



Easter Family Convention planned

The annual Christian Convention is being held at Katoomba over the Easter Weekend, April 9-12. This year's convention aims at meeting the needs of the whole family. With speakers Rev. Balchin, the minister of the First Presbyterian Church, Papakura, New Zealand and Canon John Chapman the Director of Evangelism for the Anglican Church the weekend promises to be a great one. Details can be obtained from Katoomba Christian Convention, P.O. Box A70, Sydney South. Phone: 267 8657.

Gypsy Bible

There has been a remarkable religious revival among many gypsy groups in recent times. According to United Bible Societies' Translations Consultant, The Reverend Dr. Paul Ellingworth, there are over 20 million gypsies throughout the world. With almost half of them speaking a Romani language, "Gypsies have as much right as speakers of any other language to read and hear the Bible for themselves in the words which mean most to them", he said. Dr. Ellingworth has started a newsletter to exchange information and ideas about translation work in gypsy languages. "There is very little literature of any kind in Romani and so there is little experience of the language in written form", he said. Many gypsies still have reservations about written translations although cassettes and disc recordings of songs and messages are popular. However, the Bible Society is in no doubt that the number of written translations is on the increase, especially in Kalerash, which seems to be the main language and is understood by 46 per cent of all gypsies. The Swedish Bible Society is currently involved with a government department in translating the book of Ruth into Kalerash. Also, the French Bible Society is participating in a project to translate and record Scripture passages in Kalerash on cassette.

Bible ban saga continues

The Bible Society in Australia is still endeavouring to clarify the position regarding the use of the Indonesian Bible in Malaysia. The report in our issue of March 8, that the use of the names "Allah" for God and "Anak Allah" for the Son of God were new terms is not correct. Indonesian Bibles published in the early 1800's used both of these terms for God and the son of God, and they have been used by all churches since then. A full report will be given as soon as details come in from Malaysia.

Unique church tourism project formed

An Australian church leader, The Rev. Peter Holden, former Secretary of the South Australian Council of Churches, has been appointed as the first Executive Secretary of the new Ecumenical Coalition on the Third World Tourism. "From the perspective of the Third World, tourism has wrought more havoc than it has brought good," Mr. Holden said. "Most of the major hotels and tourist facilities in the Third World are not owned within the host country. Commercial entertainment often exploits sacred sites and religious rituals for the sake of the tourist," he said. "But tourism can make a positive contribution to international understanding." The secretariat will stimulate and encourage further research into the effects of tourism in the Third World, will build networks of communication and support for those affected by tourism and will encourage alternative models of tourism which enable people-to-people encounter, enrich human experience and preserve the natural environment as well as safeguarding culture. The secretariat is likely to be based in South East Asia and is expected to be operating by the end of April.

Divided voice on homosexual legislation

Christians are divided in their statements to the NSW State Government, on the proposed Crime (homosexual behaviour) Amendment Bill. The bill's main intention is to decriminalise homosexual behaviour between consulting adults in private.

Those for

The Board for Social Responsibility of the Uniting Church in Australia (NSW Synod) supports the Bill. "We believe that there would be general agreement within the Uniting Church in New South Wales with the statement in the Wolfenden report 1957 to the British Parliament that the purpose of law in relation to moral issues "is to preserve public order and decency, to protect the citizen from what is offensive and injurious and to provide sufficient safe guards against exploitation, and corruption of others..." "We do not believe that homosexual acts between consenting adults in private are a threat to public order and decency, will cause offence or injury or will lead to the exploitation or corruption of others. In general homosexuals offer no more threat, nor are they more disruptive to the community than are heterosexuals. "Without implying moral approval for homosexual activity, we believe that many people in the Uniting Church would support (legislations) removing the possibility of homosexual acts in private between consenting adults, resulting in criminal prosecution. "The Board for Social Responsibility is concerned about community attitudes which either discriminate against people because of their private sexual behaviour or oppress people who are homosexual.

Those against

The Standing Committee of the Anglican Diocese of Sydney resolved that: "While agreeing that the anomaly in the maximum penalties for homosexual behaviour between males should be removed by legislation, the Standing Committee of the Anglican Diocese of Sydney: (i) again expressed its deep concern at the legislation before the State Parliament for the decriminalisation of homosexual acts; and (ii) urges Parliamentarians to reject the proposals; as it believes the normal sexual maturation of young people will be further jeopardised and the clear teaching on sexuality in the Bible will be contravened." The Catholic Archbishop of Sydney, Cardinal Sir James Freeman, states: "Homosexual acts whether above or below the age of consent are morally wrong and contrary to natural law. "There are very few police prosecutions for breaches of the law relating to homosexuality. Most of those are for assaults where young children are involved or lack of consent is an issue. "You cannot equate the homosexual life-style with that of the married relationship in which a man and a woman are charged with the responsibility of procreation and rearing of children. "The proposed changes are not in accordance with the views of citizens and must be seen as seeking respectability for a whole life-style, not merely to decriminalise isolated conduct." The Bill was subsequently defeated in State Parliament last week.

Sydney's L'Abri Conference set to go

Five staffworkers from the L'Abri Fellowship, a residential Christian study centre founded by Francis Schaeffer, will be in Australia for conferences in Perth, Sydney and Brisbane in late April and the first half of May. They come from the L'Abri branches in Switzerland, England, USA and Holland. Earlier this year Rick Miller, the curate of Sans Souci Anglican Church, interviewed one of the conference speakers, Jerran Barrs (36) at the English L'Abri branch. Mr Barrs has a BA from Manchester University and a M.Div. from Covenant Seminary, St. Louis, and is co-author of "Christianity with a Human Face" (IVP). What is the purpose of L'Abri? "It is to demonstrate the existence of God today, and the truth of Christianity, in the following three ways. First, in the area of prayer. We pray to God concerning our financial needs; that He will bring to L'Abri those people He wants to come; and for the future directions of our work. We don't advertise for people to come to L'Abri, nor conserving our financial needs, but instead we bring these matters before the Lord. We do not say that all Christian groups should do it this way — it is just the way we do it. "Secondly, the work of L'Abri attempts to be a practical demonstration that God does make a difference in one's life. Many people come to us from backgrounds of drug and alcohol abuse, broken families, serious psychological problems, depression and the like. We try to bring healing to these people by Biblical counselling and having them share the family life of the L'Abri workers. "Thirdly, and probably this is what L'Abri is most known for, Christianity answers the basic questions about the nature of the world in which we live. It answers the basic philosophical questions of the purpose of life, how we got here, etc. and it can be demonstrated to be true. So at L'Abri, we try to give honest answers to honest questions."

The Christian mind What issues will you be dealing with at the conferences in Australia? "I will be looking at a number of areas. First, Biblical Law, and especially the Law of God in the Old Testament. I want to consider its applications today, and ask what are the moral and social responsibilities of Christians today. A second and related area I want to look at is the Christian mind. We need to examine issues that confront our culture from a Biblical understanding. Finally, the question of why do we know that Christianity is true — true to the way things are. The other speakers will deal with areas such as Christianity and the status quo, the effects of anti-intellectualism, Marxism, Christian schools, the veracity of the Old and New Testaments, and our culture today — evolution or revolution?" Christians ashamed of their beliefs How could Christians benefit from coming to the Conference? "We hope that it will give many Christians a more solid foundation for their lives as believers. Often Christians seem to be embarrassed or ashamed of their faith. Yet Christianity really is true to the way things are. This realisation should make us get excited about God and our faith and want to communicate it to others. We also hope that the conference will encourage Christians to get more involved in the culture in which they live, and in the arts."

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The good news of Good Friday



Large crowds attended this year's Good Friday Anglican service in Sydney Square, at which Bishop Dain spoke. He is here pictured in front of Graham Wade's sketch, done during the reading of the lesson from John 19: of Jesus' trial and execution.

