sinner and just, means that a Christian person will be forced back again and again to remember that his relationship with God is not based on performance but solely on the death of Christ. The extent to which he understands and values that relationship will be reflected in his joy at the Lord's Supper where he will be reminded that the body of the Lord Jesus Christ alone preserves him body and soul to eternal life. The Lord's Supper reminds him of the central truth of justification and is no topping up operation to provide spiritual fuel for the next week's journey.

The doctrine of justification will mean that the fellowship of believers will always be a forgiving fellowship for their relationship will not be built on their performance or failure of performance, but on the declaration of our acceptance solely through the death of Christ.

It is a doctrine that will sustain our marriages, deliver us from harsh judgement and recriminations, and enable us to extend forgiveness in the way we have been forgiven and accepted.

It is a doctrine that will nurture our family life, delivering us from harsh and impossible moralistic expectations with our children.

The implications of this doctrine are far reaching, and the fact that we so often fail to see it, must mean something.

Has Evangelicalism become like Catholicism? Have we endorsed the doctrine of justification of faith as simply part of our system? If we have, we have failed to grasp it fully. If we say it is important, how important is it?

Have we heard sermons on this compelling truth? In the past four years some have never heard the doctrine expounded, let alone gripping the thought and preaching from the pulpit. It must be the framework in which the Bible is expounded, for it is the true framework in which we live.

Luther predicted that the doctrine of justification would be eclipsed. For contemporary Evangelicalism he seems to have been right.

If this doctrine no longer grips our personal, congregational or denominational life or is the grounds upon which we treat each other personally, then like Rome the grounds of our fellowship will not be that doctrine. Like Rome we will survive only because of our ecclesiastical structures and we will strengthen and centralise them because we no longer have this central doctrine by which alone brings us into fellowship with the Father, and each other.

MAINLY ABOUT PEOPLE

World Concern opens Australian office

World Concern, a Christian relief and development agency, has appointed Mr. Barry Berryman as Executive Director of World Concern in Australia. He will be establishing the agency's national support office in Australia.



Mr. Berryman has a background of 24 years in Christian service. For the past 18 years he has been the Director of the Billy Graham Evangelistic Association's activities in Australia.

World Concern's International Headquarters is located in Seattle, Washington, and is currently working in 26 Third World countries. During 1981 the agency had 140 field workers on assignment in 13 countries.

Crime and treatment committee

The Standing Committee of the Sydney Diocesan Synod has recently appointed a committee "to consider the theological issues relating to crime and punishment and to advise concerning our Christian ministry and responsibility towards offenders, prisoners, prisoners' families and the reform of the penal and prison system."

The Chairman of the committee is the Rev. Philip C. Blake, Senior Anglican Chaplain with the Department of Corrective Services. The committee comprises a cross-section of clergy and laymen with power to co-opt.

Michael Hill is a lecturer at Moore College. Keith Marr is a former prison chaplain of very great experience. Reg. Clark is the Anglican Chaplain at Long Bay Complex of Prisons. Peter Carman is the Anglican Chaplain with Youth and Community Services. Graham Defty is Rector of Moss Vale and part-time Chaplain at Berriima Training College. Colin Dundon is Rector of Lithgow and part-time Chaplain at Newnes Afforestation Camp. Jim South is Rector of Emu Plains and part-time Chaplain at Emu Plains Prison Farm. Arthur Horrex is Rector of St. Barnabas, Punchbowl. Philip Fraser is YACS District Officer at Dee Why. Ken Buttram has a responsible position at the Cobham Remand Centre, Wellington. John Bishop, a Barrister, has agreed to be associated with the committee in an advisory capacity.

Members of the committee will be happy to receive opinions and information relating to the subject from informed and interested parties.

DIOCESE OF GIPPSLAND

Rev. Rob McDonald Heyfield and chaplain to the Bishop to become Rector of Bairnsdale.

Rev. Alan Hoskin will resign as Rector of St. Thomas' Langwarrin to take up appointment as Victorian State Secretary for Bush Church Aid.

Rev. James Connelly will continue with Post-graduate study in Melbourne.

Rev. Gordon Cooper was appointed Deacon-assistant at the Cathedral.

Rev. William Craven will be honorary and stendinary deacon in the Parish of Poowong Loch.

Rev. Robert Luff was appointed deacon-assistant at St. John's Camberwell.

OBITUARIES

Rev. Garry Green died 15th December, 1981. Rev. Green was ordained Rector to St. Alban's Griffith two weeks prior to his death.

DIOCESE OF WILLOCHRA

Rev. Ian Barlow has taken up his appointment as Rector of Port Pirie.

Rev. Ian Hardy was commissioned as Registrar of the Diocese.

Rev. Dean Carter has been appointed as Rector of Peterborough Co-operating Parish.

Rev. Bruce Frost appointed as Minister to the Peterborough Co-operating Parish.

Rev. Garry McFarlane appointed Assistant Curate-in-charge of Orroroo Parish.

Rev. Ron Keynes is now locum tenens at Auburn/Riverton.

Rev. Christopher Heath appointed as Rector of Broughton Valley/Crystal Brook.

Rev. Peter Smith appointed as Missioner to Point Pearce.

At an ordination in the Cathedral Church of St. Peter, Adelaide 6th February the following were admitted to the diaconate:

Peter Turner Baldock St. Saviour, Glen Osmond; Peter Garland St. Augustine, Unley;

Peter John Randle St. Martin, Campbelltown;

Peter Samwell Roper St. Mary, South Road;

Peter Reynold Stanley St. Peter, Glenelg;

Geoffrey George Harvey St. Mark, Camberwell.

At the same ordination the undermentioned deacons were ordained to the priesthood

Robert John Ray St. Francis of Assisi, Edwardstown; Warwick Guy Campbell Winsall-Hall St. Francis of Assisi, Edwardstown.

Rev. S. N. Langshaw Chaplain, Woodlands, C.E.G.G.S.

Rev. K. P. Brice Assistant Curate Parish of Brighton.

Rev. S. Clark Assistant Curate Parish of Mitcham.

Rev. A. E. H. Stone Assistant Chaplain, Collegiate School of St. Peter.

Rev. O. W. Thomas Chaplain, Pulteney Grammar School.

Rev. F. G. Kernot as Priest-in-charge of the Parish of St. Columba, Findon.

Rev. R. A. Gilbert Assistant Chaplain, Collegiate School of St. Peter.

Rev. G. D. P. Kaines Chaplain to St. Peter's Collegiate School, Stonyfell.

Rev. B. H. Davis Priest-in-charge of the Parish of St. Augustine, Woodville Gardens.

Rev. D. W. A. Keay Rector of the Parish of St. Richard of Chichester, Lockleys.

SYDNEY

Rev. H. R. J. Scott to resign as Rector of St. John's Padstow on 8.2.82, to take up position of chaplain in the army.

DIOCESE OF ROCKHAMPTON

Rev. Dennis Cloughton, B.A., became Rector of Moranban, on 19.2.82.

