

"THE DAWN HAS BROKEN"

Mrs. Dorothy Hulme-Moir, Author of "The Dawn Has Broken", together with the Federal Secretary of the Church Missionary Society, Canon Alan Cole, at the book launching.

This book is the story of her son's life, Dr. Ian Hulme-Moir, who died after catching a fatal illness from one of his patients, during his time in Africa, with the Church Missionary Society.

The launching took place at the C.M.S. bookshop in Sydney, where the meeting packed the accommodation available.

Photo: Ramon Williams

MAINLY ABOUT PEOPLE**DIOCESE OF ADELAIDE**

Rev. M. R. Varnish is resigning from the parish of Warradale and Darlington on 13th March, 1983 to take up appointment in the Parish of Leeton, Diocese of Riverina.

Rev. P. G. Carter, St. Augustine's, Renmark will become Rector, St. Philip's, Broadview as well as Minister-in-Charge, St. Francis of Assisi, Northfield on 4th March, 1983.

Rev. J. A. V. Hannaford will resign as Priest-in-Charge, St. Swinburn's, Morphettville 30th January, 1983.

Rev. J. G. Baillie has been issued with Permission to Officiate following his resignation as Hon. Assistant Curate, St. Chad's, Fullarton.

Rev. R. F. Pearson has resigned as Chaplain to the Flinders Medical Centre and has been issued with Permission to Officiate.

DIOCESE OF GIPPSLAND

Rev. P. Rickards has returned to Gippsland as Rector of Heyfield.

Five Deacons were ordained to the priesthood at St. Paul's Cathedral, Sale on the 21st December, 1982. They are Rev. J. Connelly, Rev. G. Cooper, Rev. R. Luff, Rev. R. Tressilian and Rev. G. Vines.

DIOCESE OF PERTH

Rev. Canon R. Edwards resigned as Editor of Anglican Messenger from December 31. He will continue as Chaplain of Perth College.

Rev. M. Elvidge was commissioned as Rector of Girrawheen on 25th November, 1982.

Rev. J. Forsyth was commissioned as Rector of Midland on 3rd December, 1982.

Rev. A. Gibbons was commissioned as Rector of Yokine on 20th December, 1982.

Rev. D. Murray has been appointed Rector of South Perth and will be commissioned on 14th February, 1983.

Rev. S. Russell was commissioned as Rector of Mukinbudin/Mt. Marshall on 27th November, 1982.

Ven. Archdeacon J. Wardman took up his appointment as Diocesan Registrar on 4th December, 1982.

DIOCESE OF WILLOCHRA

The following have been made Deacons: Peter Achurch at Para Hills on 12th December, 1982 and John Thompson at Cummins on 16th December, 1982.

DIOCESE OF RIVERINA

Rev. Canon B. J. Thomas has retired as Rector of Leeton.

Barry Paterson was made Deacon on December 19th at Griffith.

DIOCESE OF SYDNEY

Rev. R. Sewell, Curate All Saints', Nowra became Curate-in-Charge, Christ Church, Kenthurst on 9th January, 1983.

Rev. P. R. Sinden became Curate-in-Charge new Provisional Parish of Kingsford on 1st January, 1983.

Rev. N. A. Bissett, Rector Homebush West and West Strathfield died on 28th November, 1982.

Rev. P. L. Taylor, Chaplain Macquarie University has accepted the position of Rector of Holy Trinity, Mowbray.

Rev. C. J. Letts died on 7th December, 1982.

Rev. R. C. Forsyth, Diocese of Adelaide, has accepted the appointment of Rector, St. Barnabas' Broadway.

Rev. D. West, Diocese of Canberra and Goulburn has accepted the position of Rector, St. Andrew's, Sans Souci.

Rev. A. J. A. Fraser died on 13th December, 1982.

Rev. Canon K. L. Loane will retire as Rector of St. John's, Parramatta on 16th April, 1983.

Rev. M. C. Lee, Acting Rector of St. Augustine's Neutral Bay, has accepted the position of Rector, St. Augustine's.

Rev. R. K. Harvey, Rector of St. Stephen's Lugarno with Illawong, has accepted the position of Rector, St. Augustine's, Bulli.

Rev. R. C. Colacino, Curate/West Pennant Hills has accepted the position of Curate-in-Charge St. Chad's, Putney.

DIOCESE OF ROCKHAMPTON

Rev. F. Culver is to become resident priest/chaplain at Woorabinda Aboriginal Reserve.

BCA Chairman in N.W. Australia

Commenting on his recent visit to the Bush Church Aid Society Centres in the North West of Australia, the Dean of Sydney, Lance Shilton, and Chairman of the Bush Church Aid Society said,

"A great team of dedicated people are serving the cause of the Gospel in North West Australia. More Clergy are needed. Churches and rectories need to be built to match the opportunities opening up with the establishment of new centres related to the development of the vast resources of iron, salt, oil, gas and beef.

You could think you were in a different country in the North West. I take my hat off to those who stay for long periods. Because of the intense heat and high humidity, some say 'visit the North West and die', others say, 'stay in the North West and live'.

My visit included Paraburdoo, Tom Price, Karratha, Dampier, Port Hedland, South Hedland, Wickham, Broome, Derby, Kunnanurra and Darwin.

Part of the time I was in the company of the recently elected Bishop of the North West, the Rt. Rev. Gerald Muston, who enthusiastically views his Diocese as one of the most exciting in the Anglican Communion.

Modern new mining towns grace the tough sunburnt countryside with air-conditioned facilities, refrigeration, fast plane travel and immediate communications which more than make up for the flies, the cockroaches, the snakes, red-back spiders and the crocodiles.

The rapid change of personnel in the North West highlights the challenge to the Australian Church to provide an effective Christian witness. The strategic importance of the 63 year old Bush Church Aid Society in taking new initiatives in remote areas is obvious and needs the support of the whole church.

People are constantly coming and going in the North West. This makes it difficult to establish the local loyalty for the building and maintaining of church buildings. But this difficulty also presents a unique opportunity for outreach. Those brought to a point of Christian commitment could on their return spread the message throughout the country. It is an opportunity similar to that of a city Cathedral like St. Andrew's, Sydney, where thousands of people from all over the world are constantly coming and going.

In the Diocese of the North West, 11 of the 18 Clergy receive financial assistance from B.C.A. as well as the Diocesan Registrar. The 18,000 members of the Society back up with prayer those working with their financial support in almost every State of the Commonwealth. The Field Staff include clergy, nurses, hostel personnel and the librarian at Nungalinga College in Darwin where Aboriginal Christian leaders are trained for service to their own people.

BISHOP COMMENTS

Writing in his column in the Messenger, the Anglican Newspaper of the Province of W.A. the Bishop of N.W. Australia, the Rt. Reverend Gerald Muston said:

This Diocese at present receives a great deal of help from outside sources, notably the Bush Church Aid Society and the National Home Mission Fund. What action would we take if we knew we had to begin living on our resources alone?

It might seem a theoretical question. The agencies which generously support us year after year have not said they are going to stop doing that.

But it is not just a theoretical question. In our present economic climate we cannot go assuming that support from outside will continue to increase annually. Even more important, can we expect God to continue to bless our work if we remain dependent on others, not using our own God given resources? I am not talking here about the need for fund-

raising. It is something much more basic than that.

The Bishop shared some ideas including attendance at a conference next June which:

It will look at New Testament foundations for building an indigenous church; it will share experiences on alternate possibilities; it will be aware of the economic, cultural and political context of our work; it will work at regional practical planning and strategy development, and all of it in a context of worship.

The recent Diocesan Synod set up a small Ministry Commission which could lead to some "quite radical decisions" in the years ahead.

Preparation for Ministry

The ACR in its comments on Sydney's Anglican Synod applauded the statement by the Archbishop that he was about to set up a Commission to advise him on matters relating to preparation for the ordained ministry.

The Chairman of that Commission, the Bishop of Wollongong the Right Rev. R. H. Goodhew, has called for written submissions from anyone interested in this vital matter. The submissions should reach him at Anglican Church Centre, 49 Market Street, Wollongong 2500 by 8th April, 1983.

Headmaster — the King's School, Parramatta

In December last year, the President of the King's School Council announced the appointment of a new headmaster to succeed the Reverend Canon S. W. Kurre who retired on 31st December, 1982.

The new headmaster, Dr. A. R. Acheson, will arrive in Sydney from London on the morning of Friday, 14th January, 1983. He will be accompanied by his wife, one of his two daughters and his son. His elder daughter will remain in the UK to complete her secondary schooling.

Dr. Acheson is a graduate of the Queens University of Belfast, with an Honours Degree in Modern History and a Doctorate from the Faculty of Theology. He has now relinquished his position as headmaster of Portora Royal School, Enniskillen, Ireland to take up the new appointment.

The first day of the new school term is Thursday, 3rd February and Dr. and Mrs. Acheson will have an opportunity to meet parents, old boys and other members of the school community on the occasion of the school's annual Commemoration Day, Saturday, 5th February.

Church introduces "Tin Bins" to help needy families

In a move prompted by the growing needs in our society, the Anglican Home Mission Society have introduced the new concept of "Tin Bins".

These are metal frames holding an onion bag, in which tins of food can be placed. The idea is that "tin bins" will be set up in parish churches, so that parishioners can respond with donations of food for needy families.

When full, the onion bag can be removed from the frame and put into an HMS Op bin, one of which is located in or near most parish churches.

The food will then be distributed by Care Force, the HMS welfare arm.

The Australian**CHURCH RECORD**

1770

FEBRUARY 7, 1983

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

Primate scouted

The Primate, the Most Reverend Sir John Grindrod, Archbishop of Brisbane, recently visited the 13th Australian Scout Jamboree at Ipswich. He conducted a Communion Service, received a guided tour of the site and then spent time with boys from one of the Church sponsored troops — from St. John's, Penshurst in Sydney. He is seen here with some of the boys from the Penshurst troop who hosted him at a typical evening meal and presented him with one of their scarves.

1983 — A year of struggle for minority group justice

"1983 could be a year of severely heightened racial tension in Australia." This is the view which Mr. Al Grassby, former Commissioner for Community Relations, expressed to a recent meeting of the Churches Commission on Community Relations in Sydney. Mr. Grassby is a member of the Commission set up by the Australian Council of Churches in 1982, based in Canberra.