A variety of responses to ARCIC

"ARCIC" call for new Anglican — R.C. relationship

Members of the Anglican-Roman Catholic International Commission have agreed on so much during their twelve years of doctrinal discussion that a new and closer relationship ought now to be established between the two Churches, they suggest in their final report just published. The four main features of the report are as follows: • There is a large area of full agreement in faith and doctrine between the two churches. • There is some substantial agreement in the controversial areas of eucharist and ministry. • In the even more controversial area of authority, there is real agreement that the purpose of authority is "to maintain the Church in the truth of the Gospel", and that this required the "principle and practice of primacy". Such a primacy would be complementary to the "multiple and dispersed authority" of the worldwide Church, providing mutual checks and balances. • Unity has to be achieved by stages, as there is an obvious gap between the ideal and actual, acknowledged by both churches. The idea of unity by stages is to be "unpacked" by a new commission, provided the Report is favourably received. The Commission recommend the setting up of a new body to unpack the

practical problems of unity — moral and political things like birth control and the Queen's sovereignty were not discussed by this one. Speaking personally about the next step, the two Chairmen looked forward to the Vatican recognising Anglican Orders and the removal of strictures on inter-Church marriages. The ARC will do a full analysis of the Final Report when it comes to hand.

Church Society sees danger in reunion attempts

The Church Society, sees danger in reunion attempts "unless the Papacy is thoroughly reformed". The ARCIC report it finds "unacceptable". The publication of the report is the fruit of a new climate in ecumenical relations, the Church Society concedes; and it acknowledges "a fresh and more conciliatory approach on some of the issues which now divide Anglicans and Roman Catholics". But it continues: "Nevertheless, the report points toward the reintegration of a Protestant Church into the existing confessionally unchanged Church of Rome; this is unacceptable. "An acceptance of Papal infallibility, in whatever form, can hardly be expected from Anglicans when even some Roman Catholic members of the Commission admit that it cannot be supported from the New Testament. The other issues depend ultimately on this."

Primate commends report for study

The Archbishop of Canterbury issued a statement warmly welcoming the ARCIC report, which he said combined "scholarly rigour and spiritual integrity." It was "an impressive attempt to struggle seriously for a way out of our unchristian divisions," Dr. Runcie said. But, as he commended the report to the Churches for study and response, the Archbishop reminded church people that for the moment it remained a study document. It had not been accepted by either Church. "No one should leap to the conclusion that the Archbishop of Canterbury and the General Synod are about to accept the definitions of Papal jurisdiction and infallibility made in the nineteenth century at the First Vatican Council," the Primate stressed. "What the Commission has tried to do is to get behind the past phraseology of confrontation to whatever truths lie beyond particular doctrinal expressions — including those Roman Catholics customarily use of the Bishop of Rome. "Both Churches are greatly in debt to the Commission for what has been achieved, not only in the contentious area of convergence on authority but also in its most important earlier agreements on the eucharist and priesthood."

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Crowds defy rain to hear Palau

Despite heavy rains Louis Palau spoke nightly at the Newcastle showground last month, to audiences of 3,000 people and nearly 100 Christian commitments were recorded each night. Early in the crusade, the evangelist was welcomed at a civic reception by Lord Mayor Ald. Joy Cummings. Mr. Palau's itinerary during the crusade includes numerous visits to schools, organised teas and business gatherings. On Saturday 14th March he spoke to several hundred shoppers during a Christian March at the Newcastle City Market Square.

Jammed Switch

One night NBN 3 advertised a telephone counselling programme with Mr Palau during the preceding show. As soon as it concluded the station was flooded with callers, who were channelled to five phone lines where trained counsellors intercepted incoming calls before they were passed along to the evangelist. Mr. Palau counselled seven callers during the 40 minute live telecast. Over 300 callers reached one of the five trained counsellors. Most of the callers were referred to the Palau Team's Family Counselling Centre. NBN 3 director Warren Cantelo said he was astonished by the number of callers. "The programme," said Mr. Palau, "was significant because it was a first for Australian television; second, it showed that evangelicals have biblical answers for people's problems and compassion for the masses; and third, it demonstrated that there are hundreds of people with immense deep-seated problems in the Hunter Valley Region who are searching for help."

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EDITORIAL

Anglican-Roman Catholic relationships

There are two issues which are currently bringing Anglican-Roman Catholic relationships to our attention. Although they are both centred on England they will, inevitably, cause many reactions here in Australia.

The first is the visit by the Pope to England — an historic occasion. Already there have been protests which have included the disruption of an address by the Archbishop of Canterbury, Dr. Robert Runcie who was told that he was a "traitor" and a "judas" and that he "deserved to be hanged". His conciliatory attitude to Rome has been bitterly attacked. More demonstrations are planned and the tour could spark off some ugly and violent scenes.

How sad it is that this should happen. Evangelicals will not be happy with this reaction by a vocal few. It will do nothing for the cause of truth. It would be better if those opposed to the visit sat quietly by and let it sink in the morass of crass commercialism that would do proud to some of our more imaginative football promotions. It is a public relations exercise and is unlikely to achieve very much.

The second is far more important and it is a pity that it is likely, after the initial excitement, to be quickly forgotten by all but a committed few. It is the recent release of the final report of the "ARCIC" Commission.

This Report demands careful study. It is a major document that signals some important and radical changes in relationships between the two Churches. It has already received a varied reaction in England. Those Anglicans who are generally known as Anglo-Catholics have, of course, welcomed it with enthusiasm whilst Evangelicals have been much less happy about it.

As the debate on this document continues there are certain things which must be kept in mind; for Evangelicals they are vital.

We live in an age of compromise; an age when peace at all costs is a prevalent attitude; an age when the other person's view is respected even when it's wrong. This means, especially in religious matters, a blurring of the edges and a willingness to sacrifice some present beliefs for a future unity.

Never would we want to go back to the old days of name calling and hatred which affected even school children. The bitter Catholic-Protestant rivalries in our society had historical roots rather than theological ones. Most of us remember older relatives who were bitterly anti-Catholic but who understood nothing of their own religion and never went near a Protestant Church. That those days are gone is good. Also good is the increased participation at a local level in joint activities such as R.I. in schools, social welfare activities and community Christmas Carol Services.

But the optimism that this Report has engendered needs to be tempered by some sobering truths. The issues that once divided us four-hundred years ago will not go away no matter how much many would like that to happen. They are issues for which Godly men died and we should never be allowed to forget that.

The sixteenth century produced some great men of God. The Reformers who were responsible for the establishment of the Church of England under Edward VI were men who acted according to what they found written in the Bible. They were not perfect; they were products of their age and were concerned with the issues of their age. But they battled and eventually many were burned at the stake over issues that were important then. And they are still important.

Protestantism grew out of a desire to reform a Church that had moved a long way from the Biblical ideal. Scandal and corruption were an integral part of its life and it had lost any sense of real mission for the Gospel. The Reformers sought to make changes that they saw as necessary in the light of their understanding of the Biblical doctrine of the Church. Those changes were not complete when they died — who knows what changes would still have been made to the Prayer Book had Cranmer lived longer?

The Reformers were convinced that the Papacy and the Priesthood and the Sacraments were areas which had led to the problems of the existing Church. Anglican formularies show that they were concerned to come to grips with these matters. The 1552 Prayer Book and what later became the 39 Articles make this clear. For example The Litany in 1552 contained the petition "... from the tyranny of the Bishop of Rome and all his detestable enormities ... Good Lord deliver us" whilst Articles 22, 25, 28 and 31, refer specifically to the false teachings of the Roman Catholic Church.

Has the Roman Catholic Church changed? In many areas yes. But on these central issues, despite the positive moves seen in the Report, we think not. Any future attempts at unity are certain to require serious changes to be made in Anglican doctrine. If our doctrine is Biblical — and we must be certain of that before proceeding — then it cannot be changed to please man. There is no point in discussing such a change. Further, God would be inconsistent with His character as revealed in the Bible were He to be pleased with organic unity at the cost of truth.

Bishop Cameron at a press conference after the issuing of the Report was asked if union would occur. He answered "not in my lifetime". We suggest that it will never happen in any lifetime unless Scripture becomes the sole authority in matters of faith and doctrine in the Roman Catholic Church. To have unity on any other basis would be to establish a Church of which Evangelicals could never be part.