Rev. Doug Edmonds, B.A., B.Th., Assistant Minister Gladstone.

On 26.2.82 Geoffrey Gray was ordained deacon in St. Paul's Cathedral.

DIOCESE OF MELBOURNE

Rev. G. G. Harvey became Assistant Curate, St. Mark's Camberwell on 15th February, 1982.

Rev. R. J. Luff became Assistant Curate, St. John's Camberwell on 15th February, 1982.

Rev. R. H. L. Peters, formerly Rector, Norlane-North Geelong is to be inducted as Rector, St. Thomas' Langwarrin on 7th May, 1982.

Rev. J. M. C. Rattray became Assistant Curate, St. Matthew's Cheltenham on 15th February, 1982.

DIOCESE OF ADELAIDE

Rev. D. C. Hampton-Smith is to retire from St. Cuthbert's Prospect on 9th July, 1982.

GILBULLA MEMORIAL CONFERENCE CENTRE

has a vacancy on the long weekend in June 11th/14th for the whole complex (140 beds).

For further information (046) 33 8102

Leighton Ford talks to Church Record

While Dr. Ford was in Sydney for the Northside Reachout, he gave an exclusive interview to Church Record.

Are most of those converted in your campaigns from church backgrounds? Do you get many from outside?

Probably 5% of those who come forward have no church connection. Many claim some denominational connection. For example, a referral a few years ago said he was a Baptist, but his only church exposure was when he went to Sunday School for two years when he was ten and eleven.

A Reachout like this really depends, not on the casual person who just happens to drop in, but on the net of friendships and contacts Christians have made, and living the Christian life before them, and then bringing them where they can hear a presentation of the gospel. Natural contact is also very important when it comes to follow-up.

What has been the effect of the "born again" movement in Africa?

There have been two effects, one positive, and the other negative. The first is that many people who are well-known, have identified themselves as Christians. President Carter very clearly said this. The influence of his and others standing for their faith has been very positive.

The other has been to almost make the term a marketing one, or a fad. Some people think the term was dreamed up in Maddison Avenue. We have born again politicians and singers, not in a religious sense, but as a second career. Someone was even advertising born again automobiles. So it loses its significance. Billy is now saying "born from above".

Christians and politics

At the last election all three candidates professed to be born again Christians, although they had different political persuasions. Everyone recognised that, though they may not have liked their political position, they were all very sincere people. This is all to the good. They are not saying so simply as a good political move, although there are 80 million voters who claim to be born again Christians. There is the danger that Christians will be used — there are a lot of votes and dollars among Christians, and it is possible that they will be exploited. But on the other hand if Christians can pull together on moral stands, there is a whole block of influence that could be very positive. It is quite likely that there will be some movement in Congress this year to tighten up on abortion on demand — and that is to a large extent fuelled not only by the Catholic side, but also evangelicals as well as Jewish and other groups. Christians can make their weight felt, but I would like to see it not only on a selective basis, but for example, brought to bear on nuclear warfare — that we could have an international treaty as there was with poison gas. It's an area in which Christians have a real opportunity and responsibility. Abortion as a great issue, if we believe that human life is sacred, and that sometime before birth that that is a human person, then I don't think you can play fast and loose with it. It's a great moral issue. I think world hunger is a great world problem. Materialism, which has affected all of us. We all get caught up in the consumer mentality. The disintegration of the home. These particular issues are very high on my list.

These issues — the sacredness of human life and home, the banning of nuclear weapons — I hope all Christians would agree on, and could band together. But the question is whether the Church as a church ought to do it because then you run into the problem that the church becomes identified as a political lobby. Christians differ in the means and the forms of legislation to effect their aims. It may be best for independent associations to band together on certain issues. The danger in current politics is that conservative Christians are becoming involved in political life, which is all to the good; but there is the danger of wrapping some particular political ideology around the gospel, or the gospel around some ideology, and it becomes distorted.

There is to be a consultation this June at Grand Rapids co-sponsored by the Lausanne Committee, on evangelism and social responsibility. I hope we can find some practical Biblical guidelines. I hope readers of your journal will pray that God will guide us.

You are quoted as saying that young people are not materialistic, but looking for answers in eastern religions, mysticism, etc. How do we wean them away from these?

I would change that statement, which was made a few years ago. Young people have become much more materialistic again, because the economy is uncertain, and jobs are difficult to get. They're not probing as much. We have gone on a swing from the radicalism of the 60's through the selfism of the 70's, which was very inward-looking and mystic, to the materialistic again. This may be the big problem of the 80's.

There are many people who are attracted to the cults. The thing they're finding there is a place where people love them, a direct experience of the divine and transcendent or whatever, and a challenge and a discipline. I think this is something our churches need for young people — not just to entertain them, but to emphasise real caring love, direct experience of God, and the challenge of the Christian faith.

Mission to the ordinary Christian

You have said that you think evangelical christianity is growing. What do you think are the main reasons for this?

I think the search for authority. We have so many options today, and few guidelines. When there is a message "here is something you can really believe in; here is true authority for your life", people really respect that.

The growth of the lay ministry. I think we are going through a kind of second

Reformation. The first put the Bible back in the hands of ordinary Christians, this one is putting ministry in the hands of ordinary Christians.

Evangelical Christianity is based on the authority of Scripture, and it's not that it's true because it works, but that it works because its true.

What do you think is the most effective method of evangelism?

There is no more effective agency in the world than the local congregation of believers truly loving each other and God, caring for each other, getting mad at each other, forgiving each other, and at the same time open to people, so that they feel that they really belong. I think that in the 80's, the big problem will be people wanting to belong, looking for family. I think there is no greater witness than that. But along with that is the natural open living and talking of Christ by the ordinary Christians — "gossiping the gospel" — in natural life. People can see the difference, and be welcomed into warm fellowship. That applies to areas where the church exists.

There is also a need from time to time for evangelistic campaigns such as the Northside Reachout. With proper prayer and preparation these campaigns provide an opportunity for witness and a clear presentation of the gospel. They are a tool for Christians to use with their uncommitted friends. They help to surface those who are seeking and responsive. And they bring training and motivation for continuing outreach to local congregations.

But we should never forget that there is still in our world 2½ billion people where the church doesn't exist and it's going to take traditional cross cultural evangelism to do it, and the task is far from done.

To page 7



CO-MISSION

World Vision is a team of people who share the mission of Jesus. We are concerned with the poor, refugees and children.

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In all these areas of concern World Vision has one aim, ministering to the needs of people to make each a whole person. While our work has grown in breadth we care for each individual, each community and its environment.

World Vision is growing but so are the world's problems. We are able to do a lot because you care. We need you.

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P03 136

NEW TECHNIQUES IN MEDICINE

Do Doctors Make the Law

A Seminar will be held on Saturday, April 3, 1982 at the Hammond Room, Moore Theological College, Carillon Avenue, Newtown from 2 p.m. to 8.30 p.m.