He stressed the link between racial tensions and economic decline. There was ample evidence from overseas countries that, as competition for jobs increased, community attitudes hardened towards people of different skin colour, language or culture. Already there were indications that Australia would be no different, if economic conditions and unemployment continued to deteriorate. Racial tensions were now becoming a new and divisive factor in both inner-urban and country areas.

The Commission meeting received reports of such tensions erupting into violence in suburban streets in Redfern as well as in Moree and other towns with a marked Aboriginal presence. In such areas drought was now compounding the chronic high unemployment. A number of people, mainly Aboriginals, had died in recent clashes between white and black hotel patrons in widely scattered regions of Australia. The lid was reported as ready to blow in many inland towns where a virtual standoff existed between the races. A feature was the almost total lack of jobs available for Aboriginal youths, many of whom were now receiving schooling on a par with white youths. Employers on the whole, showed a marked reluctance to engage Aboriginal labour and those who did were often ostracised.

Racial tensions were now also becoming manifest, for the first time since the mass migration in the post-war years, on the factory floor. There were calls by some unions for an end to migration if present economic circumstances continue. Given the intensely multicultural character of Australia's industrial workforce — more cosmopolitan by far than in any European

country or in the U.S.A. — the prospect of anti-migrant sentiment and division developing on the factory floor could pose a worse threat to the fabric of our society than external aggression.

Commenting on the current situation in Community Relations, the Executive Secretary of the Churches Commission, Mr. Jim Houston, said in Canberra that the leadership in Australian churches had given a clear-cut example in opposing racial injustice and calling for greater social harmony. Yet in 1983, our society was becoming so polarised that several leading Church bodies had felt obliged to speak out about the "two nations" emerging in Australia — one with a stranglehold on national resources of wealth, power and affluence and the other trapped in a vicious circle of poverty, unemployment and hopelessness. To exhort such people to tighten their belts, demand less, and work harder was both cynical and cruel.

Any elementary notion of justice required that such appeals should be directed to the quarters where power was concentrated, not to the powerless.

Financial problems for Vietnamese

The recent Vietnamese Evangelical Church in Australia newsletter reports that the church in Sydney is in bad shape financially. "The combined effects of members losing jobs and the need to bear all cost of a magazine 'Cam Thong' (which is produced to be given to Vietnamese readers in numerous countries) has placed severe strain on the church's finance," they report. They expect their general fund to be in the red by this month and they say that their church is helpless to give welfare relief to those families that are without jobs.

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John Stott gives major paper on the ministry

Ministry is first and foremost mission. And evangelism takes precedence over pastoral care.

This was the New Testament pattern, asserted the Rev. John Stott in a main paper on Ministry in the New Testament at the Anglican Evangelical Assembly in England recently.

The contemporary way of thinking was to assume that the norm of Christian ministry was the pastoral oversight of the Church. This was not a New Testament perspective.

The ministry of Jesus himself was first and foremost in the world; it was evangelistic. He called himself the Good Shepherd. But the Good Shepherd came to seek and to save lost sheep and to give his life for them.

Servants and witnesses

The chief arena for the Christian ministry was the world. And the chief ministers were not the clergy, whose labours were mostly confined to the Church, but the laity, who lived and worked in the world.

The ministry of the people of God was primarily not to become pseudo-clergy or supplementary clergy, lay readers, elders, wardens or fellowship groups leaders in the church — important, indeed indispensable, as that was in its place.

The primary ministry was to be servants and witnesses of Jesus in the world, penetrating secular society, bearing the good news, seeking the lost sheep, maintaining the standards of Jesus in a hostile environment and exhibiting the Kingdom of Christ.

Dr. Stott went on: "We must therefore recognise a ministry of the laity as existing in its own right and even having primacy.

"To engage in Christian ministry lay people don't have to be ordained. They don't even have to be officially recognised and authorised by the Church. They simply have to be themselves, as Christian men and women in the community in which they live and in their profession or work.

"Some Christians whose ministry is in the world will be ordained as evangelists or missionaries and thus be commissioned and supported by the Church. But the main ministry in New Testament terms will be exercised by those millions of disciples of Jesus who, without any formal authorisation, are serving him and their neighbours in the world."

Going on to speak of ministry in the Church, John Stott said that once the lost sheep were found they needed to be nurtured. That was the role of pastors and pastoral assistants in the Church.

Pastoral

By this ministry, the teaching of the Word of God, the people of God were cared for and led into maturity.

Just as Jesus preached to multitudes, and counselled individuals, and trained the 12, so clergy should preach and counsel and train. But all three were pastoral.

The same applied to other tasks. "Our visitation is not primarily social, it's pastoral. Our counselling is not primarily psychological, it's biblical. Our administration of the sacraments is an aspect of our ministry of the Word.

"At weddings and funerals we are emphatically not functionaries employed to marry and bury people, we are pastors, who are giving Christian teaching about marriage and death.

"Intercession is an important part of our ministry. We are part of our ministry. We are praying for the congregation as pastors, concerned that they will listen to the Word of God and do it.

"In all our teaching it is the maturity of the people of God and the ministry of God that are our chief concerns as pastors."

But if everything pastors did was pastoral, was there anything that clerical pastors did that lay pastors might not do?



"I hope we shall have the courage to say 'no, nothing,' at least in theological terms. There is no preserve of the clergy theologically that is barricaded against the laity."

He added that it was wise to restrict the ministry of the Word and sacraments to those who had been selected because their gifts and calling had been perceived and who had been trained and authorised to do it.

"But that is a matter of church order. As a matter of theological principle there is no function of pastorate which the New Testament regards as a prerogative of a priestly caste and prohibited to the rest."

Australian churchmen to visit Southern Africa

The leading Australian churchmen, Archbishop Sir Marcus Loane, and Dr. Paul White, will visit Southern Africa on broadly similar itineraries in April and May, 1983. Sir Marcus Loane, who retired as Anglican Primate and Archbishop of Sydney early in 1982, has been invited by the Church of the Province of South Africa and African Enterprise, and Dr. White, widely known as "the Jungle Doctor" has been invited by African Enterprise, of whose Australian Board he is Chairman.

Archbishop Loane will arrive in South Africa on April 5 and will have engagements there until May 7. Centers he will visit include Pretoria, Cape Town (where he will attend a Synod of Bishops), Port Elizabeth (where he will meet Anglican clergy and a black community), Grahamstown, East London, Umtata (in Transkei), Durban, Pietermaritzburg and Johannesburg-Soweto. On May 7, Archbishop Loane will leave for Zimbabwe and be with African Enterprise's team in that country from May 8 to 17. Later, he will spend several days ministering in the Seychelles.

Dr. White will also arrive in South Africa on April 5 and will share some engagements in that country with Archbishop Loane.

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EDITORIAL

The editorial you write when you're not writing an editorial

Everyone's on holidays. Everything is due at the printers today. And there is no editorial. Help!

The sun streaming down, the birds singing in the trees and the surf crashing on the shore invitingly don't make the ideal setting for a hard hitting Church Record editorial. But there's a space to fill. What can be said?

We could comment on alcohol and the road toll in N.S.W. People are drinking less before they drive and the results have been spectacular. Or we could comment on the subtle way, through the Instant Lottery, the pressure to gamble has been increased yet again. But tragedy and misery seem far away.

We could comment on the world scene. Interest rates have fallen slightly, albeit temporarily it seems, and there is some hope for young home owners. But Australia, like the rest of the world, still seems to have no answer to the economic problems that appear to be getting worse. And the world's trouble spots remain trouble spots. The I.R.A. seems determined to take its campaign from the streets of Belfast to the streets of London. And the Middle East crisis appears to have come to Australia. Israeli press releases lay the blame for the recent bombing in Sydney onto the P.L.O. in one of its many guises.

We could write about the Church. What is happening? In Sydney, the most evangelical of Dioceses, a quick scan of newspaper ads shows that Anglican churches are holding everything from requiem masses to services to bless Easter eggs — and even claiming that these come from the 1662 Prayer Book!

Or there are the great issues in theology. But right now they are so far from my mind I'm not sure what is important and what isn't.

Sometimes editorials are sparked off by something that is read. But even that's a problem. The latest John Stott book, that looked so fascinating on the desk at home, is still waiting to be read. The latest Alistair Maclean novel on Yugoslavia during the war has taken precedence.

Most of our editorials are prompted by the results of the sinfulness of man. And important though that is, a few weeks from the city has reminded me that there is something more important; something that those of us who spend our time in a man made environment sometimes forget or push into the background. It is, put simply, the goodness of God the Creator.

To pause, as so many of us seem never to have time to do, and to look at the skies (without smog); to listen to the birds and watch them with their multitude of colours; to stand on the edge of the endlessly rolling ocean; to marvel at the variety of flowers suddenly in bloom after recent rain — all this is to be reminded of the Psalmists words, "The heavens declare the glory of God; the skies proclaim the work of his hands."

And who, having been reminded of that, would not want to join with the Psalmist in saying:

Praise the Lord.
Praise God in His sanctuary;
praise Him in His mighty heavens.
Praise Him for His acts of power;
praise Him for His surpassing greatness.
Praise Him with the sounding of the trumpet,
praise Him with the harp and lyre,
Praise Him with tambourine and dancing,
praise Him with the strings and flute,
praise Him with the clash of cymbals,
with resounding cymbals.
Let everything that has breath praise the Lord.

So this issue of the Record will just have to go to press without a hard hitting editorial — or will it?

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Letters to the Editor

Dear Sir,

In her letter Joy Parker (C.R. 13/12) when discussing the role of women in the Church makes little mention of the headship principle.