By all means continue the dialogue. Much good has already come out of it. There are large areas of agreed truth. There are many avenues of co-operation and mutual participation. But we are still divided over issues as basic as the means of salvation. In all such dialogue our leaders and our theologians must never sacrifice truth for the chance of some future organic unity.

LETTERS TO THE EDITOR

Dear Sir,

It is time that Christian white Australians were doing more for our brethren who are descended from the first Australians. Integration and understanding will be slow.

At our last Fellowship Tea there was a team from Mt. Druitt who are Aborigines. They made a marked impression on us all. They are gentle, dedicated and earnest young people, one of whom is a minister. As a result of this two of their number are now being sponsored to go to the Fellowship Houseparty.

This will enable them to have more time to develop a better understanding on both sides. Hopefully, this will lead to more support for the Aborigines. What a wide open field this presents.

There are 3,000 Aborigines in Mt. Druitt many of whom come from the outback and in order to live in our society they have to be taught how to use a stove, cook in pots and sew, etc.

Let us hope that many churches might seek to get to know more about the problems of the Aborigines. We have nothing to lose and probably much to gain.

Yours faithfully,
Beryl A. Johnstone

Dear Sir,

As the 19th April will be the centenary of Darwin's death, it is fitting Christians should re-examine the views they hold about the origin of species. If we evade this question those we are out to catch for God will evade us, as they hold evolution of great importance. Here is an idea that may help on this question.

Jesus, The New Man, was the first to survive death in the flesh and was thereby shown to be the apex of evolution. At his completion, God had intervened to create The New Human Being.

Could the Virgin Birth give the clue to the creation of all the species? God could have used the same method throughout creation explaining it to us when he completed creation at the coming of Jesus.

This view can be fitted into the theory of evolution for which it may provide some answers but most importantly it states that God's activity is the key to the evolution of the species thus enabling us to glimpse his glory as Creator.

Yours sincerely,
Elisabeth Knox

School for preachers

More than 250 men have enrolled in a school for preaching to be led by the Rev. Dick Lucas in July.

The school has drawn preachers from several denominations and is also open to lay preachers and full-time Christian workers.

Anglicans have applied from several dioceses.

The director of the Department of Evangelism in Sydney diocese (the Rev. John Chapman) has conducted two teaching missions at St. Helen's. "Dick Lucas has had an extraordinary ministry to businessmen in the city of London," said Mr. Chapman yesterday.

"When he commenced as vicar at St. Helen's, Bishopsgate, the church seemed ready to collapse.

"Today he preaches to two capacity congregations each Sunday.

He has two meetings for workers in the city because they cannot all fit into the church building at once.

"This ministry has brought many leaders of the commercial world to a knowledge of Christ.

"This is a wonderful opportunity to learn more on preaching from a man with

great gifts to share."

The preaching school will be held in the Chapter House of St. Andrew's Cathedral from July 27 to 29.

Mr. Lucas will speak on the school's theme, "Preaching and Ministerial Priorities".

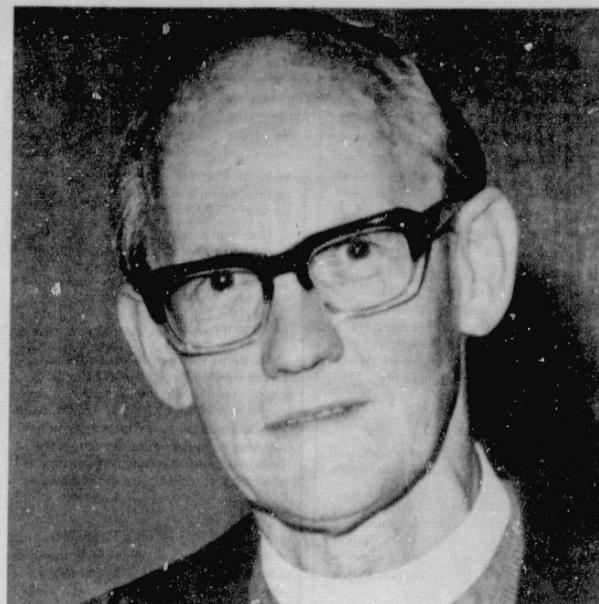
The Master of Robert Menzies College at Macquarie University (Dr. Paul Barnett) will give a daily study on preaching from John's Gospel.

Other speakers who have been asked are Mr. Clifford Warne (Preparing to Preach); Mr. Tony Morphet (Understanding the Australian Mind) and the Rev. Peter Watson (Planning the Preaching Programme for My Church).

The school is to commence at 9.30 each morning. Those attending will hear Mr. Lucas give public lunch-hour talks at 1.15 p.m. Lectures finish at 4.30 each day.

The College of Preachers and the Department of Evangelism are conducting the school.

Registrations close on May 31. They should be sent to the department at St. Andrew's House with a non-refundable deposit of \$5 or the full fee of \$15.



Since his election as Archbishop of Sydney, Donald Robinson has made himself available to the media. He sees this as a priority. He wants to be a link between the Anglican Church in Sydney Diocese and the people the media serves.

Despite a very hectic first few weeks after the election, the Archbishop kindly consented to an interview with the Editor of the Australian Church Record. We believe that it is important for our readers to know what the Archbishop is thinking at this time on important matters. For that reason we are printing the interview in full. This will be done over two issues of A.C.R. The first part dealing with the Archbishop's role, pastoral care of clergy, comments on Sydney Diocese and a look at ministry appears below.

ACR What do you see as the role of the Archbishop?

The role of the Archbishop clearly falls into two distinct areas, certainly historically. You would have an Archbishop or a Bishop of the Diocese even if there were no Synod as you have now. The Bishop's role there is defined by the Ordinal. His teaching role, his pastoral responsibilities; an interesting and undefined relationship with all the clergy so that he is, in a way, as much the pastor or part of the parastate of each parish as the incumbent is — they share a pastoral charge. Now I release that there is a certain unreality in this and that the bigger a Diocese gets the more unreal this may become. But it is real even if only at certain points. He has this relationship with every member of the Church by the fact that he confirms them at a certain point in their lives. I am very far from taking that as a formality. I've come to find that as one of the central functions as a regional Bishop and I'm only sorry that that could even diminish a little in an Archbishop.

I would also include in this the responsibility of the Archbishop to defend his people as a whole and to speak for them as a whole. There are times when the people would want their Archbishop to say something. Of course he has to be careful then that he is saying something for them and not just using his

position as a platform for personal opinions.

Then there is another side to his responsibilities altogether which is given him by the structure of our particular Diocese through Synod. The fact that he is asked to supervise in a rather remote way all the Synodical organisations by being their President. That also has become unreal but at the same time he has to find a way to have an overview of the Diocesan structures to make sure that they serve their purpose. He is the only person charged with the responsibility of doing overview thinking.

ACR Given all that, will you be able to find time for writing and reflection?

You can do anything so long as you plan it — at some level or other and I don't suppose for a moment that if you become involved in the detail of a lot of things you can possibly find time. You can write on any subject at a certain level — a paragraph or a book — and it will be important to find ways of remaining on top of the task and it will be up to me to use my brains to do that. And to cry out aloud when I am finding difficulty in doing that and to ask for relief.

ACR Research currently being carried out by a committee of General Synod suggests that clergy are very critical of the lack of pastoral care they receive from their Bishops. How is it possible in Sydney to make pastoral care from yourself, the assistant Bishops and the Archdeacons more meaningful?

The first thing to be said there is that our system of regionalisation is designed to make that possible through regional Bishops. I say that not to evade any responsibility that an Archbishop may have but its only commonsense that the pastoring of clergy would come through the regional Bishops. My experience there is that it is uneven — but I do not think for one moment it's negligible. It's been said that when some pastors complain what they're really complaining about is the pastoring they got rather than whether there was any or not. I think that there is a fairly ready availability of pastoral care at the regional level. I would want to do all I could to encourage that; to make sure that the priority of the regional Bishops is a pastoral ministry. It will be more occasional in the case of the

An interview with the new Archbishop of Sydney

Archbishop but it is important that he is able to sense where his own particular pastoral care is needed and in many cases I suspect that this is a referral ministry but remember I don't yet know how it works.