Speakers—
The Hon. Mr. Justice Kirby from the Law Reform Commission will open the Seminar at 2 p.m.

Dr. J. Santamaria from St. Vincent's Hospital, Melbourne will present a paper on In Vitro Fertilisation.

Dr. Peter McCulloch from the ANU (Department of Immunology) will present a paper on Foetal Tissue Transplants.

Mr. Colin Thompson from the Law School, ANU will present a paper on Law and Morality.

Afternoon tea and dinner will be provided.

Cost \$25.00
RSVP March 24
747 3603 or 642 3966
or P.O. Box 554
Strathfield 2135

An invitation is extended to interested people to attend all or part of the seminar.

Sponsored by Foundation Genesis, P.O. Box 554, Strathfield 2135

LETTER TO THE EDITOR

Dear Sir,

Would you please include in your "Letters to the Editor" the following item:—

"St. Augustine's Church, Park Road, Bulli, celebrates its Centenary on Anzac weekend with a special service at 11 a.m. on Sunday, 25th April, 1982. Bishop Howell Witt of Bathurst will be the preacher.

The Rector is anxious to hear from anyone with photos or information on the history of the Church. Phone (042) 843 021 or write to Box 75 P.O., Bulli, 2516"

Thank you.

Yours sincerely,
R. N. Beard, Rector.

New three-phased youth training course

"For better equipping grass roots gifts," said John Kidson, of the Anglican Youth Department, which is running the courses. "Isn't that the sort of expression you journalists like?"

"The courses are wider than just youth leadership training. They're aimed to equip all Christian kids to better participate in their groups, and in evangelism."

The first two "Phases" are new. "They're the 'service of the Department' to parishes. A resource to help them," said John.

The "Stay Put" phase

"We come to you. One of the staff leads a two hour seminar at a church, on organising programmes, basic listening and empathy skills, learning one's own strengths and gifts to use in the fellowship group: 'harnessing them to the power of the Spirit' — do you like that one?"

"We've only run one so far, and it went well. The climax I thought was when small groups talked about what they thought were the gifts of the others in that group."

"Getting Certified"

This is a much more comprehensive course, running for 14 evenings, 2 weekends and a couple of full days, over two terms, and leading to a Certificate, if successful.

Term 1 starts with an introductory-type meeting — "Service with a Smile 'n' Supper with a Cuppa" — on Tuesday, 9th March; the course proper beginning the following week.

"It's got a lot more content, and we draw on people like Tom Smith of the Board of Education, Alan Craddock and Tim Hudson. It's got practical work, like participating in evangelistic meetings for which a parish has requested helpers. The whole of the first weekend is a simulated experience, with groups of seven having problems a fellowship leader may have to solve, from a neighbour complaining of noise, to a kid wanting advice on speaking to non-Christian parents.

"It's not just for church fellowship groups, but for wider use for example is ISCF, or CEBS or less formal structures. It's a 'lifestyle evangelism' approach. It's aimed at 15- and 16-plus age group."

Fulltime for fulltimers

Stage three is a full-year fulltime Diploma, organised in conjunction with Moore Theological College, for those who want to work with youth fulltime.

There are now 8 students doing the course, and 15 graduates working in Sydney and interstate.

"We're concerned to train them to effectively minister in two ways. The traditional one, more academic and church-programme-related: the up-front speaker type. And then there's the 'emergent' one, with a strong emphasis on small group and one-to-one relationships. It's a non-academic approach — a real missionary on the streets; not taking the kids out of their culture, but changing it," John said.

Romans 1:20. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.

The new insight Velikovsky gives us into the Bible, into astronomy and geology and into human antiquities cannot be ignored by Christians whose convictions are founded in the immutable Word of God. Invitations are extended for membership in forming an association for searching out and spreading knowledge of the earth and its life that is founded on the Bible and fortified by scientific observation.

Please write or telephone, Robert de Louth, 80 Merrigang Street, Bowral, N.S.W. 2576. Telephone (048) 61 1182.

— from page 1

Professor Edwin Judge who heads the project said, "The quick response confirms our belief that students of the New Testament are keen to reap the fruits of papyriological and epigraphical discovery which illuminates the world of the early Christians and many issues discussed by them provided it is presented in a form that can be easily incorporated into the study of the New Testament."

The opinions of overseas and local Biblical Scholars have been canvassed on preliminary drafts and favourable responses have encouraged the committee producing the journal to believe that this journal will go a long way in meeting a very real need of reaping the fruits of papyriological discovery for the benefit of the study of the New Testament," he said.

This year's review has been prepared largely by Mr. Greg Horsley and will be launched in April. The cost will be \$8 or \$14 for hard cover.

Siberian Seven doing it legally

Lidiya Vashchenko left Moscow's Botkin Hospital a short time ago reports Keston College. The hospital confirmed at 12.30 Moscow time that she had just left.

Lidiya's brother Alexander (Sasha) and sister Vera arrived in Moscow yesterday (Wednesday) and they decided together that Lidiya should return with them to their home in Chernogorsk Siberia when she was discharged from the hospital today. Lidiya told a Keston College staff member Wednesday evening that depending on the availability of tickets they hoped to arrive in Chernogorsk tomorrow (Friday). She plans to apply for exit visas for herself and her brothers and sisters.

Keston College comments that the Soviet authorities have always insisted that the seven Pentecostals who took refuge in the US Embassy in Moscow should return home to submit their visa applications. Now that Lidiya Vashchenko is meeting this requirement it remains to be seen whether the Soviet authorities will allow her to leave with the rest of her family from Chernogorsk, thus encouraging her parents and two sisters remaining in the Embassy to leave their refuge to apply themselves.

Casinos condemned

Dr. Keith Rayner, the Archbishop of Adelaide is the latest church leader to condemn the present insistent pressure for the introduction of casinos in those States that do not have them.

He said that those who listened to the present well orchestrated campaign for a casino in South Australia might imagine that a casino would bring such benefits that no reasonable person could oppose it.

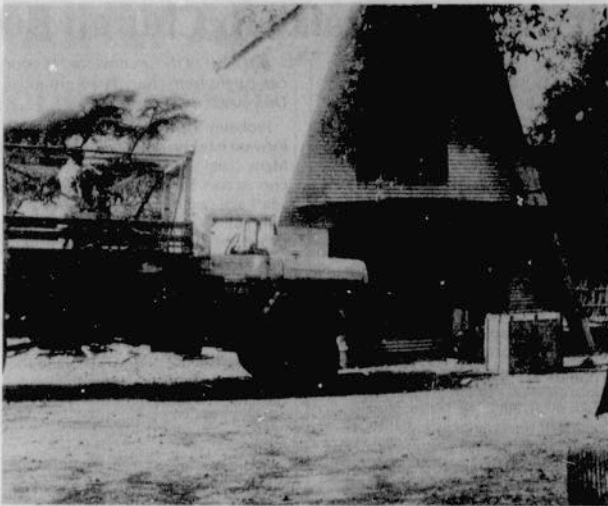
Dr. Rayner said that Anglican moral theologians did not see gambling as necessarily and inherently morally evil in itself. The person who bought a raffle ticket or took part in a Melbourne Cup sweep was not committing a sin.