In 1 Cor. 11:3ff, the scriptures teach that the head of the woman is the man. Women are to be in submission to their menfolk in both the home and the Church, for man was not created for the woman, but rather woman was created to be a helper for man. When considering the roles of men and women, the scriptures must be the final arbiter. Why this issue should be debated at great length is a puzzle. The scriptures are clear on this subject, men, and men alone (as the Church has always understood) are to be the head of their families and the leaders in the Church. One could understand the debate when the scriptures are "silent" on an issue or where the scriptures appear to be ambiguous. The roles of the sexes are complementary, however both are equal in status. When both sexes attempt to play the same role, confusion results. The move to ordain women and to give women "equal" (?) rights has by-and-large come from outside the Church and secular thinkers. The Church has gone almost 2,000 years with its male/female roles unchanged, why suddenly must everything be changed to suit modern pagan thinking? Has God changed His mind? If so, where is it recorded in Holy Writ? It seems to me that many modern Christians have taken it upon themselves to annul parts of God's Word that clearly contradict the egalitarian spirit of this age.

How are we going to understand the truth if the findings and beliefs of modern feminists and others, is in the eyes of some "wiser" than the teachings of St. Paul? If we cannot accept the scriptures as they are, then what of the inerrancy of Scripture? One would have thought that even if one did have some doubts concerning the Biblical role of women that in the final analysis it would be better to side with the Divinely inspired scriptures than the philosophies of men (and women!).

It's rather sad this whole business. Why have so many in the Church forsaken the Church's traditional teachings? As Christians we should not conform our thinking to the pattern of this world but rather search the scriptures (see Romans 12:2) to ascertain God's Will.

Yours sincerely,

Alan Barron

Dear Sir,

My wife and I have just returned from the 6th Australian Christian Music Seminar held at Cooma. We didn't know it existed till two months ago and now we can't stop talking about it.

It was the most wonderful Christian musical experience we have ever known. The % who weren't told!

It concerned me that there appeared to be very few Anglicans among the 502 people present. I want to warmly commend this annual week-long Seminar to my fellow clergy and their parishioners who are oriented in this direction. Music is one of God's finest gifts. The Seminar has much to offer us in the creative use of music, drama, mime etc.

Parishes could consider sponsoring some of their promising young musicians (where there is a financial need). It would be a worthwhile investment!

Ken Medema, the blind pianist from San Francisco, was one of the special guest artists. Don't miss Ken when he comes here again in June for a concert tour. He is a singularly gifted, dedicated Christian who will inspire you to the depths. In the meantime plan to be with the Fisherfolk at their concerts in Willoughby Town Hall and St. Andrew's Cathedral during May.

Yours sincerely,

Brian Black

Dear Sir,

In 1943 twenty-five of us, who were trained at the Moore Theological College in Sydney, were ordained into the Ministry of the Church of England (as it was then called in Australia) in the Cathedral Church of St. Andrew, in Sydney, on 28th February all except three, that is, who were ordained later in the year in Sydney. Twenty of us are still living and already fifteen of us have signified our intention of being present with our wives at a 40th Anniversary Reunion at 7 p.m. on Monday, 28th February, 1983 at St. Jude's Education Centre, 965 Old Northern Road, Dural, Phone 92 651 1119 for a happy evening meal and time of fellowship.

Of the staff at Moore College in 1943, four are still alive, and so we are inviting them and their wives to be our guests on this unique and happy occasion.

I thought it would be appropriate to inform you about this happening, as almost countless thousands of people have been ministered to

(and in most of the cases continue to be ministered to) here and in countries all over the world by these men — for, of the twenty of us still living, eight are still ministering in a full-time capacity in parochial appointments in the Diocese of Sydney, nine are still ministering in a part-time capacity (though officially retired) with a licence to officiate in the Diocese of Sydney, two are ministering similarly interstate part or full-time, and one is no longer active as an Anglican Minister.

Surely this is news well worth noting to all the world! Thanking you in anticipation,

I remain

Yours sincerely,

(The Reverend) Gordon B. Gerber

Dear Sir,

Having recently returned from a visit to the Northern Territory where I became alarmed at the success of Communism with its "Land Rights" thrust against our Australian Nation, I called at the office of The League of Rights, Brisbane.

The Secretary gave me some copies of the paper "Electors' Voice, Sept.-Oct., 1982, which features an article by ex-Communist Geoff McDonald on the whole subject. McDonald also wrote the book "Red over Black" which you probably have.

I am taking the liberty of making sure that you and your readers are conversant with the Communist aim. The Blacks have achieved over 10% of the Australian land mass to date. Another nation within our nation!!!

I attend St. Stephen's, Coorparoo since settling nearby quite recently. I acquired your November 15th "Record" only today — hence my immediate letter.

I have no doubt that many Anglican clergy and lay people would not have a clue of what is going on behind the scenes, and that most noticeably since Whitlam's day.

Yours in Christ,

S. Preston Walker

Dear Sir,

As Christians we may be "harmless as doves" but it is questionable whether we are "as wise as serpents". For instance, we are conned by the World Council of Churches into believing its aim is church unity. Not at all. The WCC has redefined the word "ecumenical" to its original Greek meaning which is "all the inhabitants of the world".

This means, of course, it is engaging in a wider "ecumenical" movement leading towards syncretism of all the main religions — Buddhist, Christian, Hindu, Jewish, Muslim, Confucianism to form a One World religion equivalent to the United Nations. This is not something in the far distant future but imminent and is being discussed freely in top theological quarters.

The fact that this World Faith synthesis originated in the Theosophical Society by the notorious Madame H. P. Blavatsky and Colonel Olcott is no drawback to enthusiasts who are as deceived as the most untutored Christian. In the world today there are at least 20 organisations under different names and supported by eminent world leaders all working towards syncretisation. Various conferences have been held to initiate inter-faith services as far back as 1936 when the World Congress of Faiths was formed. During the Festival of Britain in 1951 a service was held in a London church where the congregation sang a Christian hymn, chanted Buddhist beatitudes, Hindu prayer offered, and passages read from the Koran and Old Testament, concluding with a Hebrew blessing. Since then services have also been held in Westminster Abbey, St. Martin's-in-the-Fields, St. Paul's Cathedral and the Roman Catholic Church in London, St. James, which was attended by the Dean of Westminster Abbey and a United Nations General on the staff of the UN World Police Force.

Space forbids further details. I have heard of a similar service in Australia but cannot verify, but this country cannot escape overseas influences. Connected with this One World Faith synthesis, "The Brandt Report" known as the "North-South" dialogue is a real trap for Christian churches because it plays on our humanitarian impulses and without knowledge of its Communist and Socialist involvement, it is not recognised by many Christians as a Satanic trap to weaken the West and neutralise Christianity.

We all need to take a look at ourselves. Only those Christian churches whose faith is soundly based can prevail against these devilishly subtle movements. Jesus said "No man cometh unto the Father but by Me" (John 14:6) yet should syncretisation succeed, Christ would be one of many so-called "Masters". Awake, oh Church of God. The great testing time is here and now.

Yours sincerely,

Phyllis Creasey

Working in the Inner City

During 1982, the Inner City Director of the Diocese of Sydney, the Rev. Geoff Huard, travelled overseas to look at work in inner city areas in England, Europe and America. He produced a report on his visit which he presented to Inner City clergy in Sydney. The ACR is printing some sections of this report because we believe it is of wider interest to the Church.

Geoff began his report with comments on those places which he considered were outstanding. He writes:

Toxteth

Twelve months ago Toxteth erupted. The rioting horrified TV viewers around the world. The sight of British police facing violent attacks from black and white youngsters — the burning, the looting, the vandalism and the lawlessness were unbelievable. The inner city areas of Britain experienced the worst riots seen on mainland Britain this century. But why? What had happened? And how did local Christians respond to what was going on?

I talked with the parish clergy of Toxteth and the St. Paul's district of Bristol. St. Paul's had experienced fierce rioting in April, 1980. Although the Scarman Report, the Government's official commission of inquiry, was available I found it valuable getting first hand knowledge from those concerned. I learned these things. Firstly, these were not simply race riots — i.e. black youngsters against white police. The rioters included white youngsters. During the disturbance those who were antagonistic towards the local police in Toxteth expressed more sympathetic views towards police drafted in from other parts of the country. It was not anti-police. Secondly, the underlying factors



that contributed to the potentially explosive situations were the general problems of inner city areas world-wide. There were unemployment and lack of job opportunities, inadequate housing and community amenities, the breakdown in relations between the local police and the local community and racial prejudice. And it was the young people of all racial backgrounds who acted out the overwhelming feelings of helplessness and hopelessness. The inner city areas of many cities were smouldering volcanoes of frustration and bitterness and in some cases it took a very little spark to set off the explosion.

A number of other factors contributed to building up these tensions — political infighting, changing policies causing public frustration, lack of confidence in public servants, who themselves seem overwhelmed by the size of the tasks they have been commissioned to do, increase in violence, petty crime, mugging and burglaries, racial tensions with minorities suffering serious deprivation, current financial recession causing further frustration as other demands on government spending take priority, a feeling of powerlessness as most of those in power — in finance, government, trade unions, management — do not live in the major cities nor do they understand those who do, major shift of work centres from the inner city to industrial estates and suburbs making transport costs much higher for those in work and increasing number of broken homes, one-parent families and insecure children.

Thirdly, although the solutions to these problems are national and international in scope, Christians must lend their voice and influence to solving them. They must draw attention to the fact that enormous problems exist and frustration is building up. Local Christians take the view that cosmetic patching up or 'greening' of industrial areas is not a substitute sense of purpose and incentive to grow. And for that to happen, economic decisions must be made.

Fourthly, Christian involvement in community development and in

particular the notion of the local church open to being part of its local neighbourhood is very important. Liverpool Diocese published a Working Party report in March, 1982, which advocated 'Community Churches'. They were defined in the following way: "They take seriously the concept of divine revelation through scripture and tradition, and would recognise that as a result the Believing Community possess insights which are unique and supremely valuable."

But this theology would recognise that divine revelation also comes from God's activity in the world. On this view the world is not simple darkness, but a mixture of positive and negative elements. Thus the strategy of evangelism is not just rescuing people from the world, but seeking to enable their redemption within it. This model results in a community church, one that is open to its environment, and that seeks to enable growth and positive action." (page 22).