ACR Is there a need in Sydney Diocese for more Bishops and Archdeacons and smaller regions?

No not necessarily. I think our regions are about the size of the average larger country Diocese and I would have thought that between 50 and 100 parochial units in a Diocese is not too bad — perhaps nearer 50 than 100 is better. We may need some slight rearrangements but I don't think our regions are a bad size.

ACR What about the Diocese as a whole? It's been said that the machinery of the Diocese or the Administration has become so overwhelming that the real work of ministry in the Parish is lost.

I've heard that said. It's a paradox because what you would call the work in town is only designed and intended to be supportive of work in parishes. Even an organisation like the Home Mission Society has a great deal of work in town. But it is not a town-based organisation. I think most people would see it as something that is at work wherever it is needed. It needs to be organised the way it is to be effective. Other organisations don't lend themselves as well at appearing to be on the ground. Some present misgivings could be overcome by better communications. I believe that those who are engaged in what we may call "secular administration" are very conscious of the need not to appear to exist in their own right.

ACR What about the feeling that seemed to come through at the last Synod that it is a case in Sydney Diocese of the richer parishes getting richer and the poorer parishes getting poorer. Is there any justification in that?

I really have no comment on that. I'm not very closely acquainted with the whole assessment system. It's never been part of my responsibility and so I really don't know at all.

ACR What about the place of Wollongong and Parramatta either within the Diocese or as separate Dioceses?

It's plain that the question of these two regions is one that has to be tackled in the near future. It has in fact merely been deferred waiting for a new Archbishop to take a fresh look. Archbishop Loane initiated the step. Reviews at least for Parramatta are in progress at the moment and it will be our task to see what the future is in this matter.

ACR Let's turn now to ministry. Bishop Dain in his Presidential Address to Synod made a comment about more pastoral training at Moore College. Is this a way forward or do we need to make a better use of the catechist and curate positions as sources of training?

It seems to me that there is a danger in overloading any preliminary training whether it's for Christian ministry or anything else. There are certain things which lend themselves to be acquired then for which a certain concentration is needed and it can be easily upset by too many goals. The alternative is to pay more attention to what is called "In Service Training". We have some development of that here but perhaps it could be greatly increased but you will

know that there is certain resistance to that from Parishes and Rectors who have got their man want to get their money's worth out of him. It's not been easy to find the right balance. I think that there is a great deal to be said for continuous supervision for a number of years after one has left the formal discipline of College life behind.

ACR What's your attitude to "team ministries" as against traditional Anglican parish ministries?

I've never been able to see the difference. That is to say a traditional Anglican parish with a Rector may also have Curates with a distribution of functions clearly marked and that's a team ministry. I think the big difference is that these days some members of the team are likely to be laity. But I see no future for anything that hasn't got a good strong leadership at the top — presumably by a Rector or Incumbent.

But there are a number of Parishes which do not lend themselves to the fairly traditional establishment because of the number of families expected to become members and these lend themselves to having a variety of persons under the Rector. So one will not be looking to divide off and create separate Parishes out of one big one which has been the traditional thing to do but it will be better to stay big with more staff — it requires special training to be able to do that but it's sufficiently successful in one or two places to make it clear that we will need more variety in the types of parishes we've got and more team ministries where they best lend themselves to the situation.

ACR Is there a need in modern society, with increased mobility, to rethink the whole question of Parish boundaries?

Not a great need. They've always been under review — they change from time to time. I don't see this as a pressing thing because it's quite easy to do when you need to do it. I do like the idea of continuing to feel that a man has territorial responsibility. I know it's unreal at many points but it gives him certain limits within which he knows he's working and it gives him a certain priority in relationships.

ACR Are you in favour of experimental ministries of a "different" type in special places such as the Inner City and New Areas?

I'm not against the idea of experimenting. I'm not sure we've learnt the lessons enough from the experimenting that we've done. There have been quite a lot of experiments of one kind or another. Sometimes we've just been driven to it by expediency when we couldn't get a standard clergyman for a place and some other arrangement has been made and some of them have been very successful. But I'm not sure we've sat down and drawn out from that what is to be learnt from these. We must not be too confined by things we've done in the past, just because we've done them. But the traditional way of doing things has worked well because it's worked for so long but by all means let us consider other means.

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In our next edition we will continue reporting this interview.

What the Archbishop thinks about: Liturgical Revision, The Place of Evangelicals in the Australian Church. The major issue for the next decade.

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Ven. D. H. Chambers is to be inducted Rector, St. Stephen's, Richmond on 1st June, 1982. The Ven. D. H. Chambers is to be Archdeacon in Welfare and Community also from 1st June and is to be acting Archdeacon of Brighton until 30th September, 1982.

Rev. H. E. Dillon is to be inducted Rector, Holy Trinity, Doncaster on 19th May, 1982.

Rev. J. C. Howells will be inducted Rector, St. Paul's, Ringwood on 2nd June, 1982.

Rev. G. A. Pearson is Asst. Curate, St. James' Old Cathedral as from 1st March, 1982.

Rev. Dr. Peter Wellock from the Diocese of Perth is to be Chaplain of Trinity College, Parkville as from 15th April, 1982.

Rev. P. H. D. Barr, formerly Rector, St. Mark's West Reservoir has been accepted by C.M.S. for service in Hong Kong.

Rev. L. Firman will resign as Chaplain, Mentone Girls' Grammar School from end of first term, 1982 to take up a posting at St. Hilda's School, Perth.

Rev. F. C. B. Moyle will retire as Rector, Christ Church, Essendon on 12th October, 1982.

Rev. F. Sofferville will retire as Asst. Curate, Department of Chaplaincies on 31st December, 1982.

Rev. G. W. A. Kircher died 13th March, 1982.

DIOCESE OF ADELAIDE

The Rev. J. M. Edwards has accepted the cure of souls of St. Cuthbert's Church, Prospect which will be vacated in July by the Rev. D. C. Hampton-Smith.

He has resigned as Priest-in-Charge of Holy Cross Parish, Elizabeth as from 31st August, 1982.

SYDNEY

Rev. M. Hill, lecturer at Moore Theological College, has accepted the position of Rector of

the Parish of Seatforth.

Rev. E. R. Bird, rector of Keirville, has accepted appointment as Resident Minister of the New Housing District of Minto.

DIOCESE OF BATHURST

The Rev. Allan Guyer from Assistant at Mudgee to Assistant priest, St. John's, Wellington.

The Rev. Arnold Bloomfield was inducted as Rector of Cobar on March 18th.

The Very Rev. Richard Appleby and Canon Lance Johnston have been appointed as examining chaplains to the Bishop.

The Rev. Ron Herde priest in charge, Brewarrina, has left the parish and the diocese.

The Rev. Bruce Walker honorary assistant deacon in Forbes, is studying in Melbourne on an INSTEP course, and assisting in the parish of Glen Iris. He will return to the diocese in August.

The Rev. Campbell Brown rector of Kincumber, diocese of Newcastle, to be inducted as Rector of Parkes on April 20th.

DIOCESE OF ROCKHAMPTON

Rev. F. Harris to resign as Rector of Emerald from May 9th.

Rev. Doug Edmonds to become Rector to Parish of Gladstone. He will also be working part-time as Diocesan Communications Officer.

DIOCESE OF THE MURRAY

Rev. Alan Collett ordained on 7th February. He will continue to minister in the Parish of Christ Church, O'Halloran Hill.

DIOCESE OF GIPPSLAND

Rev. Rob McDonald inducted into the Parish of St. John at Bairnsdale on March 12th.

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MUSLIMS



Persuasion by force

Islam's past and present success

One hundred years ago, there were three Christians for every Moslem. Today, despite tremendous Christian growth and the fact that Islam has only had organised missionary work in the last 20 years, the numbers are even.