Yet gambling, he said, could be evil. When it was engaged in to the extent that it expressed and fostered a spirit of covetousness it became evil. It also became evil, he said, when the amount risked placed in jeopardy the livelihood of the individual and those dependent on him.

Dr. Rayner went on to say that certain forms of gambling were more likely to put people at risk than others. He said he believed that the incitements of a casino came into this category. He said there was more than sufficient outlet in the community for those who wanted to gamble.

"For some people gambling becomes addictive. Let us make no mistake, once casinos are established, the next pressure will be for poker machines and again we shall hear of the great benefits which poker machines will bring.

"Large scale gambling is a means by which some become inordinately rich at the cost of the bankruptcy of others, and governments increase revenue without any increase in the production of the State."



Prefab missionaries to Sudan

While John Propst was visiting in the Sudan he saw the need for better housing for missionaries. The 125 degree heat, torrential downpours, wind and dust storms, mosquitoes, flies, termites, scorpions and snakes, made living in inadequate housing a physically debilitating exercise which encouraged a discouraging mental outlook on life.

John's father, Dr. Propst envisaged a new department of the Africa Inland Mission called AIM-TECH, whose purpose was to establish a center from which technical projects could be tackled by professionals. This center was opened near Nairobi and one of its first projects was to design a house that could be prefabricated and hauled to any site and set up. The first two prototypes of this plan were erected at Riwoto, Sudan.

The metal A-frame is constructed so that the wind will follow the tunnels and cool the house without blowing it down. When the thermometer said 130 outside, it was only 105 inside the metal sandwich walls and 10 degrees still lower inside the house. The steel frame is grounded in a concrete slab which is in the floor. The upstairs sleeping area catches more breeze and the David Gladstones, for whom one of the houses was built, said that for the first time at Riwoto they had to pull up a blanket.

The house has louvre windows which open and close and doors which shut and lock. It doesn't look like a castle but it's the highest building for many miles and stands out like a grain silo in the wheat belt.

Roman exclusiveness

A Papal Commission charged with revision of canon law has disturbed Roman Catholic liberal opinion by its draft of a "fundamental law of the church" (*lex ecclesiae fundamentalis*).

The new regulation, it is claimed, is contrary to the spirit of Vatican Council II and if proceeded with would be an up-to-date re-assertion of the Roman Church as the one true church. This is, in fact, the present situation, since Rome has never renounced her claim to universal sovereignty over every human creature, as declared, for instance in the Bull *Unam Sanctam*. More liberal-minded Roman Catholics are concerned at the effect such a declaration would have upon present ecumenical relations. It appears that the canon law draft is a triumph for conservative RC's.

According to *The Times* religious Affairs Correspondent, Clifford Longley, who is a RC, there has been disquiet at Lambeth Palace, the official residence of the Archbishop of Canterbury, at the direction in which things have been going. Elsewhere also the draft code is seen as re-stating the age-old Roman claims rather indicating any change in position. This is in accord with her stance as *semper eadem* (always the same).

Ministers on murder charge

Two Lutheran ministers this week face charges of murder in South Africa.

The Rev. P. M. Phosiwa and the Rev. A. Phaswane have been accused of taking part in an attack on a police station in a town in the tribal homeland of Venda. Grenades and a machine gun were used, resulting in the death of the two policemen and the wounding of another.

The two ministers have been held in Venda since last November.

Informed of the charges to be brought against them, the Rev. Reinhardt Schultz, acting General Secretary of the Lutheran Church, told the press in Johannesburg recently that there would be a problem arranging defence for the ministers because none of the Church's lawyers are registered in Venda.

Ethiopia uses Russian supplied nerve gas

Soviet and Ethiopian troops fighting in Eritrea in the Horn of Africa have used nerve gas against Eritrean civilians, according to a telex report received in Sydney by the Eritrean Relief Committee.

According to the report from the Eritrean Resistance Movement, the nerve gas munitions in mortar shells were used in the north-eastern Sahel area of Tirukruk, near the Eritrean-Sudan border, one week ago. The nerve gas has been supplied to Ethiopia by the Soviet Union.

The stockpiling of nerve gas in the Eritrean city of Asmara has been reported from several sources over the past eighteen months, but this is the first report of its use.

Eritrea, a former Italian colony, was federated with Ethiopia by the United Nations in 1952. When Ethiopia abrogated the UN Resolution and annexed Eritrea as a province in 1962, the Eritrean people took up arms to defend their freedom. The 20 year war has resulted in one third of Eritrea's 3½ million people being displaced, with over 500,000 fleeing to neighbouring countries, especially Sudan.

The nerve gas is one of the new weapons being used in the recently commenced sixth offensive. The Ethiopians, backed up by over 2000 Soviet troops including 4 Soviet generals, and Cuban troops, are also using for the first time, Soviet supplied helicopter gunships, and Libyan supplied Hercules transport planes. South Yemeni pilots are flying Ethiopia's Russian-built MIG fighter planes and manning the artillery.

"This horrendous fire power and the inhuman chemical weapons are being used against the largely peasant Eritrean people whose only ambition is to live peacefully and free in their own country," said Eritrean Relief Committee co-ordinator, Mr. Fessehaie Abraham.

"In the name of humanity, this genocide must be stopped. We have written to the Foreign Minister Street, seeking Australia's intervention in the UN to stop the use of nerve gas, to the Secretary General of the United Nations, and to the World Council of Churches," he said.

Objections to Prayer Book Decisions

The sick and the penitent

In November 1980, the last services produced by the outgoing Liturgical Commission were published: *Services for the Sick, and The Blessing of the Oils and the Reconciliation of a Penitent*. Two members of the commission, the Rev. C. O. Buchanan and myself, expressed our dissent.

As published, the first document contains a) a form of "Holy Communion with the Sick", including a form of private preparation, and a form of "Holy Communion by Extension" (so that lay people may take the bread and wine from their church communion service to sick persons in the parish); b) a form of the "Laying on of Hands and Anointing the Sick"; c) "Prayers for use with the Sick"; and d) "A commendation at the Time of Death". The second document contains a form for the "Blessing of Oils" (for the anointing of the sick, or for use at baptism or confirmation) and a form for the "Reconciliation of a Penitent".

There are a number of grounds on which some may well feel unhappy.

First, some may feel that not all of these services are necessary, and represent part of the lurch of the church in a Roman Catholic direction; away from the scriptural emphasis of the *Book of Common Prayer* and the Articles. There is no scriptural warrant, for instance, for the use of oil at baptism; and the provision of such services may well increase this kind of practice.