Detroit

Another place that stands out for me is the Church of the Messiah in Detroit. An Episcopal Church in a district that had seen better days, situated rather uncomfortably on East Grand Boulevard. The Bishop had agreed to Rev. Ron Span being appointed and was happy to agree to his ideas for developing a community for there were no other alternatives other than closing the church. That was 12 or so years ago. Now there exists a "covenant community" of about 100 persons deeply committed to each other and to ministry in the area. Such is the nature of their commitment that they live together in the community's 12 or so local homes, families and single people living together in households. All the income is pooled and it enables the community to support 25-30 of their number in full-time ministry in the area. Each member has an agreed amount of pocket money, food is bought centrally, all belongings are shared and the community owns 15 cars that are for its use. Major decisions concerning guidance and so on are referred to others in the community and a degree of commitment to others in terms of attendance at worship, personal devotions and openness to each other is expected. Families received genuine understanding and support in this arrangement and after adjustments had been made, neither children nor marriage partners were ill at ease or appeared unhappy. One full-time member handled all the group's finances, others were involved in property and mechanical maintenance and others had a more personal ministry in the area. The church had also bought one block of about 20 apartments. They were in a poor state of repair due to a lazy absentee landlord, and the church was in the process of selling each apartment to the tenant after it had been fixed up. The church retained one or two apartments — and the minister took up residence in one of these. This arrangement allowed for an enormous input of manpower, skills and financial resources into a rundown community. Considerable time had been spent on building up relationships within the "covenant community" and if a word of caution was needed it would be that this had caused the group over the first few years to become somewhat inward looking. However, more effort is now made to be open to the local community. Its needs have a higher claim on the community's time and energies than before. Considerable creative ability is harnessed in terms of music, liturgy and writing.

A wide range of issues have become the concern of church members and each member is encouraged to exercise their God-given gifts. Local people were very much in evidence at Sunday worship.

Amsterdam

The Ark is a Christian community, linked with the American organisation Youth With A Mission. It is committed to nurturing the wandering travelling young people who have become Christians. Based in Amsterdam on two canal barges, the community is an international mixture of English, Australian, New Zealand, French, German, a few Americans and an occasional Dutchman. People are invited to join and stay from three months to about two years. The daily programme is heavily disciplined and regimented in terms of duties, team work, personal devotions and commitment to the community.



Leadership is very low key but most lovingly and skillfully carried out. There are many travellers, young people who grew up in the Western drug culture of the 60's and 70's and who travelled to the East. These damaged, disoriented young people in their 20's and 30's clearly required special counselling and support in the early days of their Christian life and that's what the Ark gives them. We were present one Friday night for the weekly celebration meal and praise time that follows. During it the community farewelled one member who was leaving after an 18 month stay. He was only moving a short distance to a barge around the corner but it was a big step for him in separating himself from the loving warm support of the Ark Community. It was a joy to see how real this support was and we sensed the Ark's ministry here to be very significant.

Washington

A fourth place was the Church of the Saviour in Washington. This church is non-denominational and consists of five faith-communities. These are areas of concern that the church has agreed to participate if the members decide to join one of these communities. There is Dayspring — a retreat centre and farm outside Washington that majors on the spiritual life. Jubilee Housing — a community concerned with housing in the down town neighbourhood and related issues like Jubilee Jobs, the Committee of Compassion, Community Management and so on. There is Wellspring that majors in the ministry of money — "growth in discipleship, compassion for the poor and a holistic sense of vital stewardship". World Peacemakers is campaigning about nuclear disarmament and working for the redirection for the U.S. Federal budget away from military arms build-up and towards welfare and social programmes for the poor. They were heavily involved with the huge demonstrations for world peace in New York at the Special U.N. session on World Disarmament. And the Potter's House — a coffee bar and lunch-time ministry. Here then is a large well-organised set of communities that have produced imaginative and creative areas of ministry. I was impressed with their commitment to inner city ministry and the issues related to it. For example, the World Peacemakers gathered enormous momentum when it was realised that Reagan's economic policy was to slash welfare programmes in the down-town

areas and spend it on nuclear arms buildup. That's a daunting issue to tackle — but they have not been intimidated by it. The concerns around Jubilee Housing have led them into purchasing blocks of housing apartments, becoming the landlords themselves, and being good landlords at that, not absentee, lazy, orientated to financial profit, enabling local management of the buildings and creating community within the apartments. Jubilee has moved into the provision of food for the poor amongst their tenants and into finding work and has set up its own job agency. Behind this whole enterprise stand two people of profound significance and Christian

stature. Gordon Cosby and Elizabeth O'Connor. Their long-term commitment and creative reflection and thought about inner city ministry has been an inspiration and encouragement to many. Incidentally, Elizabeth O'Connor, whose writings have impressed a number of us, was thrilled to know that we had used her work in our new audio-visual 'Our Name is Legion' and is looking forward to seeing it.

Liverpool

St. Peter's Church and Shewsbury House in Everton, down-town Liverpool was where my wife and I spent our last three years before coming out here in 1976. We were most anxious to see how things had gone during the last six years and what had been learned. We found the area more depressed, socially and economically, than ever before and in spite of cosmetic improvement like the tree planting, and grass laying on demolished building sites there was chronic unemployment, heartless cut-backs in government and voluntary sector welfare and community services. The church and community centre however had grown in numbers and influence for the Kingdom and it was most encouraging in particular to see the increase in men.

Clearly the stability of the staff team there has been a major human factor — there had been one change since we left six years ago, out of a staff of six. The community shop built into the complex was now run as a fish and chip shop by two former club members who had been out of work for six years. Again this total approach to human need was clearly paying dividends although it required a long-term involvement.

Atlanta

Emmanuel House in the Episcopal mission in Peopletown in down-town Atlanta. Started in 1967 by Father Austin Ford, the mission which occupies three houses, is situated in an all-black ghetto in the most awful housing conditions I've seen outside East Harlem, down-town Liverpool and the Aboriginal shanties of outback Australia. The staff and Father Ford live as neighbours in this community and have become part of its total life. Emmanuel House provides a roof under which many activities take place. Along with worship — daily chapel services, prayer, Communion and a thriving Sunday School — there are programmes involving Welfare Rights, a Poverty Rights

Continued on page 4

Office, they produce the Poor People's Newsletter, Nutrition and Medical Services, Golden Age Club, Boy's and Girl's Clubs and housing sponsorship. Their bus takes weekly trips to Reidsville Prison taking family members of prisoners for visits. The ministry of Emmaus House also involves a commitment to social change and it was exciting to see the successful marriage of this dual commitment to social involvement and evangelism. I shared in their Sunday morning worship and was thrilled with their attempt to adapt the Episcopal Holy Communion service to negro culture. Everyone came into church together singing the first hymn with characteristic gusto. Before the first Bible Reading, we broke into two verses of 'Give me that old time religion and then after it we had two more verses. Between the epistle and gospel we sang 'The Gospel train is coming' and after the gospel 'This little light of mine'. When it came to the prayers for the church we began with three verses of 'Kumbaya' and at the end, 'He's got the whole world in His hands'. Before the confession we sang quietly 'Someone's sorry, Lord' and after it, 'I want to be Christian in my Heart'. At the greeting of the peace we sang, 'Let there be peace on earth'. And in place of the thanksgiving prayer after communion we burst into a few verses of 'We want to thank you Lord for one more day'. If you can imagine the fervour and gusto that was put into that by a congregation of 70 gathered into a longish room converted into a chapel then you will sense the close and uplifting experience that worship was for them and for me.

New York

I'd read Bruce Kendrick's book, 'Come Out the Wilderness' in 1963 and his account of how ministry had begun in the slums of East Harlem and found it most stimulating and challenging. I'd heard little or nothing since then however, and was most anxious to find out how things had gone from the East Harlem Protestant Parish. All that was left in East Harlem was the Church of the Living Hope under pastors George Calvert and Bruce McKay. But it was most exciting to visit. I learned that the Calverts had moved into East Harlem 31 years ago when there was no church or ministry. George found work locally as a truck driver to support himself and his family and pay their rent. In due course they gathered a small community of believers around them in their place. In time they bought a burnt out four storey apartment block on East 104th Street. The ground floor was converted into a storefront church. The first floor into an office, toilets and youth club room. The second floor into an apartment let out to tenants and the Calverts took the top floor. Housing became a major issue along with community development and in due course they set up the Hope Community as an expression of concern and involvement by local people in the affairs of their block and the immediate surrounds. The Church and Community, although separate, work hand in hand. The Church's programme for May, 1982, revealed the following activities. A Block Party consisting of closing and cleaning up the street including washing it down with soap suds — my imagination boggled — setting up booths to sell plants, food etc., street hockey and skate board contests, foot races, volleyball, waterballoon throwing, games, music,

trampolining and the street was to be opened again at 4.30 p.m. Other activities included Sunday School, worship, Deacons meeting and Fellowship Cookout (equivalent of our Bar-B-Q), Walkathon to raise money for kids' vacation care programme, Exercise classes, the church's modern dance and jazz company, East Harlem Interfaith Disarmament Committee Weekday, worship in group homes, Fellowship meetings and speakers on the topic 'The role of Law in our community'. Ministers were bilingual and all notices and other information went out in English and Spanish.

The church was small in size but was clearly a major influence for hope and the future in this depressed neighbourhood. The Hope Herald, the Community's Newsletter reveals their widespread commitment to the area in terms of housing development, youth activities, employment for local people and the local environment.

This article will be concluded in our next issue

Thirst for the Gospel, Soviet Baptist leader interviewed

A Soviet Baptist leader visiting Britain has spoken of the growing interest in religion on the part of intellectuals and young people and described the mood of many people as "Thirsting for Jesus Christ", reports Keston College.

The Rev. Alexei Bychkov, General-Secretary of the Baptist Union in the USSR, who is one of a 12-man interdenominational delegation from Soviet churches visiting Britain, was speaking in an interview with the BBC Radio 4 "Sunday" programme on 16 January.

Although the opportunities for evangelism which Mr. Bychkov described are limited, he made it clear that people in the Soviet Union are coming to the Christian faith. Keston College notes that organised evangelism is not permitted, but Mr. Bychkov stressed the importance of person-to-person witness in making the Christian message known. The first contact with Christianity for many people in the Soviet Union is through religious radio broadcasts, for example Trans World Radio, stated Mr. Bychkov. Thirdly, Mr. Bychkov continued, the interest in the Christian faith is stimulated by many of the classics of Russian literature, for example Dostoyevsky, which speak of the meaning of life and the meaning of God.