Islam began in 600 A.D. in Arabia, a country of illiteracy, poverty and lack of unity. The first evidence of its expansion was in 636. In 638, Jerusalem fell. 640, Caesarea. 642, Egypt. 646, Mesopotamia. 649, Iran. 697, Carthage. By 715, Islam had spread to Spain, India, and Central Asia.

After thirteen years as a prophet in Mecca, only 100 followed Mohammed to Medina. Eight years later, when he took Mecca by force, 1,000 troops were with him. The following year, in another assault, 30,000 fought for Mohammed.

In Mecca, Mohammed's method was persuasion, saying complimentary things of other religions in his "Koran" or revelation from God, with limited success. At Medina, he said he had a second revelation from God that he use the method of the sword: "God has all power and can change his mind".

In his first speech after Mohammed's death, his successor said, "Mohammed tried for over ten years to spread the

peaceful way of Islam, without success. God then told him of the other method, and how much better are the results!"

There is probably no parallel military movement equal to this.

Islam similarly developed culturally. Muslim invaders took the philosophies of Greece back to Europe still bound by the Dark Ages; and established modern universities in Europe.

At the time Richard the Lionheart led the Crusades against Islam was by far the more sophisticated, and in its Golden Age.

Then it waned, and until this century, was virtually in limbo.

Oil was discovered in many of their countries. They are convinced that the petro-dollar is an answer to their prayers, and their response must be to seek to dominate the world, in a re-take of Islam's Golden Age. This is being pushed by those promoting Islam world dominance.

The promise of success . . .

The Israelites in the Old Testament era fought in God's name alone. In Islam, the soldiers share in the spoil. They fought to gain riches, women, and the promise of an after-life Paradise of rivers of wine, honey, pure water, milk and 1/2 million blond girls.

. . . and the threat of death

Backsliding is a capital crime, as is saying anything against Islam. Mohammed killed a man he claimed was a backslider, and applauded others for killing dissenters.

Doing and belonging

How is a Moslem's heart washed? "By continuing in prayer and reading the holy book."

Moslems desire to please God, and Islam sets out five 'pillars' or ways of doing this. By prayers, called five times a day; fasting which 'helps the believer to remain God-conscious'; charity (lit. 'purity'): giving back to God what belongs to him and to be free from selfishness; pilgrimage; declaration that

Church Record attended a recent Seminar in Sydney, on "Moslem Awareness". Sponsored by the Moslem Study Fellowship and the Evangelical Alliance, it included speakers who were formerly missionaries in Moslem countries as well as converted Moslems now living in Australia and working for the conversion of their brethren here. The material for this article was taken from the talks given by these people. Also shown were an audio visual by CMS approved by Moslem leaders ("Whitewashed", said one ex-Moslem); and a World Vision film "Islam — Unlocking the Door".

'there is no god but God and his messenger is Mohammed'.

"For a Moslem it is more important to belong than to believe", one commentator said.

In performing each of the 'pillars', unity is expressed, whether by praying in similar positions, wearing similar clothes, fasting at similar times, or speaking the same language — as God only speaks Arabic. It is a total cultural and social system, involving the whole of life.

How does it touch us?

Moslems have tremendous power. Half the property in the city of London is owned by Arabs; as is an increasing amount in Australia. \$2.5 million was given by an Arabian for the teaching of Islam in Australia. There are now 250,000 Moslems in Australia, having the same beliefs, aims and methods as their Middle Eastern counterparts.

The Moslem view of Christianity

Misconceptions

The Moslem believes that there were three revelations from God through prophets: Moses, Jesus and Mohammed. He sees the Christian as believing only 1/3 of God's revelation, and wants him to acknowledge the last 2/3.

The Moslem sees the Christian doctrine of Jesus as God's Son as blasphemy, because he sees his conception in terms of human procreation. He is taught that Jesus did not die, but was taken away; and that God changed the features of his substitute on the Cross into Jesus' likeness. Jesus is stripped of his glory and redemptive work. The Koran translates the "paraclete" in John 14 as "Mohammed".

He is taught that Jews and Christians have since the time of Mohammed, changed the Bible to fit their own creeds, and that in any event it has been abrogated by the Koran. He is prohibited from reading the Bible to check it out himself.

Antagonism

Because of their great sense of history, Moslems still feel antagonism towards Christians because of the Crusades. They feel that we were "people of the Book" as

were they, and resented our fighting against them, and saying that they were wrong.

They feel antagonism also, because of our missionary tactics of confrontation; and the West's methods in the Colonial period, particularly in India.

Missionary zeal

Moslems see themselves today as being God's instruments to bring back moral standards in the West. When they come to the West, they see what is done publicly and say that Christianity benefits no-one. Because their own religion is bound up with the State, they presume that the same is the case in the West.

The Christian response

The Christian's main aim must be to get Moslems to read the Bible, particularly the New Testament.

It takes a person who can answer their own questions, before Moslems will listen to the gospel. The barriers behind which they attack Christianity must first be broken down. For example, by calling Jesus the "Word of God", created and coming from the mind of God, thus removing any physical implications in his conception. And, "we preach Christ crucified" as the fulfilment of God's Word written 1,000 years before in Psalm 22; Jesus saying to Peter, "get behind me, Satan", when he rejects Jesus' teaching on his death.

The secret is talking of God's character. He is characterless in Islam. Explain that he is 100% pure, and keeps his own laws: how can he forgive sins? So the need for Jesus fits in. Talk about sin. Don't be frightened into thinking that they are more godly than you.

Don't use the word "crusade": it will be misunderstood.

We have a tremendous responsibility to show all migrants that Christians are different from the people they see portrayed on TV. and elsewhere and that our morals and outlook are fundamentally different.

It must be by friendly approach to ordinary people by ordinary people. Show compassion: "hate the cancer, love the patient". They will be influenced by your spirit of neighbourliness.

"No moratorium on missionaries to Africa"

"We need many more 'inter-church workers' in Africa", said Daniel Bitrus, General Secretary of the Church of Christ in Nigeria this month. He was in Sydney "to tell Christians here what the Lord is doing through their prayers and support" through the Sudan United Mission out of which grew the Church of Christ.

"They are needed because of the tremendous growth of the Church and their need to be taught and pastored; because of the need to counter Islam moves to squash it; and to meet the growing challenges of our society."

What is the Church doing?

"We believe that God wants us to give Christian education: children should be brought up to fear the Lord. To give a man education without Christ is to make him a wise devil. So, we run 5 schools.

"We have a medical programme which runs a 275-bed hospital, a leprosy mission and a rural health programme of 25 clinics and 5 maternity centres in the area of preventative medicine.

"We are a missionary-minded church. We believe that to be alive we must be like the Sea of Galilee which has both an inlet and an outlet and remains fresh, and not like the Dead Sea which only has an inlet. So we are involved in outreach on Lake Chad and in the Sudan where one of our pastors is working as a Bible teacher.

"In Christian education we run several courses. We have a Christian Training Centre offering a 2-year course with 65 students; 2 Colleges for Pastors running 3-year courses each having 30 students; and we are one of 8 churches involved in the Theological College of Nigeria which offers 2 courses: a Diploma and a Bachelor of Divinity. There are 3 students in the latter and 20 in the former. Several of our members are studying overseas — in Britain, U.S. and one in Australia — in the area of leadership training."

The Opposition

"God's church was planted in Africa a long time ago. It is said that before Mohammed there were over 1,000 bishoprics in Northern Africa who spent their time arguing about intellectual matters and not in evangelism. When Islam came they were almost wiped out.

"Today, Islam is still infiltrating from the North into Nigeria. Till recently it won its converts by the tactic of 'be converted or killed'. Now its aggression is militant in a subtle way; and becomes more so as the church grows. It uses Moslems in positions of power to promote Islam and frustrate Christianity. For example, church building applications are lost or officials are 'not available' to help. They have begun to open bookshops, and attracting young people by organising groups very

like Boys' and Girls' Brigade, which are very popular in Nigeria, complete with uniform and similar activities. On rare occasions there are more violent reactions in damaging church buildings or throwing stones at open air meetings.

