

Bible Society youth officer honoured

American Bible Society award



Mary Dewberry (then Miss Mary Hughes) prior to her walk from Sydney to Melbourne, in 1984, dressed in Welsh costume and . . . jogging shoes!

Photo: Ramon Williams — Worldwide Photos.

Mary Dewberry, the woman who captured the hearts of many as she walked from Sydney to Melbourne in 1984 in Welsh dress and jogging shoes, has been granted a rare honour.

She has joined the ranks of Billy Graham, Malcolm Muggeridge, Lord Coggan and other distinguished Christians by being made an honorary Life Member of the American Bible Society.

In the 46 years since the award was first established, only about 200 people have been honoured in this way.

The honour was declared at the American Bible Society's annual meeting in New York recently.

The meeting especially noted "grateful recognition of her enthusiastic and gifted leadership in the area of youth activities for the Bible Society in Australia and her valued contributions in her country and around the world."

Mary said she was surprised by the honour.

"I feel very honoured and privileged to receive the award, especially as a young Australian," Mary said.

"Youth work is of critical importance because young people comprise such a large proportion of the world's population and need to hear the Good News of Jesus Christ."

Mary began her work as National Youth Officer in 1980 and quickly demonstrated her energy, vision and leadership.

She has made valuable contributions to the United Bible Society's Youth Advance Program by initiating special youth materials and a travelling youth theatre, and has made highly regarded representations to other regions of the world.

Only two other Australians have received the honour. They are the Australian General Secretary of the Bible Society, the Reverend James Payne and Bishop Clive Kerle, an ex Vice-President of the United Bible Societies.

MAINLY ABOUT PEOPLE

DIocese of Sydney

Rev. G. H. Feltham retires as Rector of Epping 10.10.87.

Rev. G. M. Simpson C.M.S. becomes Rector of Seaforth 4.8.87.

New Chinese missionary seminary to open

Main aim to train evangelists

Dr. Jonathan Chao, director of the Chinese Church Research Centre, writing in the China Prayer Letter said:

Since 1984 we have been praying and planning for the establishment of a Chinese School of Missions, and finally it is taking shape. It will be called *Chinese Mission Seminary*. The long term vision which gives rise to the founding of the Chinese Mission Seminary is the evangelisation of the Chinese people, including those in China. We believe that China will become increasingly open to the Gospel. This conviction is based on our analysis of Chinese historical trends and interpreted through the eyes of faith. For this reason, we believe that we should begin to prepare for a great harvest to come by training a large number of both lay and full-time evangelists.

The Uniqueness of CMS

One question most often raised by people when they hear that another institution is about to begin is: "Why another seminary? In what way is it going to be different from others?". The Chinese Mission Seminary (CMS) will differ from other seminaries in the following ways:

1. While most other seminaries are training students for diversified ministries, with special emphasis on the pastoral ministry, CMS aims to train ministers of the Gospel as evangelists to reach the 95% of the non-Christian Chinese people. It is, therefore, primarily a school of missions.

2. While most other seminaries are training students for ministries in Hong Kong and southeast Asia, CMS seeks to train lay and full-time evangelists for ministries in China, even though we will not exclude Hong Kong, Taiwan, and other parts of Asia. It is, therefore, a China mission school.

3. While most other seminaries seek to offer an academic program in Biblical and theological studies hoping to achieve a balance in spiritual, academic, and practical studies (Th.B program in four years and M.Div. program in three years), we believe that the current model of theological education is dominated by the academic aspect of the tri-partite ideal; and that unless special attention and time are given to the development of spiritual life and spiritual gifts, such an ideal cannot be easily achieved. In this respect, CMS represents an attempt to achieve the above goals by developing a three stage approach to ministerial training: training in spirituality and discipleship, and the development of evangelistic gifts through actual ministries during the first year; language and thought training during the second year; and training in theological, missiological and Sinological studies during the last three years. This

new approach is developed from lessons learned from Chinese church history and is also dictated by the demands of the Chinese evangelistic context. This five year program is designed for those who have a life-time calling for the Gospel.

4. In addition to the above five year program, CMS will also offer a "short term missions" training program for those who have a special burden for evangelism, but who might not enter into full-time ministry. During the first year they will go through the same discipleship training program, and during the second year they will engage in actual evangelistic ministries with some essential courses in Biblical and Theological studies.