Second, some may resent the fact that, in spite of repeated assurances given to the old Church Assembly and to the General Synod that the question of "reservation" would be dealt with when these services were produced, this has not been done. Lawyers have argued that the safeguards of the *Book of Common Prayer* have been nullified by the Series 3 rubric; and, as no further action has been taken, it will be alleged that reservation (the issue that sank the 1927-8 Book) has been legalised, virtually without protest.

Third (and I understand this is the main point behind Colin Buchanan's dissent), some will be unhappy that in the form of "Reconciliation of a Penitent", the priest pronounces: "... and by his authority committed to me, I absolve you from all your sins ..."

It is no answer to say that these words are from the *Book of Common Prayer*, for there they relate to a particular situation in the "Visitation of the Sick". Here the context is quite different; and where the context is changed, so is the full significance of the words.

Lastly, there is a more general point, of which the words quoted above form a particular case. Services, I am old-fashioned enough to believe, are for the worship of Almighty God. We go to them to worship Him, and to become more conscious of His presence and character. But the effect of the (in my opinion) quite disastrous politicking of the revision committees of the General Synod has created an atmosphere where we have forgotten the purpose of worship and have been creating services which are so self-and-man-conscious as to be less than worthy. The process started with the ASB Rite A. Now in these services we tell the sick (in the communion by extension): "The Church of God, of which we are members, has taken this Bread and Wine and given thanks according to the Lord's command. We now share together ..."; and in the anointing of the sick, the priest says: "I lay my hands upon you ..."; "I anoint you with oil ..."

I do not believe the sick need — or wish — to be told what we or the priest are doing; nor will it help them. They will wish to have their attention directed towards God: what He has done, and what He can do.

Hugh Craig is an engineer living in Bedford. He is a diocesan reader and a member of the General Synod of the Church of England.

N.T. Cassette in Ethiopia



The first-ever New Testament in the Wolayta language of Ethiopia has recently been published by the United Bible Societies European Production Fund.

Wolayta is spoken by nearly one million people living mainly in the south west area of Ethiopia. Many Wolayta are already conversant with parts of the New Testament through having heard much of it on audio cassette.

Some of the cassettes contain a dramatisation of biblical stories while others have the words from the New Testament sung in traditional Wolayta style. The cassettes, which are played on hand-cranked machines, have proved to be popular with the Wolayta speakers. They are able to listen to the words and at the same time read from those New

Testament books that have previously been published as Scripture portions.

The Wolayta New Testament translation project began in the early 1970's prior to the revolution that brought the present government to power. The previous government refused to allow books to be printed in a regional language. This regulation provided an opportunity to place some parts of the Wolayta translation on cassette so that the people who used the language could at least hear the New Testament in their own tongue.

There are no restrictions on books in regional languages under the current administration and the Bible Society expects that the New Testament will be widely used in the Wolayta-speaking area.

WHAT A WORLD

Heresies ancient and modern

Lesley Hicks



Old Heresies

The book *The Holy Blood and the Holy Grail* is supposedly about to blast like a bomb in Australia, threatening destruction to the fabric of Christianity. I have read only the extracts that have been published in the newspaper "The Australian" between February 6-13; I doubt if I could even be bothered to read the whole book when it becomes available here, and certainly not to buy it at the recommended price of \$24.95.

But many other people will no doubt want to read it. To many outside the churches, and some within, heresy is so much more exciting than orthodoxy. The headline "Bishop Attacks Bible" is news; "Bishop Upholds Faith" scarcely qualified. The book is not the product of a bishop or other churchman, I'm thankful to say, but of three lay journalists, Henry Lincoln, Michael Baigent and Richard Leigh.

A Mishmash

Their book is dubbed by one theologian, Anglican Bishop James Grant of Melbourne "a mishmash compounded of long-known and now discredited apocryphal legends, gnostic speculations and medieval romances spiced with the more recent theories of a few radical biblical scholars" (quoted in *The Australian*). Latching on to a historical mystery concerning a certain priest in the French Pyrenees village of Rennes-le-Chateau who apparently came into great wealth in the 1890's, the authors launch into speculation that he had discovered secret knowledge contradicting the accepted biographies of Jesus, and was perhaps bribed by the Roman Catholic church to keep its secrets.

Though the authors reveal an abysmal lack of expertise on the New Testament documents they set aside, some people will take it all seriously, being determined to attack the Christian faith at all costs. The ignorant, the credulous and the prejudiced, especially those who have moral or political reasons for rejecting Christ and Christian orthodoxy, will lap it up.

Among the "sensational revelations" is the notion that Jesus married Mary Magdalene (and wait for it!) had a number of children, including perhaps the Jesus Barabaz the crowd demanded in place of Jesus Christ, and that the bloodline descended from him gave rise to the Merovingian monarchy in medieval France! The Knights Templars and a secret society still extant known as the Priory of Zion, are linked with the story.

Committed Christians, those who know and love the risen Christ, may be inclined to laugh at all this, and at the claims that Jesus did not die on the cross after all, but was revived by the vinegar and somehow spirited away. The Koran has a version of this tale, so the world's millions of Moslems, if they have heard of Jesus at all, believe He did not really die but was replaced on the cross by Judas.




On second thoughts, though, I think we should take a book like this seriously enough to make it a subject for prayer, seeking to combat the spiritual evil of it by means of spiritual weapons. "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God ..." (2 Corinthians 10:4,5. NIV).

What of the Shroud?

The mention of the Knights Templars in one of the extracts from *The Holy Blood and the Holy Grail* reminded me of something else I have read. I looked it up — an article about the so-called Holy Shroud of Turin. The Shroud is a remarkable and mysterious object, claimed by some to be the actual burial cloth of the Lord Jesus, and bearing the imprint of His features as if scorched in a burst of supernatural energy at the instant of His resurrection. Believers do not need material evidence of this kind, but if it could be proved genuine it would be a helpful reinforcement to belief.

The shroud was said to have been for centuries in the hands of the Knights Templars, a highly secretive religious order of Crusaders who were eventually suppressed by order of the Pope in 1312 because of immorality, heresy and occult practices. There are hints of the same sort of background in the life of the priest Berenger Sauniere, the "hero" of this book. It is possible that the "shroud" could be a tool for evil, not good, and if at any time a false Christ-figure arose claiming lineal descent from Jesus and using the shroud as some kind of authentication, there would be a scenario for Anti-Christ, and scope for seeking both spiritual and temporal power through satanic deception.

So let's be watchful, prayerful and well-informed.

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T UNDERSTAND EACH OTHER

Dr. Alan Craddock

As I write this column I am acutely aware
of the way in which my effort is impaired
by a tangle of competing roles. My main
role is that of the writer of this column,
but other roles are present and my
attention wavers due to their claims upon
me. For example, as I work I look out of
the window and I note that the lawn is
rather long. This frustrates my values and
aims as a gardener. Thinking of things not
done reminds me of two academic
papers which I wanted to have drafted
and submitted to Journals before the end
of February. They haven't been done and
this is annoying. My academic
professional role has thus intruded into
my column-writing role.