Mr. Bychkov stated that over the last five years the Soviet Baptists have opened 205 new churches, many of them in new housing areas. Keston College comments that this is in marked contrast of the Orthodox Church, which has opened only a handful of new churches in recent years. Asked about the apparent success of the Baptists compared with the Russian Orthodox Church, Mr. Bychkov mentioned two factors. In the opinion of Orthodox leaders that he had talked to, the Baptists have an advantage in that a group of committed Christians and a Bible is all that the Baptists need to start a church, whereas the Orthodox require a traditional church building with a properly consecrated altar etc. Secondly, Mr. Bychkov felt that the simple worship and clear preaching of the Baptists have a more direct appeal to those who are seeking Christ.

Finally, Mr Bychkov was asked to comment on Western media coverage of the religious situation in the USSR. He regretted that often only the negative side gained publicity and stated that sometimes reports are simply not true. Such reporting creates an unrealistic impression of religious life in the USSR.

A.B.M. seeks new Chairman

With the appointment of Canon Robert Butters to the position of Dean, St. John's Cathedral Brisbane, the Board of A.B.M. now has the task of finding a new Chairman.

The position is based in Sydney but some interstate and overseas travel is involved.

Short notes

How Bonginkosi has grown in ten years

The tenth anniversary of the Bonginkosi project for feeding needy black children in South Africa was celebrated recently at a fellowship gathering at the Africa Enterprise Centre in Pietermaritzburg.

This programme began by feeding 30 destitute children with a slice of bread and a cup of protein fortified soup.

Today, Bonginkosi committees are at work in 18 schools, and five pre-schools and an orphanage are also supplied.

The initiators of Bonginkosi (Zulu for "Praise the Lord") are two South African women, black Daphne Tshabalala and white Barbara Davies, who visited Australia a few months ago on behalf of the project.

Haggai Institute enters 1983 on triumphant note

As the final 1982 Haggai Institute training sessions concluded in Singapore, the number of H.I. alumni around the globe totalled 2,183.

These national leaders represent more than 70 countries throughout Asia (including the Middle East), Africa and Latin America. They are community leaders with varied professional backgrounds, both lay and clergy.

The Haggai Institute's Super Goal is to give training to 10,000 Asian, African and Latin American Christian leaders by the year 2000... advanced leadership training in culturally effective evangelism which the H.I. alumni are committed to share with their fellow Christians.

Since each H.I. alumnus, on the average, shares his or her training with at least 100 others, it is expected that 10,000 prepared leaders will ultimately pass on their training to 1,000,000 fellow Christians.

The Haggai Institute motto is: 10,000 by 2000 = 1,000,000 (if the Lord has not returned).

A.E.F. Missionary leader for Australian Tour

The Administrative Secretary for the A.E.F. (Africa Evangelical Fellowship) in the Kingdom of Swaziland, Southern Africa, Mr. Alan Huntingford, is to visit Australia this year.

Mr. & Mrs. Huntingford are coming to minister, through the local A.E.F. as replacements for Rev. David Evans. Mrs. Evans has had to undergo chemotherapy for cancer, so neither will be able to come, as had been planned.

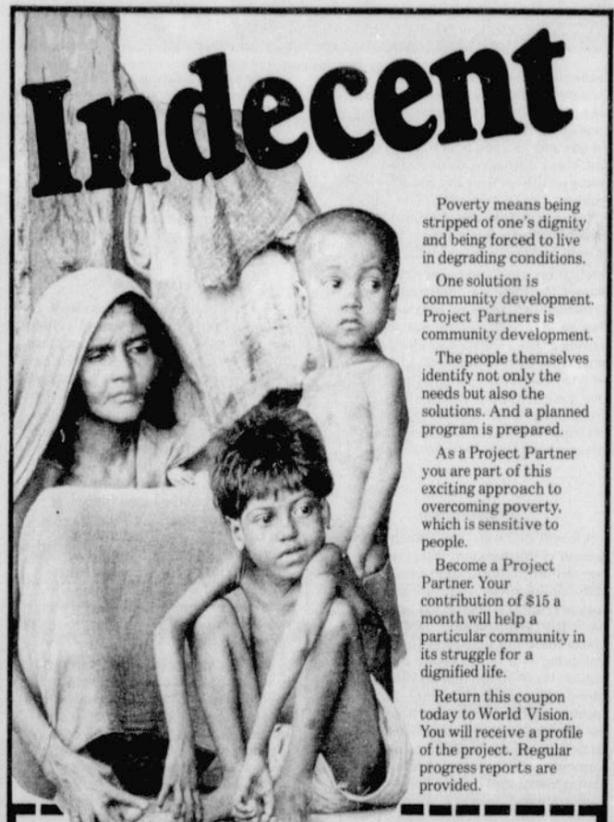
Mr. Huntingford comes from a background of experience in many aspects of missionary work. Accepted into the A.E.F. in 1949 (known as the South Africa General Mission at that time), he worked in Northern Rhodesia (Zambia). His responsibility for a network of schools also included the oversight of medical work, and the encouragement of church growth.

Czech prisoners write to Billy Graham

A letter from imprisoned Christians in Czechoslovakia to the American evangelist Billy Graham, who recently preached in Czechoslovakia, has been received in the West, reports Keston College.

The believers say they write not in malice but with "feelings of grief and bitterness" after hearing Dr. Graham's television interview at the end of his visit. They express "disappointment at hearing him flatter those who regard Christians — including Dr. Graham — "as an irksome remnant of Bourgeois Ideology and Obscurantism". They say that Christians in prison in Czechoslovakia were surprised and perplexed to hear Graham's statements about religious freedom in Czechoslovakia and are trying to understand what lies behind them. They believe it would have been better if he had sought contact with and identified himself with those who are suffering for their faith rather than attending receptions with officials of the Ministry for Religious Affairs. They would have liked him to have asked officials about Clergy and other Christians imprisoned, believers who have lost their jobs because of their faith, the number of seminary students, of religious books published, and Clergy forbidden to carry out their vocation.

Indecent



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Christ the Lord is risen today Hallelujah!

GOOD NEWS

Thine be the glory risen, conquering Son.

FROM THE WORLD'S BEST SELLER

GRAVE YARD SHOCK

JERUSALEM (Sunday) — City Alderman Joseph Arimathea has rung in the incredible story of a breakout.

The city council has been rumbling with the scandal of two of its members scrambling over the city dump, late Friday, to carry the corpse of the executed Jesus of Nazareth to the plushest burial site in town. Dr. Nicodemus, local civil rights spokesman, and Arimathea himself, were seen carting the body to the Arimathea family vault. Now, three days later, and in spite of strict security by the temple police, the well-guarded

rock burial vault has been broken from the inside. All that remains of the corpse of Jesus is the abandoned body sheet and head cloth. The quiet garden tomb has become the scene of frenzied activity. Numbers of Jesus' followers, till now in hiding, have visited the grave site.

Some have seen, and spoken to, strange divine beings; some have seen and spoken to Jesus Himself! All that remains is a disturbing emptiness in what most thought was the final resting place of Jesus of Nazareth.

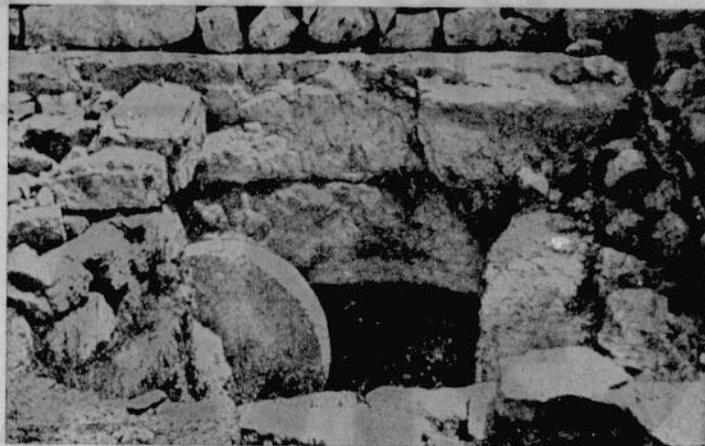
(See inside for full story)

WHO MOVED THE STONE?

The city's crack detective squad has spent all day piecing together clues and interviewing witnesses in the graveyard break-out case involving Jesus ben David. A harassed police spokesman told of several theories so far being investigated. Forensic experts suggest that the accused fainted from pain on the cross, revived in the vault, and pushed back the entrance stone to freedom. There were no traces of blood anywhere to support this, and three burly soldiers failed to budge the boulder in an action replay of the "swoon" theory at the scene.

Alternatively, Jesus' followers are suspected of a body snatch. The guards on duty at the time have been given 'no comment' instructions, though one (who refused to be named) hinted that fanatical followers probably stole the corpse while they weren't looking. These followers, now under heavy pressure, could save themselves a lot of trouble by producing the body.

Eminent Swiss psychiatrist, Professor Steinerhof, accounted for the reported sightings of Jesus by a novel theory of mass hallucination, though he admitted there were no known cases of a dozen or more subjects experiencing the same hallucination. Fraud squad have many tough questions to answer. One of the most haunting is, "Who moved the stone?"



The Arimathea vault

WHO DOES HE THINK HE IS?

A PROBING REPORT BY OUR SPECIAL INVESTIGATING TEAM



Artist's impression of Jesus

A recent survey showed a wide range of public opinion on who Jesus really is. Thirty-eight percent claimed he is John the Baptist mysteriously come back to life after his grisly beheading. Forty-three percent claimed He is Elijah, or Jeremiah, or one of the old-time prophets, re-incarnated. Nineteen percent claimed he is the Messiah, the Son of God.

"THE GREATEST"

Reliable sources inform us that Jesus used different titles, calling Himself a shepherd, a saviour, son of man, son of God (this has

offended the Jewish leaders who saw in the title a claim to be equal to God). And who will forget the near riot he caused in Jerusalem recently when he used the sacred name of Jehovah, the "I am," that God shared only with Moses? The latest scandal about the man who thinks he is God, comes from another Jerusalem source.