Philosophy of Training

The philosophy of training at CMS may be seen in the five emphases which will characterise its programs. The first emphasis will be on the training of the *Man of God*. This implies training in the student's spiritual growth in relation to God, to himself, and to his fellowmen. It means emphasis on the training of the heart and person of the evangelist as a man or woman of God through Bible study, meditation, reflection, training for discipling and community life so that he or she will become a fitting vessel through which the Spirit of God can work.

The second emphasis will be on the *mission of the man of God*, namely, the evangelisation of the Chinese people and Christianisation of Chinese culture and society as his long term vision.

This means training the heart of the evangelist so that he will develop a passion for the millions of Chinese people who are without Christ and to inculcate in him a vision for the transformation of China by the power of the Gospel.

The third emphasis will be on the *message which the man of God will preach*, namely Christ Jesus and him crucified, so that they who hear this message will believe in Christ and follow him as his disciples. This means a thorough grounding in the Biblical doctrine of salvation, and a deepened personal knowledge of Christ through the indwelling work of the Holy Spirit.

The fourth emphasis will be on the *method of communicating the Gospel*, which implies a good mastery of the Chinese language, the development of preaching gifts in the power of the Holy Spirit, and practical field experiences in evangelistic ministries.

The fifth emphasis will be on the *milieu of Gospel proclamation*, namely understanding the Chinese people in their historical, cultural, and societal contexts within which the Gospel is preached and the church established.

Rowing, cycling & running for Bibles

Proceeds to help young Africans

An anticipated 500 rowers, cyclists and runners will converge on the magnificent Nepean River at Penrith, Sydney on July 25 in a RACE FOR BIBLES.

It's a fun race with a far-reaching purpose — the raising of \$30,000 for literacy development and scripture needs of young Africans in Zaire.

RACE FOR BIBLES is a world first — three separate sports disciplines racing on three separate routes at the same time. Cyclists not only race each other (along a 25 km route), they are racing the scullers and canoeists on the river (10 kms) and the runners on the road (10 kms).

Instigated in 1984 by energetic staff at the Bible Society, RACE FOR BIBLES has received increasing support from keen athletes and sponsors. Last year 250 competitors raised \$19,000 for the Bible Press in Nanjing, China.

This year for the first time there will be a special race for children under 12 years.

RACE FOR BIBLES will be drawing competitors from interstate and New Zealand. Anyone interested in competing should contact Dave Kendall or Lee Duncan at the Bible Society on (008) 25 1389.

The Australian

106 years serving the Gospel and its ministry



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New ministry at Plumpton



The small congregation at Plumpton with Sir Vincent & Lady Fairfax on far right.

The Anglican Church has begun a new ministry at Plumpton, near Rooty Hill, with the appointment of the Rev. Lindsay Stoddart as minister.

The Archbishop of Sydney recently created the New Housing District of Plumpton, which means that the area will receive support from the Diocese while the ministry is being established.

About 400 people attended a commissioning service for Mr. Stoddart on a site at the corner of Hyatts and Jersey Roads.

The five acre site takes into account the scope for a wider ministry in the future. Archbishop Robinson believes that it is well within the bounds of possibility that the site could become a major ministry centre in the Rooty Hill, Plumpton, Blackett and Bidwill area where there are already about 6,000 people living in the immediate vicinity. Projections indicate that this could grow

to 10,000 by 1991, and to 15,000 or more by 1996.

Some older Sydney parishes are taking an interest in the establishment of the new ministry at Plumpton, particularly St. Paul's, Castle Hill, St. Mary's, Balmain, and St. John's, Parramatta where Mr. Stoddart has been working as Curate since 1985.

Members of these congregations were present at the service, as were the core of Christian Anglicans who are already worshipping in the area. They were also joined, on the day, by people from Rooty Hill and other surrounding parishes.

Among the large congregation were the local Federal Member, Mr. Philip Ruddock, M.P., and Sir Vincent and Lady Fairfax who are taking a close and personal interest in the establishment of a new Christian ministry in the fast growing Plumpton area.

Scottish Kirk in decline

Editorial concern

The Church of Scotland is concerned over its persistent inability to reach all stratas of society. An editorial in the Kirk's magazine, *Life & Work*, commented on the results of a recent survey.

The "Lifestyle Survey" commissioned by the Kirk's Social Responsibility Department showed a distressing but not surprising confusion in many matters of Christian belief and commitment. Unfortunately, it is far easier to present the problem, whether after academic research or in Assembly speeches and reports, than to change the ways of life and thought in Kirk and country.