Things can get worse. A knock at my
door signals a proper claim upon my
attention, first by my children and then
by my wife. Again, my role of the
moment is thwarted by other roles, these
being those of father and husband. I just
noticed a note with the list of players in
the cricket team I lead and now I'm
inclined to think of who I should bowl
first on Saturday!

These kinds of difficulties involve more
than mere distraction or failure of
concentration. My problem comes from
having to fulfil many and various roles in
life. Usually one can perform each role in
relative isolation from the others and
order prevails. In the example I have
taken confusion began to emerge
because of the way in which the roles
were becoming entangled and
competitive.

This problem can be helpful and even
amusing at times, but more often than

not there are serious consequences
arising from eventual failure to
adequately perform significant roles. One
very good example has been detailed by
Dorothy Broom in a recent issue of
*Australian Journal of Sex, Marriage and
Family*. She writes of the difficulties
experienced by marital partners who
have separated or become divorced.
They remain parents to their children and
need to be able to co-operate with one
another for the good of their children.

The process of co-operative parenting
is often impaired by the way in which the
parents fail to separate their spousal and
parental roles. When one parent spends
time with their child they might be
tempted to use the child as a means of
"getting back" at the other parent, the ex-
spouse. Here we have competition
between the parental role and the old
spousal role. The unresolved bitterness
and anger directed against the ex-partner
are acting in such a way as to make it
virtually impossible to be a useful and
helpful parent to the child or for co-
operative parenting to be made possible
between both parents.

A person in this situation needs to take
stock of what is happening. What is their
primary role in the situation? Helpful
caring parent or bitter and vindictive ex-
spouse? When we fail to ask these
questions what happens is a product of
confused and competitive roles.

There are many examples of this kind
of difficulty. Christians are not free of it,
indeed they appear to often experience a
special variety of this problem. We can all

too easily find ourselves thinking of our
life roles in a way which separates them
too simplistically in an exaggerated
fashion. Our "Christian roles" can be
separated from our "ordinary roles". This
is not helpful since being a Christian
should influence every aspect of our
existence.

An illustration should clarify this point.
A Christian man was very heavily
committed to his faith and his local
church. He was very conscious of the
need to act in a way which honoured
God in his relationships with church
members. He was a conscientious and
caring Sunday School teacher and was
extremely popular among his pupils. His
public image appeared flawless.

However, his behaviour at home fell
short of this and his activity at work
virtually bore no resemblance to his
"church public" role at all. This man had
carved his life into at least three sets of
distinct roles: Church activities; Husband
and father activities; Employer activities.
In the first of these three roles he worked
hard on expressing Christian values. His
home activity involved less effort. He
relaxed his effort to fulfil his Christian
values and appeared extremely
hypocritical to his wife and children. At
work he shifted his frame of reference
even further and was dominated by a
drive to succeed and to make money in
a most ruthless fashion.

The consequences of tangled roles
emerged most clearly at home in his
relationship with his wife and children.
He was a curious blend of "Christian
idealist" and "ruthless materialist". He

didn't know which to be. His wife and
children were treated like employees.
Needless to say, they resented his
dramatic change of character evident in
his activities at Church.

What is the solution to this kind of
difficulty?

First, we need to recognise that our
Christian commitment should influence
all of our life activity. Each role we we
perform should be performed in such a
way that God is glorified.

Second, we need to recognise the
wholeness of our being. It is only of
marginal benefit to recognise our various
roles. All of our roles sum to make up the
person we are. We should strive for
consistency and harmony in the
performance of these roles. Some
varieties of role conflict are inevitable,
but if recognised early and brought into
a proper total perspective, they can be
handled constructively.

Third, we need to be sensitive to those
occasions when the conflict of roles
seriously violates my first two points. That
is, when role conflict is between Christian
and non-Christian values or is in
contradiction with how we really want to
be. On such occasions we need to
disentangle these roles and put aside the
role which is destructive and unhelpful.
In the example cited earlier the conflict
between the "helpful parent" and
"vindictive ex-spouse" roles would be
resolved first by recognising that these
two things are occurring and then by
eliminating the vindictiveness for the sake
of all concerned.

BOOK REVIEWS

The Book of Life 24 Vols.

V. Gilbert Beers, Zondervan, 1980

Zondervan have published in twenty-two
volumes one of the best children's
commentaries on the Bible that has
appeared on the market.

It ranks in quality production,
illustrations and photographs with any
child's encyclopedia, and for the child
who is used to using books such as this
for research, this Series readily enables
him to do the same for the Bible.

These volumes, however, are not
simply for children. They can be readily
used for family devotions. For any Sunday
School teacher they would be an
extremely valuable guide in the
preparations of lessons.

The books deal with specific periods of
the Bible from Genesis through to Paul,
and different colours are used for the
different epochs of the Bible.

Volume 1 deals with the Patriarchs and
their Times. It deals with Genesis 1-24,
and the following volumes deal with A

Chosen People, Exodus from Bondage,
God's Tabernacle, God's Laws,
Wilderness Wanderings, The Promised
Land, The Judges, The Nation Unites, The
Warrior King, Israel's Golden Age, The
Nation Divides, Prophecies and Miracles,
The Exile, Return to the Land, God's
Promises, The Saviour, The Good
Shepherd, The Son of God, The Lord of
Life, The Early Church, and the Journeys
for Jesus.

A helpful guide Book and a large sized
New International Bible is thrown in for
good measure. The print in the latter is
suitable for a child with good spacing and
print size.

There are a number of excellent
features about this series. Firstly, the
coloured photographs cement the world
of the Bible into the world of reality for a
child. In yester year when the reviewer
was growing up we had our Bible comic
books, which shared with other comics
the world of make believe or at least a

A program to help you
know and understand
the Bible better



7 YEARS IN THE MAKING

A 23-volume encyclopedia of the Bible
Bible optional extra
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• most are exclusive to THE BOOK OF
LIFE

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• nearly 200 maps positioned
throughout the text

• 50 original charts and diagrams

• almost 500 exciting reading units
the Bible for daily living sections

• guide you in applying the Bible to
everyday life.

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STAND 71

world that no longer existed. The use of
photographs either of the world taken
from outer space for the Genesis volume
or the river Tigris for Genesis 2 or the
green fields and vineyards near Mamre
have an excellent impact for the Bible
world is no less real than the world seen
in an ordinary encyclopedia.

Secondly, there are excellent drawings
in colour or black and white which are
used to illustrate the people and events in
the Bible. The artwork is first class.

Thirdly, the narrative is carefully
produced. It indicates the passage of the
Bible being referred to, it provides helpful
discussion as well as actual information,
and it has an important section on the
Bible for daily living and application. This
section is done well.

As stated above it provides an excellent
aid for family Bible reading and
discussion. It is in this area that we are
poorly serviced at the present time. There
are plenty of personal aids to Bible study,
but in the area where the Bible gives
specific instruction to parents on the
teaching of their children there is little of
real help. From small children onwards
these volumes could be easily used, and
by the age of ten a child could readily use
them by itself.