"But Christians have a good representation in Parliament — both nationally and in the States.

"Nigeria has 19 universities where students are scratching philosophy and being told that God does not exist. We need to be able to challenge people with higher education with the gospel."



What do they need?

"The greatest help is prayer — that God will continue to build his Church in Africa.

"Personnel. In Education — teachers of all subjects, but particularly the sciences and mathematics. In medicine — general practitioners, a surgeon, obstetrician and physiotherapists.

"In Bible training we want to use our own people who know our situation. But they need training; and so we need finances to send them to overseas colleges. Particularly in leadership training: 'You can give a man a fish and feed him for a day or teach a man to fish and feed him for a lifetime'.

"Literature — books of all kinds.

"Money. For books, education, buildings. Our college buildings are hindering our work because they do not cater for the number of students we would like to train. We need to expand and to build water storage tanks. Gifts can be sent through S.U.M."

Dr. Runcie defends Christian education

The Archbishop of Canterbury fears that this country's Christian tradition may be sacrificed on the altar of multiculturalism, he told the annual meeting of the National Society on Wednesday last week.

"Just as in early Victorian England religion was erroneously cast as the key to social order, so in the late twentieth century we must take care not to regard it as the key to good community relations," the Archbishop warned.

Nor should it be like Gibbon's picture of religion in the Roman Empire in which the different modes "were all considered by the people as equally true, by the philosopher as equally false and by the magistrate as equally useful."

Living as he did "with Brixton on my doorstep and Toxteth, which I visited last week," Dr. Runcie was well aware that this was a multi-belief and a multi-faith society, he said. And the presence of pupils of different faiths in our schools presented problems "just as daunting as those which confronted the founders of this Society".

But Christianity still held the allegiance of the majority in this country, the

Archbishop reminded the Society — and it should be the main perspective, studied as the living tradition of the host community.

Dr. Runcie agreed with critics who had drawn attention to the possible divisiveness of some Church schools. There was a danger that the schools might become Anglican middle-class ghettos, he believed.

Christianity was subversive of any form of exclusive national pride or class pretension, and it put forward the idea of a universal brotherhood, said the Archbishop. Church schools should reflect that, and be vehicles for a vision and protest derived from religious conviction.

Dr. Runcie also warned against the danger that religious education might be integrated out of existence by assimilation to moral and social studies.

"Many young people equate Christianity with morals and personal conduct," he said. "We need to ensure that they are given the resources for making a decision for themselves."

Church Times

WHAT A WORLD

Love covers

The Pope would become the "Universal Primate" in a reunion of the Anglican and Roman Catholic Churches, according to the recently released report of the commission representing both Churches. I can imagine the frenzied rising of Reformed hackles at the thought. But the hope expressed was that enough agreement had been reached to lead to "a new relationship between our Churches as a next stage in the journey towards Christian unity."

I have been reading with deep appreciation "Love Covers", subtitled "A viable Platform for Christian Unity", by Paul E. Billheimer (pub. Christian Literature Crusade, 1981, \$4.95 paperback). I have been asking myself how its principles, if embraced with equal enthusiasm by all concerned, would affect negotiations between giant denominations in their gropings after unity.

Basis of fellowship

The book's thesis is very simple, and is reiterated several times. Billheimer asserts (p. 8) "For centuries, fellowship within the Body of Christ has been primarily on the basis of conceptual, theological and organizational persuasions and practices. The principal thesis of this book is that in the Church, or Body of Christ, acceptance and fellowship with one another should be on the basis of common spiritual parentage rather than on common views or opinions on non-essentials to salvation."

He goes on to admit that it can even be hard for Christians to agree on what is essential for the new birth. "It is unclear to me, for instance, how anyone can be born again without acceptance of the Word of God in its original autographs as inerrant," he writes, and quotes as the simplest confession of faith for conversion Romans 10:9-10, "That if you shall confess with your mouth 'Jesus is Lord' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart you believe and are justified, and it is with your mouth that you confess and are saved."

He is realistic enough to admit that "No amount of grace will ever enable all born-again people to agree on what formulated doctrinal system constitutes absolute doctrinal truth. If the prayer of Jesus for unity of the Body is realised this side of heaven, it will have to be on the basis of a common Fatherhood, and that means on the basis of agape love . . . This is not a call to compromise sincere convictions. You are not compelled to surrender personal convictions in order to love a brother . . . God is more interested in love between members of His family than in the inerrancy of one's opinions."

Scandal of the Ages

Billheimer claims that disunity in the Body of Christ is the scandal of the ages

Lesley Hicks



— the greatest sin of the Church. But he is not thinking primarily of the existence of denominations. The unity the Lord longs for can be unity in diversity. He quotes Romans 14, and Jesus' and Paul's injunctions against judging, both of which presuppose differences which must be handled in love. Sitting in judgement upon one another in non-essential matters is sin. The remedy is the love that covers a multitude of sins.

Francis Schaeffer's small classic "The Mark of the Christian" makes the same plea. Although I do not get the impression from him either that denominations must unite organizationally if Christ's High Priestly prayer "that they all might be one" is to be fulfilled, he insists that love between Christians, both individuals and churches, must be observable by the watching non-Christian world.

I find more of that observable love amongst charismatics than any other groups of Christians. Billheimer discusses his own at first uneasy relationship with charismatics, and quotes various fair but critical assessments of some of their doctrines and practices, including that of Dr. James Packer. He admits that he was guilty of judgemental attitudes towards them. Both he and his wife, he found, needed to repent of their considering themselves superior "outsiders" to their charismatic brethren, and he concludes, "the problem of fellowship between charismatics and this non-tongues-speaking charismatic has been solved. Agape love has bridged the gap."

Paisleyism

The Reverend Ian Paisley, as described in the A.C.R. issue of March 22, seems to epitomise one who sins against agape love in his extreme judgementalism. Yet in so assessing him, am I not also judging? If someone challenged me about him: "What about Ian Paisley — he's supposed to be a Christian!", I would have to say that in his public pronouncements, especially about Roman Catholics, he shows a gross lack of love, and that therefore if he is a born-again Christian, he is a gravely disobedient one.

. . . Or love

Paisleyism must be utterly repudiated, but I fear that a persistent drive towards any organic unity between the Anglican and Roman Churches will only cause new schism, as happened here with the formation of the Uniting Church. Discussions however must continue, hopefully in a spirit of love. At local congregational level, in gatherings for fellowship in small and large groups, and among the hierarchy, the world needs to see the mark of real Christians — a love that transcends and covers differences.

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Tonga Cyclone Appeal

The arduous task of rebuilding is now underway in Tonga, following the devastation caused by Cyclone Isaac. Money from Australia, New Zealand and the United States has helped in getting this task underway.

The Australian Board of Missions has sent A\$5,000 to Jabez Bryce, Bishop in Polynesia, to assist with the rebuilding task. The New Zealand Anglican board of Missions sent N.Z.\$4,000 and the Episcopal Church of the U.S.A., US\$5,000.

Bishop Jabez Bryce gave this description of his visit to Tonga immediately after the Cyclone:

"Houses were pushed away from their foundations. Some buildings were partly intact, others were totally destroyed. Some of our European people in this area who occupy

Government Quarters have lost everything. We saw the Fisheries Department also destroyed and a lot of damage everywhere.

I went to the western side where much of the damage occurred and found that from the village of Nuburku to Kanokupolu devastation that I have not seen before. Houses, trees and corrugated iron all over the place. The Villages of Kolovai to Kanokupolu were hit badly by the tidal wave."

Shortages of food and building materials are still a grave concern in Tonga.

If you have not yet responded to the need of the Anglican Church in Tonga — send your donations to: A.B.M. House, 91 Bathurst Street, Sydney, N.S.W. 2000.

On special offer to clergy

A CEN review has prompted the Bishop of Norwich to offer free copies of a new book on preaching to all his clergy.