"A few years ago the sponsors of the 'Urgent Call to the Kirk' made a brave try. They were eloquent but not conspicuously successful. Every year the Assembly's Blue Book is weighed down with less colourful prose about what it means to be a National Church today. Curiously, those who demand most loudly that the Kirk should speak the language of the people, now alas the language of tabloids and jingle-jangle radio, often produce the longest reports and most polysyllabic thoughts.

"But there is no evidence that the residual Protestant Christianity of Scotland — or of England for that matter, for the Anglicans have the same trends and problems — can be invigorated by demands for social commitment any more readily than by calls back to the creeds.

Indeed the understandable, justifiable heart-searching over the Kirk's alienation from so much working-class life may obscure an equally significant but more recent development: the loss of faith and the decline of the Church's influence in those social groups where it was once strongest. We now face a crisis in suburbs where populations have increased and Kirk membership is static or worse. We have for long lived with one in the countryside.

"If we really believe in the providence of God we should be able to respond to these troubles with the proper mixture of concern, serenity, piety and initiative. We have very different gifts, often expressed in different opinions. The many encouraging congregations of the Kirk — vigorous in revival, survival, or renewal — have no one style or pattern. Probably they are those which, with the minister's and session's leadership, have been able to show that there is a ministry for all members. But perhaps they are also those which have responded to a convinced and convincing preaching of the Word."

(LIFE AND WORK)

American Protestant missionaries increase

Documented in new handbook

MONROVIA, Calif. — The number of North American Protestant missionaries serving overseas stood at 67,242 in 1985, according to the newly-released 1986 *Mission Handbook*, published by World Vision's Missions Advanced Research and Communications Centre (MARC). Of that number 39,309 were career missionaries, while the remaining 27,933 were in short-term service.

The number of career missionaries had grown by 3,636 since 1979, when the handbook documented 35,673 career missions workers. The percentage of missionaries has risen dramatically to 41 percent of the total force; up from 32 percent in 1979.

Income for foreign missions was \$1.3 billion in the year covered by the report, up from \$921 million in 1979 — a three percent increase when adjusted for inflation.

The study found the number of missions agencies had grown from 714 to 764, of which only 421 actually send personnel overseas. Most mission agencies had small overseas forces; only 155 agencies reported had more than 30 missionaries.

In 1985 the 10 largest career missionary sending organizations in North America were: Southern Baptist Convention (3,346) Wycliffe Bible Translators (3,022), Youth With A Mission (1,741), New Tribes Mission (1,438), Assemblies of God (1,237), Seventh Day Adventists (1,052), Churches of Christ (982), The Evangelical Alliance Mission (TEAM), The Christian and Missionary Alliance (809), and Christian Churches/Churches of Christ (709).

The *Mission Handbook* study also showed slight increases in the percentage of North American missionaries working in Africa, Europe and Oceania, and a slight decrease in Asia, with Latin America's force staying the same.

(EPNS)

Christmas Bowl Appeal criticised

ACC overseas aid under attack

Claims that the Australian Council of Churches was "committed to the destruction of democratic capitalism" were rejected as malicious and irresponsible by the Executive Committee of the Australian Council of Churches at its last meeting in Sydney.

The Executive, which is made up of the heads of the thirteen member churches or their nominated alternates, and delegates elected at the General Meeting of the Churches, reaffirmed the commitment of the churches to the Christmas Bowl Appeal which has suffered public attack in recent months.

In a strong statement of support for the Council and its work in overseas aid and development the Executive said, "The Executive affirms that the Christmas Bowl is involved in humanitarian responses to the poor and goes beyond that to a commitment to justice in true biblical tradition. The Christmas Bowl is

also one of the ways in which the ACC member churches make practical and tangible their commitment to Christian unity. Through the Christmas Bowl, our churches act in co-operation and unity with other churches around the world. Together we are impelled by the Gospel to work for full human development and a world where all have the right and the possibility of participating in decisions about their own life and future.

The ACC rejects claims by a few individuals that it is "committed to the destruction of democratic capitalism" and regards such accusations as malicious and irresponsible. Neither economic ideological doctrine nor partisan political issues enters into consideration of funding priorities. The demands of the Gospel for Christian unity and support for needy and oppressed people are the basic criteria.