Our informant reports that this morning, in a secret meeting behind closed doors with close friends, Jesus allowed old friend, Thomas Didymus, to kneel and worship him. Didymus, earlier reported to have denied the graveyard breakout story, today stated

emphatically "Jesus is my Lord and my God."

STUNTS

Jesus has performed some remarkable feats. Among many authentic reports to hand are the following: walking on water, commanding storms to stop, multiplying fish and bread by touch, turning water into wine, healing hopeless cases — blindness, demon possession, epilepsy, paralysis, even bringing dead people to life. He was even able to out-Houdini Houdini, claiming he would lay down his own life and resurrect himself! Who does he think he is! God!

WHAT DO YOU THINK?

COULD JESUS HAVE COME BACK TO LIFE?



John Timeus, voluntary worker with the Royal Blind Society:

"Yes, if it weren't for Jesus I'd still be blind today. For years I was forced to beg for a living by the side of the road — I was completely blind, then Jesus came to Jericho. If He can give a blind man sight he can come back from the dead."



Mary Magdalene, one time occult addict:

"Not only could He come back to life, He did. I was the first to see Him — I thought He was just the gardener, but when He called my name, I knew it was really Jesus alive again. I was nearly delirious with excitement. Yes he's alive alright."



Nicanor ben Imlah, pool attendant:

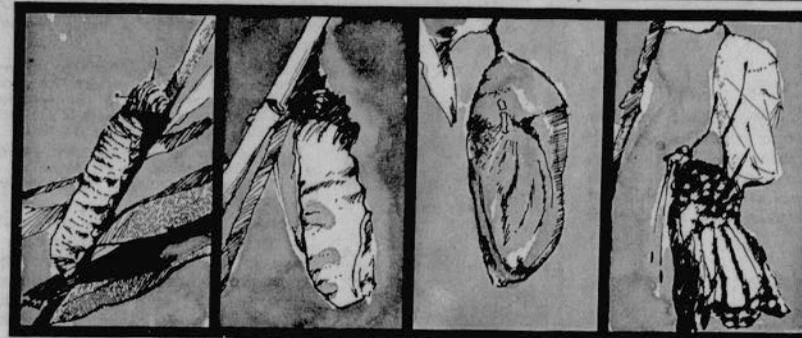
"I spent 38 years of my life here at the Bethesda pool, completely crippled — hoping for a miracle. Then one day last year Jesus walked in, and just told me to walk. Sure, he could come back to life."



Zaccheus, Taxation Department official:

"I know I embarrassed the Government with that expose of the rotten corruption in the Department — but I've paid all that back, and more, thanks to Jesus. He was my salvation really. If He could straighten me out, He could rise from the dead easy."

I BELIEVE IN JESUS CHRIST . . .



BORN OF THE VIRGIN MARY . . .

SUFFERED UNDER PONTIUS PILATE . . .

CRUCIFIED, DEAD, AND BURIED . . .

ON THE THIRD DAY HE ROSE AGAIN . . .

HE ASCENDED INTO HEAVEN.

— RESURRECTION —

GLIMPSES IN LEGEND . . . and LIFE



This is the legendary phoenix. In ancient mythology the bird was thought to be born from its parent's corpse. After a life cycle of 500 years the phoenix burned itself on a funeral fire. Another phoenix then rose from the ashes with renewed youth and beauty. In Greek mythology this dramatic rebirth from its own ashes made the phoenix a symbol of immortality and spiritual rebirth.

Some early Christians saw here an analogy to Christ's bursting free from his own grave. Phoenix with palm-tree is a common theme in early Christian art.

There are reminders of Jesus' resurrection around us in the world of nature.

The puny, human mind can hardly grasp the full reality of Jesus' risen body, without resorting to such science fiction concepts as the fourth dimension. But there are hints of Jesus' risen life in some common phenomena in nature.

THE BUTTERFLY starts life as a lowly grub, confined to the two dimensional limits of the forest floor. After "dying" (as a caterpillar) in the cocoon stage, there emerges a beautiful winged creature, able to freely explore the three dimensional world.

THE FROG starts life as a tadpole, confined to the murky world of a stagnant pond. The tadpole "dies" (in the process known as metamorphosis) and a brightly coloured frog is able to leap about a clean world of colour, sound, and fresh air.

THE SEED is hard, dry, and lifeless. But when it is buried it comes to life, springing up to grow life-giving grain.

Illustrations like these from legend and life suggest the possibility of the man Jesus being raised to a higher mode of living which finite minds could only guess at.

Many apparently dead people have been resuscitated, when all signs of life are absent. This is only temporary reprieve, for such fortunate ones will still face the finality of death eventually.

This is the vital difference between resuscitation and resurrection. Jesus returned to life, never to face death again, Paul says "We know that Christ has been raised from death and will never die again — death has no more power over him."



CLOSER TO HOME

Only Jesus Christ has died and returned to life on a new dimension, never to die again.

You may envy Thomas, and think that faith in the risen Christ was easy for him. Remember Jesus told him it was better to believe without having seen. Peter later wrote to Christians who had never personally seen Jesus, "You love him, although you have not seen him. You believe in him, although you do not now see him. And so you rejoice with a great and glorious joy, which words cannot express." The deep joy of real Christians comes from a love for Jesus and trust in Him even though they cannot see Him.

John records these words of Jesus, Listen! I stand at the door and knock; if anyone hears my voice and opens the door I will come in." You can begin a life of trusting Jesus today. Speak to Him in prayer. Open up and confess all your sin to Him. He understands and cares. Ask Him to come in to your life. He has promised that He will. He burst out of a darkened tomb. He can burst into a darkened heart.

The grave now is empty,
The stone is rolled away,
And Christ is alive in my heart.

This quarter page is reserved for your Church stamp or free overprinting for orders of 1,000 or more. This could advertise special services, name and phone number of minister, secretary, etc. Write details on separate sheet and return with order. Half page of advertising space available for orders of 2,000 or more. Full page of advertising space available for orders of 3,000 or more.

(N.B. Cost of any blocks is not included).

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ISN'T IT WONDERFUL....

by RICHARD ANSOUL

Many thousands have already read this inspiring true story of God at work in Australia today, with life changing results — conversion, blessing, and challenge.



One day in May, 1976, Chris packed her bag to go to hospital. It was her 12th operation in three years. At 28 this beautiful woman had already stared death in the face many times. This would be the last time.

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Leaders being trained for East African Church

An exciting new leadership training programme has been launched by African Enterprise, East Africa, from its recently acquired headquarters on a 15-acre estate at Karen, 15 minutes away from the Kenyan capital, Nairobi.

By running a demonstration farm as part of the programme, African Enterprise plans to equip pastors and laymen, many from rural settings without viable cash economies, to utilise their land, improve their livelihood and help their neighbours.

The principal of the training centre is a Ugandan, Dr. Michael Senyimba, who acquired a Doctorate in Botany at the University of Nairobi after teaching botany for nine years at the University of Makerere, in Kampala, Uganda, where he held the post of senior lecturer. Recently, he welcomed his first "pupils" at Karen, a dozen pastors and lay workers from the Nairobi area, who undertook a three weeks' programme.

The training courses at Karen are divided into three categories:

1. A course designed to encourage pastors and laymen to be "enablers in their community". With a distinctly social emphasis African Enterprise aims to assist the Church in putting the true meaning of the Gospel into action. Dr. Senyimba said: "Part of our aim here is to teach church leaders to be opinion makers, to develop a bearing which will open the door into the professional class — doctors, teachers, lawyers. The Church in East Africa, for the most part, is failing to reach these professionals. They must be won through friendship evangelism".

2. A pastors' refresher course which will often take place by extension. Dr. Senyimba explained: "We aim to run this course in conjunction with specific churches and colleges. When they cannot come to us we will go to them. In January, for example, we plan to be at the Bishop Tucker College in Uganda, offering a week-long refresher course to pastors in that area. Later in the year, we will be in Tanzania with the same programme."

3. A course to train church leaders to run adult Bible study classes. Dr. Senyimba said: "The established church in East Africa does not provide Bible teaching for mature Christians. Many churchgoers are second and third generation believers who hear nothing but the routine. They are fed a diet of devotional rather than expository sermons. Often the pastors are circuit preachers on visits to sub-parishes or preaching centres and are unable to carry a theme over a period of weeks. We aim to equip laymen to offer in-depth Bible studies and to motivate adult groups into a deeper spiritual walk."

These training programmes will last for one week to five weeks. They are directed by Dr. Senyimba, who plans to draw from African Enterprise's trained leadership. Bishop Festo Kivengere will lecture regularly and Mr. Michael Cassidy, the South African team leader, will lecture when he is passing through Nairobi. Other lecturers will be drawn from the many churches and Christian agencies.

When students are not in the lecture theatre or studying for examinations, they will most likely be found in the vegetable patch or chicken run, gaining practical experience in self-sufficiency.

WHAT A WORLD

Silencing the Christians

Lesley Hicks



"In the twentieth century, evangelical Christians... have naively accepted the role assigned to us by an anti-religious, anti-Christian consensus in society. We have been relegated to a cultural backwater, where we are meant to paddle around content in the knowledge that we are merely allowed to exist."

"A Time for Anger — the Myth of Neutrality", is by Franky Schaeffer, a son as passionate, as articulate and as gifted as his famous parents (famous within the Christian "Backwater", that is) Francis and Edith Schaeffer. In this book (published by Crossway Books) he expresses his refusal to be content with such relegation, and exposes relentlessly the bias of the U.S. media that renders Christian opinion remarkably impotent there considering the high proportion of believers in that country.

The proportion here is smaller, but we are not without significance, numerically nor intellectually. Yet here too we are banished to a backwater. I confess that I have tended to accept this banishment. As a writer I have shared the cultural cringe, the inferiority complex, the handicap of being a Christian. It is as if, despite the sizeable chunk of Australian society that professes to be Christian, we must be grateful for any little space or any favourable mention we are granted in the media.

On the other hand, perhaps it is quite healthy and entirely to be expected in Biblical terms that the world should try to scorn and silence the awkward and unwelcome voice of Christians. Jesus warned us of the rejection inevitable for those who are identified with him: Peter and John were imprisoned and commanded to say no more in His name. "We must obey God rather than men," they said, and kept right on speaking out.