It is difficult to recall a similar
presentation that could go such a long
way in meeting a crying need for the
instruction of children in the family as
these excellently produced volumes.
Zondervan should be congratulated for
producing this series.

From page 3

What of the problem of the
identification of the gospel with the
Western way of life?

There is some. But missionaries don't
go as representatives of the West, but of
the Kingdom of God, and we are able,
with effort, to take off our cultural
blinders. But the missionary movement is
no longer just western. There are now
over 500 third world missionary groups,
from Korea, Africa, South America and
others.

There is a danger that western
Christians are making, that because we
have made mistakes in the past of
identifying the gospel with our culture,
and guilty because of problems in our
own land, that therefore we will pull back
from missionary responsibility. We still
have that missionary imperative. We
should make fresh and better
commitment to mission.

Shepherd dismissed from Westminster

In its meetings on November 20 and 21,
1981, the Board of Trustees of
Westminster Theological Seminary
dismissed Associate Professor Systematic
Theology Norman Shepherd from his
position, effective January 1, 1982.

Shepherd joined the Westminster
faculty in 1963. In 1975 some of his
distinctive views related to the covenant
became evident. Both the Faculty and
Board had previously found that
Shepherd's position does not contradict
the system of doctrine taught in Holy
Scripture and summarised in the
Westminster Standards.

Nevertheless, the Board now judged
that, "partly through its own
indiscretions, partly through the
indiscretions and at times one-sided
allegations of others, partly because of
deep inherent problems in the structure
and the particular formulations of Mr.
Shepherd's views, partly because of Mr.
Shepherd's manner of criticising
opponents as non-Reformed rather than
primarily incorporating their concepts
more thoroughly into his own position in
response, too many people in the
Seminary community and constituency
and the larger Christian public have come
to judge that Mr. Shepherd's teaching
appears to them to contradict or
contravene, either directly or impliedly,
some elements in that system of doctrine
taught by the Standards. The Board
judges that the controversy over Mr.
Shepherd has reached such dimensions
and such tangled complexity that it
appears unresolvable."

The Board pledged itself "to try to make
clear to the larger Reformed community
the true grounds for its present action, in
order that Mr. Shepherd's name may not
be unjustly damaged beyond what has
already happened."

The impression given is that Norman
Shepherd has become the scapegoat, or
at least the victim, of a regrettable course
of events.



50 years of church radio

The Council of Churches in N.S.W., together with Radio Station 2CH, celebrated the 50th Anniversary of their joint venture at a special Service of Thanksgiving in St. Andrew's Cathedral on Sunday, February 14. Two hours earlier, the people had already started to arrive and by 3.00 o'clock the Cathedral had a capacity crowd of over 1,500.

The Service was led by the Dean of Sydney, the Very Rev. Lance R. Shilton with the address given by the Rev. Bernard G. Judd, Secretary of the Broadcasting Committee of the N.S.W. Council of Churches.

Mr. Judd told of the need to work together if success was to be continued. Already 2CH is a top rating station, but this can only continue while the station management and workers joined forces with the Church side of the partnership.

Photo: Ramon Williams

Never too late to love

Dr. Jim Sinclair, and his wife Gwen, are not strangers to the problems associated with refugee work. Since 1968 they have assisted in such programmes in Vietnam, Cambodia and Malaysia. They have already worked with the Malaysian Red Crescent and World Vision.

Now they will head up the work of the International Christian Aid in Uganda, helping to relieve some of the problems of the 30,000 refugees in their area.

The I.C.A. work will be centred in a building, formerly used as a prison, during the regime of President Idi Amin. It used to mean the end of life and hope, for so many. Now it is the beginning of a new way of life!

Dr. Jim Sinclair will be in charge of a team of 13 foreign workers, as well as numerous Ugandan assistants. Basic medical work will also be his responsibility.

At a time when others his age are planning for retirement, Dr. Sinclair is looking forward to a new way of life, with many difficulties, so as to help others. He is aged 62.

Mrs. Sinclair will assist on the administration side of the work. The I.C.A. has a sponsorship programme to feed, educate and provide medical care



for children, in the refugee camps themselves. All for \$20 a month, for Australian sponsors.

Not all the children are orphans. However, both children and adults are facing a difficult time, between now and when their crops are ready for harvest. For many, there is nothing to live on, until they have grown their own food supplies!

Ramon Williams



New move to enter prisons, succeeds

While most people are eager to come out of prison, a group of Christian workers are trying their best to enter the same establishments.

At a Fellowship Dinner Meeting, of the PRISON FELLOWSHIP'S N.S.W. COUNCIL, Tuesday, February 22, the newly appointed National Executive Director, John Craik, told of the difficulties, and the slow but steady moves forward.

Mrs. Rosemary Drevett has been appointed the first full-time secretary and will work at the National Headquarters, soon to be established at Chatswood in Sydney.

Already three prisons have been visited and seminars conducted. The Goulburn Training and Detention Centre meetings also had inmates from other prisons, specially transported there for the occasion. 19 prisoners and 20 volunteers including five prison chaplains, attended the seminar led by Mr. George Saltau from Prison Fellowship International.

Bathurst Prison also participated in the seminar ministry, where 14 prisoners, 9 volunteers and Christian prison officers were involved.

In February, the first series of seminar meetings were conducted in Brisbane's Bogga Road Prison by Mr. Fred McNinn of the N.S.W. Council.

John Craik commented, "This past year

has been our year of infancy. We have been trying to understand the pulse and culture of life in prison. We see some exciting things happening as we move forward into 1982."

The guest speaker was the Hon. Sir John Nimmo, Kt, CBE, O St J, QC, retired Judge of the Federal Court of Australia. He is Victorian chairman of the Fellowship and a member of the National Board.

"I believe this one of the finest movements we can witness taking place today.

"This movement is going to grow in Australia and have far reaching effects on those in prisons," said Sir John. Volunteers are needed in the work, as well as prayer and financial supporters. However the ministry itself and the whole purpose of the work was summed up in Sir John Nimmo's closing remarks, "No matter what man has done — he needs Christ!"

Ramon Williams

Lord Coggan to visit Australia

Former Archbishop of Canterbury Lord Coggan is to visit Australia in November 1982. Lord Coggan, accompanied by Lady Coggan will deliver the Australian Bible Society's annual Olivier Beguin lecture and undertake a ten-day ministry to city workers and commercial leaders based at St. James Old Cathedral, Melbourne.

This will be Lord Coggan's third major tour since retirement.

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How to elect a bishop: 1882

The following advice was given in Church Record in 1882 before the election of a Bishop of Sydney.

What do we intend to do with the Determination of the last General Synod? This question is now, alas, calling for a very practical answer.

The General Synod has recommended to us, in the opinion of most people, two methods of choosing our Bishop. Our Synod may either by the votes of its two orders choose three names, and pass them on to the Provincial Bishops, who select two of them, and in their turn pass on the two for final choice to all the Bishops of Australia; or it may appoint a Committee with full power to confer with the Provincial and with all the Bishops, and in conjunction with them to elect whom they like.