(ACC)

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Moore College Library

MARANATHA

Daniel 11

Joyce Baldwin in her commentary in the Tyndale series says that it's an earthbound rationalistic humanism, which she calls 'human thought enthroned', that ridicules the Bible's claims to present God's prophetic utterances of future events. Whereas in Isaiah 44:6-8, GOD enthroned clearly claims to announce from of old things to come.

And so GOD presents to Daniel some brief historical details of future events. But the problem that confronts us, as it was for Daniel, is what was the message that God was bringing in these final chapters?

The Frailty of Human Rule

Notice how speedily each kingdom is portrayed to rise and fall.

v.2. — 3 kings succeed one another; then a fourth rises to rule in Persia.

v.3. — he is followed by a mighty king from Greece (clearly Alexander the Great).

v.4. — his kingdom is given to 4 others.

v.5. — one of those 4 grows strong, and he is followed by one of his princes.

And already we've travelled in time some 230 years from 539 through to about 300BC.

Notice the words of v.3, **he will rule with great authority and do as he pleases**. The wording is no accident, and corresponds strikingly with the times of the judges when **everyone did what was right in his own eyes** (Jud 24:21). These human rulers show no allegiance to the Lord God.

And almost as soon as they rise to power, they fall. In verse 4, five rulers are supplanted, and in v.6, another.

v.6 — a daughter of power together with her powerful husband are overthrown.

v.7 — another king arises, but in v.9, he quickly retires from action.

v.10-19 describe the continuing battles between the rulers of Egypt and Syria ending in failure for one (v.12) and destruction for the other (v.19), with his successor doing no better (v.20).

From v.21 the prophecy speaks of a despicable person who **seizes the kingdom by intrigue**. v.23 — he will practise deception. v.24 — he will devise schemes. Again in v.25 — he will devise schemes. It's an era of lies, deceit and evil (v.27). But in the end of the chapter we read **he will come to his end, and none will help him** (v.45).

Don't bother to count the number of rulers. Don't spend your energy on trying to identify all these rulers. What is stressed here is the sheer frailty of their rule. We're taken back to Nebuchadnezzar's vision in chapter 2, where the various kingdoms that made up the great statue, in spite of their magnificence, **will be crushed and brought to an end** (2:44).

Here the message is the same. For all their military might; for all their awesome power; for all their fabulous wealth; for all their intrigue and scheming, they will all come to an end.

How frail is the might of men.

The Sovereign Control and Awesome Power of God's Rule.

Outwardly God scarcely rates a mention in this chapter, except in the context of the destruction of the Israel (eg v.18), and in the monstrous attacks on the God of Gods (v.36) and associated idolatry.

But remember that this isn't history, it's prophecy — and God is the one who is foretelling it. All these events are totally under God's control. He controls not only the universe, He controls kings and all people in such a way as to give real freedom in human decision making and real opportunities for genuine human repentance. But that freedom was to be exercised or governed by God so that all happened at the appointed time (v.29, 35).

God fortells this story here long before it happens, to show that He is working out his purpose. And yet God makes very little, if any, direct intervention in history to twist things his way. Each person shapes his own story, making his own free and responsible decisions. Yet at the same time all these events are so firmly shaped by God that he can name the characters and give details of the events hundreds of years before they occur.

This is far more than a foreknowing. For Daniel has it in mind that his reader remember from previous visions (eg chapter 2) why the kingdoms of this earth are so frail. They are frail because their end is brought about by the only lasting kingdom, the kingdom of God. And remember in the destruction of the statue in chapter 2, that although the stone strikes the final kingdoms, all the preceding kingdoms are also destroyed by the kingdom of God.

All the present frail earthly kingdoms will be nothing when Christ returns. Indeed they are nothing now. They will all come to an end and **none will help them**. Only one King shall rule, He who bears the name King of Kings and Lord of Lords.

Maybe you won't be able to see how God works out his control. Maybe your life has seen or will see devastation. But God is in control. In fact, He alone is in control. There is but one kingdom that shall last — the kingdom of His Son, our Lord Jesus.

In every circumstance of life never forget his sovereign control, and his awesome power over the frail kingdoms of men. Nor forget to trust the God who is totally trustworthy. He cannot deny himself, He is faithful.