Silencing by scorn

Think for a moment how feeble-minded we are made to sound if we express belief in creation rather than evolution. "Obscurantist" is a good word with which to dismiss Christian believers, together with "fundamentalist", "right wing", "puritan", "moralistic" and "wowsersish". The implication is that if we have intelligence to start with, we abandon it in order to accept the gospel and biblical ethics. Faced with intellectual scorn, we are tempted to apologise, to climb down from our clear-out position, to accommodate our ideas to those who criticise us. Yet if we do, some may look down on us even more for being wishy-washy. Others in the church, however, may win the world's approval for being "flexible", "liberal", "enlightened", "moderate" and "trendy". Rev. Ted Noffs

is much admired: Barbara Thiering is the darling of the feminists; and for his A.B.C. series "The Sunburnt Soul", David Millikan won so much acclaim that he might need to be careful. "Woe to you when all men speak well of you, for that is how their fathers treated the false prophets" (Luke 6:26)

The Gay Solidarity group has been trying hard to silence Fred Nile, alleging to the Broadcasting Tribunal that some of the content of his Sunday Night Light Show is offensive to homosexuals. Their attempt to prevent the Tribunal from renewing 2GB's licence failed, but the new Anti-discrimination laws may make it hard for Christians to speak out what the Bible says about homosexuality.

A Time for Anger

"A Time for Anger" has a striking cover depicting the Pieter Brueghel painting of the Parable of the Blind Leading the Blind. It deals at some length with the scandal of abortion in the U.S. — the silent holocaust. Schaeffer includes a long article exposing the special horror of late abortions, which are permitted in many States, and which result in significant numbers of live and viable babies being born. All too often they are strangled, smothered or left to expire in bedpans or garbage bins. When things like this are happening, he argues, Christians must not weakly accept their impotence. "We must act in compassion for the murdered children, the broken individuals from shattered homes, this whole sad, shepherdless generation." (p. 78)

Whatever Happened to the Human Race

Schaeffer is understandably angry at the hypocrisy of a media establishment that denied a fair showing on TV. to his film series "Whatever Happened to the Human Race?" on the grounds of its being "one-sided propaganda", and yet showed a totally pro-abortion, pro-infanticide, pro-euthanasia series called "Hard Choices". I found the same thing here; being acquainted with someone in the A.B.C. Religious Department, I suggested that "Whatever Happened..." would make lively and controversial TV. It was rejected, ostensibly on technical grounds, but probably rather for ideological reason. Of course it is propaganda; but it is anti-humanist, pro-life propaganda, and only the opposite of that is permitted and popular.

Like his father's "A Christian Manifesto", Franky Schaeffer's book is fiery and provocative, yet thoughtful. I would like to see them both widely read and discussed.

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MAINLY ABOUT PEOPLE

SYDNEY DIOCESE
Rev. L. G. Vitnell, Rector St. Paul's Carlingford will resign on 11th April, 1983 to become Director of New Areas Committee.

The following will be ordained 20th February, 1983 in St. Andrew's Cathedral:
Colin Arthur to Port Kembla; Peter Baines to Dapto; Miles Carrick to West Pennant Hills; Ian Harper to Ryde; Neil Mayhew to Minto; Gary Nelson to Seaford; Anthony Patterson to Darling Point; Ian Porter to Lindfield; Michael Steinwede to Eastwood; Ross P. Weaver to Chatswood; Roderick Williams to Cronulla.

The following Curates will move approximately 1st February, 1983:
Rev. R. Barry from Castle Hill to Sutherland
Rev. A. Jones from Beecroft to Turramurra
Rev. N. A. Spire leave of absence
Rev. C. H. Collison from Chatswood to Denistone East
Rev. J. W. Cornford from Blacktown to West Wollongong
Rev. W. T. Gott from Camden to Nowra
Rev. S. D. Grant from Dundas to Springwood
Rev. J. Larrea from Port Kembla to Brighton-Le-Sands

Rev. I. Y. Lee from Manly to Beverly Hills
Rev. G. B. McKay from Eastwood to Miranda
Rev. A. J. Muiridge from Turramurra to Willoughby
Rev. T. J. W. Oakley from Sutherland to Berrima
Rev. G. R. Preece from Seaford to Blacktown
Rev. R. K. Rothwell from Cronulla to Albion Park
Rev. D. Watkins from Darling Point to Lane Cove
Rev. J. Buchanan from Ryde to Camden
Rev. G. N. Davies from Willoughby to lecture at Moore College

DIOCESE OF ADELAIDE
Rev. P. G. Anson has accepted appointment to the chaplaincy at the Queen Elizabeth Hospital from 1st March, 1983.

Rev. A. P. Bainton will resign as Rector of Kangaroo Island on 13th March, 1983 to become Rector of Morphettville.

Rev. E. S. Whitworth has been issued with a General Licence from 1st November, 1982.

The Bishop intends to ordain the following men to the priesthood at an Ordination to be held in the St. Peter's Cathedral, Adelaide on 5th February, 1983:
Rev. P. T. Baldock, St. Saviour's, Glen Osmond
Rev. P. Garland, St. Augustine's, Unley
Rev. P. J. Randle, St. Martin's, Campbelltown
Rev. P. S. Roper, St. Mary's, South Road
Rev. P. R. Stanley, St. Peter's, Glenelg

The Archbishop also proposes to admit the following men to the diaconate at the same Ordination:
A. J. Courtney, P. S. Newey, C. J. Pullin, R. J. Loyer

DIOCESE OF THE MURRAY
Rev. P. G. Carter resigns as Rector of Renmark 18th February, 1983 to be inducted as Rector of St. Philip's, Broadview.

Rev. A. W. Collett, Assistant Minister, O'Halloran Hill was instituted as Minister-in-Charge of the Parish of Mannum-Mt. Pleasant on 4th February, 1983.

Rev. P. N. Riley resigned as Rector of Christies Beach due to ill health on 31st January, 1983.

The Registrar of the Australian College of Theology has issued the following examination results for candidates completing the degrees and diplomas of the College in 1982.

MASTER OF THEOLOGY
TAYLOR, Ronald John
Thesis: The Growth of Tanzanian Churches: A Study of the Helps and Hindrances of External Aid.

MRKAM, Aliza
Thesis: The Cross in the Fourth Gospel.

BACHELOR OF THEOLOGY
(in order of merit)

First Class Honours
Powys, David James Ridley
Stoddart, Lindsay Malcolm Moore
Anthony, Raymond George Moore

Second Class Honours (Division A)
Boyce, Robert Joseph Baptist College of N.S.W.
Stoddart, Neil McAlister Theological Hall, PCV.
Mutton, David John Ridley
Miller, Kim Hurst College of Ministry
Errington, James Graham Moore
Faithorn, Graham Robert Moore
Ngui, Stephen Yun Ho Ridley

Second Class Honours (Division B)
Power, Bernard John Ridley
Kim, Bee Hwa Moore
Hicks, Glenda Margaret Baptist College of New Zealand
Venz, Stephen Brian Baptist College of N.S.W.
Patterson, Anthony Moore
Stratton, Mark Desmond Moore
Starr, Russell John Moore
Crawford, Gregory Edward Bible College of New Zealand
Dehnert, Ivan Paul St. John's Baptist College of N.S.W.

Pass
Stuart, David Andrew Theological Hall, PCV.
Higgins, Philip John Ridley
Neumegen, John Henry Bible College of New Zealand
Hunt, Daniel Roy Bible College of Victoria
Ding, Paul Richard Moore
Fenton, Kenneth Robert Moore
Phillips, Roger Stuart Moore
Law, Min-Yaw Moore
Dodge, Allan Harold Bible College of New Zealand

SCHOLAR IN THEOLOGY
(in order of merit)

Van der Woude, Dennis Arnold Private
Gott, Wayne Thomas Private

LICENTIATE IN THEOLOGY
(in order of merit)

First Class Honours
Thorburn, Timothy Ray Moore

Second Class Honours
May, George Leslie Christ Church, St. Ives
Randle, Peter John St. Barnabas
McIntyre, Laurence John Denis Private
Thornton, Margaret St. Francis
Perry, Robert Arnold St. John's
Burton-Bradley, Michael Private
Winston Private

Pass
Loo, Ling Ridley
Kwok, Ching Yee Private
Maryland, Brian Sidney John Tabley Bible College
Ping, Eugene Tech Khooon Tabley Bible College
Dring, John Maddison St. John's
Zohrab, Roger Lloyd St. John's

ASSOCIATE IN THEOLOGY
(in order of merit)

First Class Honours
Gulley, John G.B.R.E.
Taylor, Elizabeth Jeanette Bible College of Victoria
Barrett, Blisida Dianne Queensland Bible Institute
Clay, Deborah Ann Christ College, Tasmania

Second Class Honours
Rogers, Amy Clare G.B.R.E.
Wood, Harvey Thurlmere Bible College of S.A.
Funder, Ann WEC Missionary Training College
Blanch, Kevin Thomas WEC Missionary Training College
Gadsby, Alison Maude James Cook High School, N.Z.
Goodman, Dorothy G.B.R.E.
Sprake, Kenneth David Bible College of Victoria
Hutchinson, John Harold Bible College of Victoria
Crawford, Robert Leslie Private
Lee, Yit Meng WEC Missionary Training College
Snell, Lydia WEC Missionary Training College
Beaton, Janet Mary Bible College of Victoria
Tutts, Coenwyth Dept. of Christian Ed., C.Y.I.
Manning, Nancy Ruth WEC Missionary Training College
Pattison, Robert James St. Paul's Boronia
Burnell, Lawrence Evelyn WEC Missionary Training College
Booth, Ian Malcolm G.B.R.E.
Martin, John Phillip W.R.I.
Hallbin, Constance Pamela Wollaton College, W.A.
Barnes, Lunice Patricia Private

Pass (in alphabetical order)
Armstrong, Sherryl Christine WEC Missionary Training College
Bailey, Michael James James Cook High School, N.Z.
Gros, Douglas Jeffrey Bible College of Victoria
Hodges, Irene Stella Private
Swartz, Kathleen Private
Waples, Christopher Roy Private
Weber, Robert Lewis Bible College of Victoria

DIPLOMA IN THEOLOGY
(in alphabetical order)

Anderson, Loma Elaine Christ Church, St. Ives
Ansell, Marion Jane Bible College of New Zealand
Bowman, Robert James St. John's
Briggs, Anne College of Ministry
Broom, Margaret Anne Bible College of New Zealand
Davies, John William G.B.R.E.
Ferguson, Neil Arthur Moore
Firman, Christopher Edward Ridley
Hawken, Julian Anthony Private
Higgs, William Donald Bible College of New Zealand
Knevels, Melbourne Urah Private
Hilary Private

As a result of the examinations, the following prizes were awarded:
The W. Hey Sharp Prize Timothy Ray Thorburn
The John Forster Memorial Prize George Leslie May
The Felix Anson Prize David James Powys
The E.A. Walton Prize John Gulley

T UNDERSTAND EACH OTHER

Faith and encouragement

Let me share a curious and disturbing paradox with you, one which many Christian counsellors have encountered as they work with Christians facing personal and relationship difficulties. The paradox is this: Christians in a time of crisis should be able to take great comfort from their faith. The great resources of God's love, comfort and wisdom should be seen to make possible dramatic transformations in the way in which we react to and cope with such crises. However, many Christians appear to become extremely discouraged and their attitude towards their faith becomes unhelpful, even further complicating their emotional helplessness and discouragement.