The book in question is John Stott's *I Believe in Preaching*. In his review for CEN, Lord Coggan lavished praise on the book, calling it "fresh, deep, and demanding" and suggested that a free copy should be given to all clergy.

"I would like to see it in all our theological colleges; on the desks (not the shelves) of our clergy, readers and all who exercise the preaching ministry . . ."

The Rt. Rev. Maurice Wood, Bishop of Norwich, decided to put this into action.

As a first step he has sent a copy of the book, together with a copy of the review, to his Rural Deans. They are then instructed to offer copies, free of charge, to any of their clergy who want one.

With 265 clergymen in his diocese, the Bishop might find himself footing a bill of over £1,500. That is, if his ministers are not put off by the conditions that go with the offer: that the Chapter arranges at least one study session and that the majority of members of the Chapter agree to read and study their copy.

CEN

Worldwide growth in Bible distribution

A total of 10.4 million Bibles was distributed by Bible Societies throughout the world last year, according to the latest Scripture distribution report of the United Bible Societies (UBS).

The largest number of Bibles was distributed in the UBS Americas Region, with a circulation of 3,731,223. The Bible Society in Australia circulated 262,731 Bibles in 1981.

There were more than 12 million New Testaments circulated worldwide last year. Bible Societies also distributed in excess of 30 million Scripture Portions during 1981; over 7 million of these Portions were targeted for people with limited reading skills.

Also distributed were 391 million Scripture Selections, many of them in leaflet form.

The number of Bibles distributed by the United Bible Societies was three-quarters of a million more than in 1980. However, New Testaments recorded a drop of nearly two million on the previous year's figures.

There is a difficulty in isolating the reasons for these shifts in Scripture distribution, especially when so many countries are involved. But it is clear that the number of common language Bibles available in different languages around the world is increasing.

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Departing 29th September for 20 nights (16 in China, 4 in Hong Kong) we visit Guangzhou (Canton), Guilin, Nanning, Kunming, Chengdu and Beijing (Peking) with all meals in China and breakfasts in Hong Kong. In September our Leader will be Nelson Warden and price is \$2878.00 from Melbourne or Sydney.

NORTHWEST COASTS TOUR — 25 days departing July 30th with Australian Pacific.
 By rail or air to Perth, then coach around the northwest to Darwin. 1st rail from Melbourne is \$2218; 2nd rail is \$2164 or by air is \$2033. Pensioner discount is available for the rail travel, and prices from other States on application. Send for brochure.

AUSTRALIAN CHURCH TRAVEL SERVICE 21 ANNIVERSARY TOUR — "Britain in Depth" — 37 days.
 Departing July 31st for 4 weeks touring England, Wales and Scotland including Isle of Skye, Isle of Iona and Edinburgh Military Tattoo. Also a 4 day stop-over in Kuala Lumpur on return journey. Hosted by Rev. & Mrs. W. M. Constable, we will enjoy a 21st Birthday Function, and \$100.00 rebate on fare for past A.C.T.S. passengers. Price from Melbourne or Sydney is \$3590 but HURRY — only 6 places left.

PAPUA NEW GUINEA — SOMETHING REALLY SPECIAL — 14 days.
 We plan to leave on August 25th for Port Moresby, Lae, Goroka for the ANNUAL HIGHLAND SINGSING (Show). Then by coach to Kunklawa and Mt. Hagen (capital of the Highlands). We visit some of the Missions, and the Baiyer River Sanctuary where we can see the Bird of Paradise. On to Karawari then by "SEPK ADVENTURE" HOUSE BOAT along the fascinating Sepik River before boarding our road transport to Wewak, returning to Australia via Port Moresby. This is one of the best Papua New Guinea itineraries available and the price from Sydney is \$2269.00.

VISIT ALICE SPRINGS AND THE RED CENTRE — 10 days departing 17th September.
 Travel to the Alice by air and return by coach with adequate sightseeing and most meals. From Melbourne \$887, Adelaide \$794, Sydney \$958 and Brisbane \$1041.

WEST AUSTRALIA AT WILDFLOWER TIME — 15 days departing September 22nd.
 Travel by coach over the Nullarbor and around the south west to Esperance, Albany, etc. Highlights include a cruise on the Blackwood River, attendance at the El Caballo to see the Dancing Horses, and of course, the wildflowers. Return is by air. Prices are from Melbourne \$965, Adelaide \$840, Sydney \$1090, Brisbane \$1169 and Hobart \$1085.

MIDDLE EAST ADVENTURE TOUR — leaving September 26th for 26 days.
 We spend a night in Singapore before flying on to Jordan where we visit Amman, Petra, Madaba and Mt. Nebo, etc. Crossing into Israel we spend 10 nights in the Holy Land before going on to Egypt where we spend 7 nights including Cairo, Aswan, Luxor, etc. On our way home we spend 2 nights in Bangkok. Price from Melbourne or Sydney is \$3230.00.

SEE TASMANIA WITH A.C.T.S./TRANS OTWAY — 10 days leaving on October 19th.
 We fly to Launceston and commence our tour of the Apple Isle visiting Devonport, the North West Coast, Somerset, Zeehan, Queenstown, take a Gordon River Cruise, see Hobart and Port Arthur, St. Helens and back to Launceston before returning home. This Popular Tour is well priced at \$698 from Melbourne, Sydney \$794, Brisbane \$873, Adelaide \$786.

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 Join in this magnificent experience. We visit Bangkok for 2 nights then fly into Jordan for 3 nights including a visit to Petra. Crossing into Israel, our 10 night stay includes extensive sightseeing with CHRISTMAS EVE IN BETHLEHEM. We then go on to Egypt for 7 nights (Cairo, Aswan, Luxor, etc.) before returning via Singapore (2 nights). Our Group Leader will be the Rev. Dr. Stuart Barton Babbage, well-known as a former Dean of Sydney, Dean of Melbourne, Principal of Ridley College and Master of New College University of Sydney. Fares are \$3255.00 from Melbourne or Sydney.

GO CRUISING WITH A.C.T.S./SITMAR in beautiful TSS FAIRSTAR.
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 Cruise 88 August 11th 17 nights 7 ports fares from \$605.00
 Cruise 89 August 28th 15 nights 5 ports from \$705.00 with Brigadier Fred Denney.
 Cruise 90 September 12th 18 nights 7 ports from \$870.00 with Rev. Don Ireton.
 Cruise "B" October 30th 15 nights 7 ports from \$690.00 with Rev. Mervyn Roberts.
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TO UNDERSTAND EACH OTHER
 The dangers of prejudice

A frequent theme in my columns has been the unhelpful role which prejudice serves in many of our relationships. In this column I intend to focus on this problem in its own right.

Prejudice is an attitude, and as such it consists of certain beliefs, emotional reactions and activities centred upon the object or target of the attitude. Prejudice can be a bias which causes us to pre-judge others either in an unfavourable or favourable direction. Prejudiced attitudes of a negative kind can seriously hinder our relationships, especially when we are unaware of the exact nature of these attitudes.

Jesus was often the target of prejudice. For example, in John 1:46 when Philip witnessed to Nathanael concerning Jesus, Nathanael was at first doubtful, expressing a prejudice: "Can anything good come out of Nazareth?" Philip simply invited him to see for himself. He said: "Come and see." Nathanael did so and was forced to rise above mere prejudice and to see Jesus as He really was.

It is often the case that prejudice cannot be sustained when people open

their minds and have contact with those whom they mistrust, doubt or even fear, and have the opportunity to experience how these people really are. Yet we frequently fail to do this. We make token contact only. We fail to put aside our prejudice and close our minds. We spend our time looking for proofs relevant to the conclusions and judgements we have already reached.

Two examples should show the relevance of this issue for Christians. A church member had a long history of falling out with the rectors of the parish. The original conflict had been a serious one and it bore no credit to either party. However, subsequent clashes with the successors of this rector really emerged from the bias and prejudice shaped by the original conflict.