William Morrow

2CBA-FM's new transmitter arrives

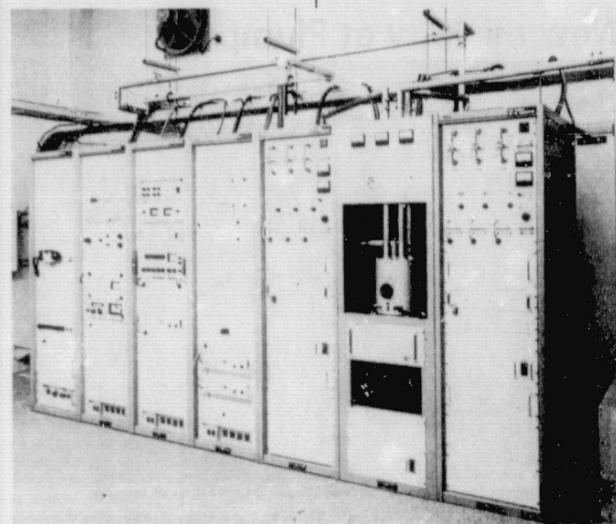
Tied with white silk ribbon

"For the past nine years station 2CBA-FM has had only one transmitter. Each time a problem arose, we went off the air," said a station spokesman.

Several years ago the CBA Directors began working to raise enough money to purchase a second transmitter which would provide a back-up and improve the station's service.

problems associated with handling such a large item, but through the good graces of Mr. Alex Kennedy of Radio Transmission Engineering Pty. Ltd. and his friendly staff the job was done.

"Then began the work of putting it all together. This was begun by Mr. Rob Waller and staff. He reported that inside the station's service.



A typical N.E.C. two-transmitter installation.

"The transmitter arrived from Japan early this year. Since then our engineer Mr. Andrew Gates and our consultant engineer Mr. Robert Waller and others have worked hard to get the large instrument through Customs and up into position. There were a number of serious

problems associated with handling such a large item, but through the good graces of Mr. Alex Kennedy of Radio Transmission Engineering Pty. Ltd. and his friendly staff the job was done.

"Our electrician Bruce Kennard connected the mains power and it was switched on. Perfect!"

'Jesus' film available in Sydney

Great evangelism tool

Already seen by over 300 million people around the world in more than 110 countries, the Genesis production 'JESUS' is being screened in schools across the city of Sydney.

With many hearing the Gospel for the first time, the result world-wide is that the film has become a story of changed lives and many Christian leaders claiming it as the greatest tool for evangelism in the history of the Church.

John Heyman, internationally renowned producer with over 30 major productions to his credit, including assistance with "A Passage to India". Brian Deacon in the lead role selected after 263 screen testings, a cast of over 5,000 Israelites and Arabs and 100%

filming on location in the Holy Land, ensures authentic presentation taken exclusively from the Gospel of Luke.

Unlike any other film of the life of Christ, 'JESUS' is the pure unvarnished presentation of a story that has remained unchanged for 2000 years.

Superbly photographed after 5 years of intensive research and now translated into over 90 languages, the film has won the critical praise of people from every religious denomination and from many with previously little or no faith at all.

Screening and hire information is available by telephoning (02) 267 5737 or see the advertisement elsewhere in this issue.

A GP thanks SU

'Alive to God' truly 'God Planned'

A Maidstone, England, doctor, who has been healed of cancer, has written to Scripture Union to say "thank you" for what she believes was the "God-planned dating and writing" of their Alive To God Bible reading notes.

On the day that 48-year-old Dr. Jean Mutimer had a scan which showed cancer of both ovaries, the *Alive To God* reading included the verse from Psalm 50 "Call upon me in the day of trouble; I will deliver you, and you will honour me".

Anointed

Dr. Mutimer was anointed with oil and prayed for, first by the elders at Shepway Free Church and then at Chadwell Heath Mission in Essex.

After the surgeons had operated and found no trace of cancer and precisely eight days after the scan, Jean Mutimer turned to the *Alive To God* notes for the day and read.

"Think back to what you've learned in the past eight days about living with the King and about his ways. How has God helped you to thank and praise him and to trust and obey him?"

"How fantastic!" writes Dr. Mutimer. "You didn't say what we'd learned in the last week or month but specifically said 'eight days'."

Goodbye

"During that time I had come face to face with death, made my will, said goodbye to my relatives, made arrangements with my partners about my general practice and my patients and then in a truly miraculous way, God had given me my life back all over again.

"Not only did the gynaecologist acknowledge it was a miracle, but said he had never seen anyone recover so quickly from such major surgery . . . That, to him, was a miracle on top of a miracle." (CEN)

Bridges never crossed

Phillip Jensen

Evangelism by friendship or contact?