An example might help. Neil has been a Christian for about 10 years. A serious illness has drained him of a great deal of his energy, and his relationship with his wife and children has steadily deteriorated in the face of the constant demands of his physical and psychological battle. He sought counselling, but when asked about the role his faith is playing in his crisis he

became very distressed. "My faith isn't helping at all! I'm too weak and there are times when I doubt more than I believe. God cannot help me until I get my faith strong enough."

I believe there is a serious problem in this kind of attitude. God's help is needed and there is little doubt about His capacity to help. However, this help is seen to be impossible until some change is brought about in one's personal faith. Such a change is mistakenly seen to depend entirely upon one's own effort. Neil sees himself as alone, needing to get his faith "right" and then, when he has succeeded, obtaining help from God because he now deserves it.

Neil needed to recognise that faith can be drawn out and strengthened by God. Faith is a gift from a God of grace, not a work of man or woman which merits God's attention. There are numerous Biblical examples of God extending His favour to persons who at first have little idea of the miracles in which they are to share and enjoy.

The man born blind, healed by Jesus in John 9 did not seek Jesus out for healing.

We have no indication that he took the initiative. Jesus went to him "... so that the work of God might be displayed in his life." (John 9:3). The man believed and obeyed in response to Jesus' words and actions. He came to have faith as part of the miracle. He shared in the act which glorified God and recognised the authority of Jesus displayed in that miracle. Out of his experiences came his belief.

Jesus had reached out and elicited faith from a man who had suffered all his life. Through God's grace this man came to believe in the Son of God. (John 9:35-38). It is clear that faith is not a prerequisite for God's grace. He can extend His good favour, in accordance with His will, as and when He desires. God is not lacking in power even when our faith is weak or even when it appears non-existent from our limited perspective in the midst of our personal crisis.

True, we are called to have faith and to express it with confidence (2 Timothy 1:3-14) but it is encouraging to know that such words fail us that God is not restricted by our agony. The ultimate miracle is the salvation offered to us

through Christ. This possibility was not made available because mankind had faith and deserved salvation! God so loved His world that He took the initiative: "May our Lord Jesus Christ Himself, and God our Father, who loved us and by His grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word." (2 Thessalonians 2:16-17).

To return to Neil. He was already a Christian when his crisis came. He needed to look back to the various times and ways in which he had been strengthened and encouraged in the past. He particularly needed to see the way in which he had come to believe in response to the gospel. Just as he had responded to God's loving concern then, he needed to respond to God's concern now. Things have not changed. His salvation did not depend upon his "deserving" attitude, and his current crisis will not necessarily be solved solely by God responding to his human ideas of confident and "deserving" expressions of faith. In the past God took the initiative, and so it is now.

BOOK REVIEWS

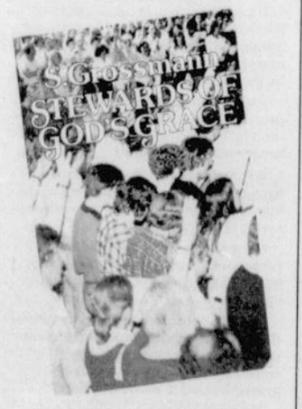
Stewards of God's Grace
by Siegfried Grossmann
Paternoster, 1981, £4.00.

This lively book is an attempt to move discussion "from the charismatic movement to charismatic renewal of the church". Its author is a German charismatic and hence the perspective is largely European. Unfortunately the publishers give no indication of who Grossmann is, which is serious omission on their part.

Grossmann has a helpful discussion of the terms "pentecostal, neo-pentecostal" and "charismatic renewal". He identifies the English-speaking movement as mainly neo-pentecostal, since it continues to emphasise a distinct second reception of the Spirit called "baptism of

Nevertheless, Grossmann's book is not one I can recommend. It is significantly deficient in the place it gives to Christ, and, as a result, its focus on the Spirit's work in endowing us with gifts is unbalanced. As well, it proceeds on a view of God's sovereignty which falls short of the scriptural presentation. In this sense it is representative of much charismatic theology, since the need for "definite experiences of God" amongst Christians arises from a defective view of God's power and presence. To understand the full scope of God's dealings with us is to perceive the many "definite experiences of God" which occur daily in any truly Christian life. Speaking technically, Grossmann's position has the defects inherent in Arminianism. I suspect that more attention to the fact of God's fatherhood and our adoption would help meet the deep spiritual needs to which the renewal movement bears such eloquent witness.

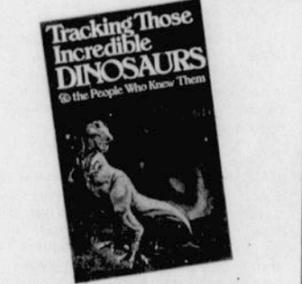
Peter Jensen



the Spirit". This he finds theologically wrong, and he himself prefers to say that the Spirit is fully received at conversion. The gifts of the Spirit are then available to Christians, but they must know about them, pray for them and use them. His own chief emphasis falls, therefore, on gifts being available for the church. Such a view he calls "charismatic renewal".

For my part I suspect that many English-speaking charismatics would now think of themselves in terms of "renewal" rather than "pentecostal". Grossmann's book is, therefore, quite relevant and he makes some wise comments about gifts and their use. His chapter on the spirit of the age, for example, contains many useful observations of the needs of our unbelieving contemporaries.

Furthermore, his discussion of gifts in the church constitutes a bracing challenge to our common experience of church life.



could produce 10 people who saw him do it. He claimed he could produce 20 people who didn't see him do it.

John D. Morris is the son of Dr. Henry M. Morris, whose books on the biased nature of evolutionary evidence have been round for some time but without the impact they deserve.

John here carries on the work of his father. None would like this book to be factual more than I. The biblical concept of a world created by God is being thrown out left, right and centre by younger Australians largely due to an education system dedicated to supporting evolution with or without proof.

The main argument of the book is that there are dinosaur and human footprints in the same layer of rock alongside the Paluxy River in Texas. However, without suggesting that the evidence has been cooked, the photographs and detailed analysis, the many witnesses called and constantly repeated argument are inclusive. I am not convinced that the human footprints were made by dinosaurs. Both assumptions need to be proven.

Nevertheless the book is well argued, and well documented but one feels the same material could have been presented in several pages of a magazine or as a chapter in one of the many good books currently coming from the American Creationists.

Stephen Miller

Joel L. Meredith
Bethany Fellowship Inc. 287 pp.
paperback. No price.

Who were the six women in the Bible with more than one husband? What are the 28 biblical names of Satan? Where do we find the longest prayer, the biggest animal, and so on?

The answers are in this book.

The author is a technical writer from the electronics industry who brings his expertise to bear on the Bible, having read the New Testament through 34 times (and the Old Testament 16).

Stagger me! If this is the sort of thing you go for, fair enough. There are admittedly some strange facts with which to stir a sleepy congregation (some preachers do 'ave 'em) and there are some preachers who like this sort of thing.

It's all here — fulfilled prophecy, warnings, promises and so on.

The expositor is not likely to need this book although youth workers might find it helpful.

Donald Howard

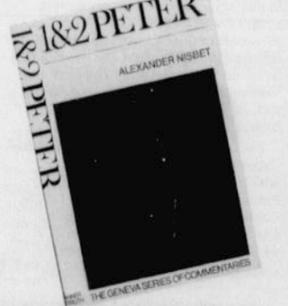
I and II Peter
Alexander Nisbet
Banner of Truth Trust. 300pp.

This book was written 324 years ago. This review may be a little late. Should the age of the book influence us? There would be some who look on the 1600's in the same way as Bill Collins looks at 1940's movies. They, and many Anglicans would be hiding amongst them, would rejoice to read a commentary that assumes from beginning to end that I and II Peter were written by the companion of Jesus and that his words are now part of God-breathed Scripture.

There would be another, with many Anglicans here too, who see new as good and would wonder whether such an ancient book could serve any purpose today except as a catcher of dust on retiring clergy shelves.

I would normally boast of being in this latter category, but found the commentary rather refreshing and helpful. This last quality is sadly missing from many commentaries. The learned would be amazed that he goes through the whole commentary without as much as a single reference to I and II Peter being a Baptismal homily.

Curiously he understands the preaching to the spirits in prison (1:3-19) as something that Jesus did while Noah was building the ark. Jesus "exercising His



mediatory office long before the incarnation" preached to the world; they did not respond except for 8 people; and so now they are in prison, ie Hell, whence no man can escape.

The commentary is set out with what looks like a Scottish edition of the AV in bold type followed by notes on each phrase numbered.

Fortunately, and amusingly, a glossary of obsolete words is found on page 299. So now I know what airth, bensell, dehort, ding, kythe and wail, etc. mean.

Stephen Miller

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