The church member listened to every sermon of every minister expecting to have his expectations confirmed. The way in which this person could twist the words of the preacher was amazing. It often appeared as if he was hearing a totally different message from that heard by the rest of the congregation! What he heard was determined by his prejudice, which worked to distort and filter the true content of the message.

This man needed to be made aware of his prejudice and the function it was serving in his life as a church member. He needed to recognise the dangers of his prejudice and of the need to adopt an open mind, one which was uncluttered by biases acquired in the past.

But, it isn't easy to convince such a person. One would need to understand the origins of his prejudice in order to help him. He has been hurt and threatened by the original clash. His present suspicion can be traced back to this event. It is possible that he has every reason to be indignant concerning this clash, but he needs to recognise that this clash is past history and that the present events involve different people and different issues.

The second example involves almost exactly the same dynamics but the setting is different. Frank and Helen are Christian parents who are having a great deal of difficulty with their teenaged daughter, Karen. They feel they cannot trust her since she recently lied to them. Karen is resentful that one failure is being allowed to cast doubt over every statement she makes.

The parents have acquired a form of prejudice directed against their daughter.

Their doubts are understandable but their obsession with her "lying nature which has come as such a surprising disappointment to them" is proving extreme and unhelpful. Their continuing doubt is now disappointing her. Karen is really sorry for breaking trust and has genuinely learned from her experience. If her parents had just let her demonstrate this, then things would have been fine. But the continuing doubt and anger simply made Karen angry and resentful.

In such a situation parental prejudice has overwhelmed a preparedness to trust and to give another person a chance to show what they have learned. This failure eventually has the effect of generating a prejudice in the daughter directed against her parents. No longer can the participants see each other honestly. All is doubt and suspicion since the perceptions are distorted and filtered by the operations of prejudice.

The first step to modifying this situation is to acknowledge the existence of the prejudice. We need to "come and see one another", to let the facts speak for themselves rather than to allow prejudice to bias our judgement as we stand apart.

BOOK REVIEWS



God's Yes to Sexuality: Towards a Christian understanding of sex, sexism and sexuality
 The report of a working group appointed by the British Council of Churches

Rachel Moss (Ed.)
 (Collins, London, 1981, 187 pages.)
 The working party which produced this report "have rejected the idea that marriage is the normative pattern of relationship against which all other possibilities are to be measured, while hoping to appreciate to the full the rich symbolism that marriage provides of God's faithfulness to his creation." (page 172)

This view is understandable in view of the membership of the working party which included some who are married, some parents, some who are homosexual, and some who "are celibate by commitment". The report expressed regret that in the working party, despite its diversity of theological opinion, "we have not had any expression of conservative approaches to biblical studies".

The Bible is seen as a problem to be grappled with. Can it be understood in itself, and still have something relevant for today? One would affirm the refusal to quote texts out of context and the attempt to understand the Bible world. The reaffirmation of **agape** in the New Testament and **hesed** (loyal-love) in the Old Testament as central is welcome. What is less satisfactory is the handling of the ethical implications. Though the Bible is not just a code of ethics, it does contain timeless truths. They cannot always be immediately applied in a uniform way outside the situation in which they were uttered. Nevertheless the timeless truths ought to find their appropriate encapsulation within any society at anytime. The book does not

adequately appreciate that hermeneutical paradox. The handling of Genesis 19 in relation to homosexuality has lost absolute truth to relative considerations based on the authority of "our experience", to quote (p. 61): "It is not something which we can hold to be binding on us, without asking whether it is true to our own experience of human beings and of God's concern for them."

The book is to be commended for its understanding of the psycho-somatic unity of the whole person, and its assertion that human sexuality plays a fundamental part in all relationships, and its expression of the value which "would deplore such fear of the sexual component in friendship as would inhibit warm affection and demonstration between friends."

There is a question which needs clarification by Christians: What are the appropriate (Christian) ways to relate as feeling beings with people other than one's spouse?

The book helpfully recommends activities such as Marriage Enrichment.

Lindsay Johnstone



Numbers
 Gordon J. Wenham
 Tynedale Old Testament Commentaries (Leicester, 1981). £4.95. Pb.

Dr. Gordon Wenham has done us a service in providing this interesting and stimulating guide to yet another little known Old Testament book (cf. his recent commentary on **The Book of Leviticus** (NICOT)). The commentary has the worthy twofold goal of expounding "the plain historical meaning of the text, which it meant to the original author and his readers," and providing, beyond that, guidance to the Christian reader on "the abiding significance of the text." With regard to this latter aim, Mr. Wenham offers the reminder that it was with

reference to stories in the Book of Numbers that the apostle Paul wrote: "they were written down for our instruction". (1 Cor. 10:11)

Three features of this commentary strike me as particularly helpful.

Dr. Wenham gives careful attention to the context of the Book of Numbers within the Pentateuch, and to the context of each passage within the Book. His concern to interpret the text in the light of the context has led him to original and illuminating proposals regarding the structure of the book, and the function of its various parts. He argues, for example, that certain laws, which appear at unexpected points in the narrative, can function as a deliberate comment on the preceding narrative. Laws may, in certain contexts, function as promises since "the promulgation of a law carries with it the implication that God will put Israel into a situation where she can fulfil the law."

This careful attention to broader questions of context frequently leads to a significant and convincing interpretation.

Secondly, this commentary on the Book of Numbers argues for the importance of understanding the meaning of Old Testament ritual and symbolism. "If we do not understand the ritual system of a people we do not understand what makes their society tick." However Dr. Wenham insists that the subjective and arbitrary interpretations of ritual laws found in "some older commentaries" are often no more than wild guesses. While acknowledging the difficulty of interpreting much of the Old Testament ritual material, he proposes principles (drawn largely from anthropology) which throw light, in his opinion, on the ritual system of the Old Testament. His approach is broadly 'structural': he seeks to understand the whole ritual system, and the various parts in the light of the system, rather than interpreting individual rituals in themselves. The results of this interpretation are freely admitted to be very tentative, but may be expected to stimulate further investigations of this neglected area of the Old Testament literature.

Thirdly, Dr. Wenham has explicitly set out to write a Christian commentary. As well as including a discussion of "The Christian Use of Numbers" in the Introduction, each section of the commentary usually concludes with a few remarks about the relationship between the passage in question and later biblical revelation. These remarks are generally brief and to the point, and although one may not always agree with the precise lines drawn, there is a satisfying absence of strained fanciful interpretations for the sake of relevance.

This book will be valuable to any serious Bible student.

Caring homes sought for homeless teenagers

The Anglican Home Mission Society is looking for some special people to help it with an imaginative new project — one that could bring new hope to emotionally deprived teenagers, many of whom are currently homeless.

Families or responsible single people can be involved. Either way, they need to be concerned and caring people, because the idea is that they would take a troubled teenager: into their home on an indefinite basis — from two or three months up to two years.

During that period, the people would be paid \$85.00 a week to look after the teenager. Continuous support from trained social workers would also be made available.

Known as the "Family Placement Project", the new venture is based on a similar project that operates very successfully in Kent, England. It is seen as a practical, effective, low-cost solution to a serious and soaring problem.

"We think it will be much more effective and economical than its alternatives — e.g. setting up costly institutions," said a Home Mission Society spokesman.

Inviting interested families to contact the Society, the spokesman added that the venture was different in many important ways from traditional fostering schemes.

The differences included the fact that maintaining a relationship (where possible) with the teenager's natural family was encouraged, and that all parties involved signed an agreement that clearly defined their roles and responsibilities.

The teenagers involved all come from situations of family breakdown. Some have been in trouble with the law for offences like shoplifting and stealing.

"They are, however, far from being hardened juvenile offenders, and will respond to consistent love and firm guidance," the spokesman said. "We do urge people who could help in this way to contact us now. Their help could set a troubled teenager on the path to becoming a caring, responsible adult."

Anyone who would like to discuss the prospect of sharing their home with a troubled teenager is asked to contact Pauline Shilton or Tony Nolan at Care Force, the social action branch of the Home Mission Society, on 799 5222.

John Woodhouse