The disadvantages of the first plan are obvious. All the bad blood that has been formed by party sores will be roused, and we shall have a repetition of the unseemly contest that we have seen elsewhere, as each side strains its utmost to get its own representatives chosen.

The second plan is at first sight less objectionable, but it also has grave difficulties. The choice must be made "by concurrent majorities." What does this mean? Presumably that a majority of our Committee, a majority of the Provincial Bishops, and a majority of all the Bishops must agree. But this presents a serious difficulty. The requirements of the Bishops are not the same as those of the Diocese.

The qualities we should lay most stress on are piety — and the right kind of piety, that of a sympathetic evangelical — energy, zeal, judgment, love. The qualities the Bishops would lay most stress on are judgment and caution. Church views would matter very little to them, while to our Diocese, we repeat, they would be of the utmost importance.

Thus there is the danger — and a very real one — that our Committee and the Bishops may disagree; one will be obliged to yield, and it is quite clear which will be most inclined to yield first. The absence of a Primate for a few months, or even years, would be felt very little by the Bishops, but to us it would be ruinous, and for the sake of our Diocese, the Committee would be tempted to yield to the wishes of the Bishops. But surely, some one says, the Bishops will not be unreasonable. Who knows that? They are but men of like passions with ourselves, and might with the best of motives do us an irreparable injury. Besides, we must think of the principle.

We might all trust the present Bishops, but their successors may be a different kind of men, and, which is more important, may stand in a different

relation to our own Diocese. It must not be forgotten that our proceedings now will form a weighty precedent for hereafter. No, we dare not, and cannot leave the absolute choice of our Diocesan to the tender mercies of a body of such different interests as that composed of Bishops and our own Committee.

What then is to be done? By the first way we breed party strife, by the second we run a risk of getting a Bishop other than we want. Is the whole thing to be given up, and are we to fall back on our own Ordinance, and the Primacy perhaps go to the senior Bishop?

By no means. The Primacy belongs to the Diocese, and we who live now are only its trustees, and cannot part with it, save under the pressure of absolute necessity.

There is a third way. The Determination runs — "the Synod of the Diocese shall nominate, in such manner as may to it seem expedient, three duly qualified persons;" etc. This amendment of the Dean of Melbourne's saves us. For by it we can be certain of not getting as our Bishop any other person than one of three whom we have ourselves, and only ourselves, chosen, and at the same time we can avoid breeding party strife. For we are not compelled to elect the three in full Synod. We can nominate them in such a manner as may to the Synod seem expedient. That is to say, the Synod can appoint a Committee to act for it in the nomination of these three. If such a Committee is appointed, it will be able to choose only three, and the Bishops must elect one of these three. It represents the Synod, and has only the powers given to it by the Synod. The Bishops cannot say to it, "we will have none of these three, choose another instead."

Of course the choice by the Synod of those to serve on the Committee will be important. As a rule, we should appoint them every Synod to act if they should be required. Now, we must do the best we can. Probably the fairest way for us to do now would be to give the power to some Committee already formed, say the Standing Committee of the Synod, or the Panel of Triers.

But how the Committee is elected, matters comparatively little, so long as it is elected with this power only — to nominate the three persons of whom one must certainly become our Bishop.

Election 1882 style

Like the first option, the Sydney diocese elects an Archbishop by the

continued page 3

WCC "incompetent and too left-wing"

One of the world's leading theologians has accused the World Council of Churches of extreme left-wing political bias and incompetence and claimed that some of its officials are Marxists.

In a book recently published in Germany Professor Helmut Thielicke, Dean of the Faculty of Theology at Hamburg University, says the council "threatens to become increasingly a political club instead of a representative of the church" as a result of its unilateral support for left-wing terrorist groups through its Programme to Combat Racism.

"It is more influenced by contemporary secular sources than by traditional social teachings of Christianity," he says. "Its

executive is staffed with decidedly left orientated members, and some officials have publicly embraced Marxist socialism, Mao's rediscovery of original Christianity and similar ideologies."

Prof. Thielicke, who is widely recognised as an outstanding contemporary theologian, accuses the WCC of bad theology and bad politics.

"By making certain political decisions 'as church', the Council elevates to excesses that which has its roots in all-too-human judgements," he says. This has led some WCC officials to put Cuban socialism and the Black Power movement on a par with Christianity.

continued page 5

Two Crusaders Meet



Cliff Richard and Fred Nile met at a press conference held on Cliff's arrival in Sydney for his current tour and discussed their common interest — the Festival of Light.

Asked at the press conference if he included gospel songs in his programme, he explained that many of his songs include a gospel content, which is not quickly recognised. "One review writer commented on one such song, but missed the fact that four others were also songs about the Christian life and message," he said.

Without the prayer backing of four of his friends in particular, and his commitment to his Lord, he feels he would be no different to any other entertainer. However, he is different in that he has a message to convey, through his life and his music.

Does his music really communicate? He believes it does.

He is here for a concert tour, which includes a wide variety of songs — including gospel numbers.

Ramon Williams

Bishop told to leave S. Africa

The Anglican Bishop of Kimberley and Kuruman, the Right Rev. Graham Chadwick, last week learned that he has been refused permission to reside permanently in the Republic of South Africa.

The Secretary of the Interior, who refuses to offer an official explanation for the decision, has informed the Bishop that he and his wife Suzanne must leave the country by the end of March when his present "temporary" work-permit expires.

Bishop Chadwick was elected in August, 1976, and enthroned in St. Cyprian's Cathedral, Kimberley, four months later. He has been in the Republic since then on a temporary residence permit.

Government regulations required him to apply for permanent residence after four years, and he made this application in December, 1980. One of the consequences, however, of having permanent residence refused is that no further application for a temporary work-permit may be made.

In a statement on the events the Archbishop of Cape Town, the Most Rev. Philip Russell, made it clear that the Church viewed "very seriously" what it

saw as "this interference in the ordering of its life by the State."

"It finds such action irreconcilable with the claim that this is a Christian country. The situation is exacerbated by the refusal of the State to give reasons for refusing the work-permit or permanent residence to a Christian bishop."

The Archbishop suggests that the refusal may be attributed to Bishop Chadwick having urged the release of two of his clergy who were detained without trial early last year and adds: "If this surmise is correct, it must be seen as the State taking action against a Christian bishop as he tries to carry out his duty as pastor of his clergy; and of attempting to muzzle him when he believes that he is directed by the Holy Spirit to speak in his name."

Meanwhile the President of the "homeland" of Bophutatswana, Dr. Lucas Mangope, has offered Bishop Chadwick the opportunity to continue his work in the diocese of Kimberley and Kuruman though no longer resident in Kimberley itself. With effect from the end of March the Bishop will take up residence at St. Michael's Mission at Batharos, near Kuruman.

Church Times