The other night I saw "The Bridge on the River Kwai" for the umpteenth time. It is a great movie although a little tediously long. So much of it centres on building a bridge that ultimately is never going to be used. It symbolises the error of friendship evangelism.

Friendship evangelism

For years we have been encouraged to evangelise our friends. We have even been encouraged to make friends in order that we can evangelise people. The strategy of Christian work has been built on people sharing the good news of Jesus with their friends. Biblical precedents are pointed to such as the fishing brothers in John chapter one, or Cornelius gathering his friends to hear Peter, or the Philippian gaoler and his whole household. Stories have been recounted to us of the gospel spreading from one friend to another and through a whole community. The whole strategy of reaching the world by one person leading another to Christ has been explained and sold to the Christian community.

Sometimes friendship evangelism has been promoted in contrast to stranger evangelism. Thus we have been made to feel guilty about speaking to people without having earned the right to speak. It is argued that people listen to our actions — not our words — and that we must display the gospel, not just preach it. It has been claimed that we must love the people to whom we are speaking and thus be in a relationship that is loving before we can share with them the gospel of love. Thus, talking to strangers in the street or at the shopping centre is considered to be worse than ineffective — it is considered to be immoral.

The error of friendship evangelism

As with most methods of evangelism, people claim too much for friendship evangelism. While it is not wrong to evangelise your friends, and there are good Biblical precedents for doing so, the Bible does not teach friendship evangelism as the method of evangelism.

There are any number of examples in the Bible of 'contact evangelism'. Jesus spoke to strangers as did Peter and Paul. Philip hardly made friends with the Ethiopian eunuch before seeing him converted and being whisked away. Many stories can be told of people being

"talking to strangers . . . is worse than ineffective, it is considered immoral"

converted through slight contacts with Christians. Over the years we have seen several people soundly converted through library lawn evangelism; sharing "Two Ways To Live" with strangers.

If friendship evangelism is not the method of evangelism, then it can be questioned as to its effectiveness and strategy. With a Christian community of 3%, many Australians do not have a Christian friend. It is unlikely in the short term that we will be able to reach our community through friendship evangelism alone. Most people find that there is a limited number of real friends that they can maintain. It depends a little on your definition of 'friend' but real, close, meaningful relationships of love and affection involve considerable time commitment, and in a busy lifestyle can only be few in number. Once a friend has genuinely rejected the gospel, they cannot be dropped off the friendship list. Thus, if my dozen friends all reject the gospel and I am unable to keep up with any more friends, my evangelism is effectively stymied.

If I am to go into the world to make friends in order to preach the gospel to them, my double motives create difficulties for the genuineness of my

friendship. Frequently, Christians are seen to proffer friendship but withdraw it once the person rejects the gospel. Such friendship is, of course, phoney. However, friendship that is genuine may be too expensive for busy Christians to maintain.

What is a friend?

Part of the difficulty of friendship evangelism is the definition of 'friend'. We should be friendly to all people. Though I may be friendly to my greengrocer, and he may be friendly to



Rev. Phillip Jensen

me, I am not sure that I would call him my friend.

There is no clear-cut division between strangers, contacts, associates, friends, mates and family. There is just a slow gradation from one category to another. Different people will perceive the different categories differently. However, when we talk of friendship evangelism, there is a tendency to push the category away from the stranger end of the spectrum, towards the mateship/family end of the spectrum. This is done by building bridges.

We keep spending time with people in different contexts and different activities in order to build bridges with them by which we will be able to share the gospel later. Apart from the mixed motives, criticised above, there is always the problem of knowing when the bridge is sufficiently built to stand the weight of us walking across it. We are always fearful that if we go in boots and all with the gospel at this stage, we will lose the relationship. We always think that if we just wait a little longer the relationship will be stronger and we will be able to have an opportunity to speak. However, in most relationships the opportunities of speaking about our whole view of life comes within the first few months. If we haven't spelt it out by then it is unlikely that it will be received later on. If the relationship can't bear the strain of our Christian commitment, and our desire for their Christian commitment, then it is unlikely to stand the test of time anyway.

If we talk of contact evangelism instead of friendship evangelism, then many of the problems of friendship evangelism are overcome. We need not worry about how long, deep, and meaningful the relationship must be before we can share the gospel. We need not worry about the mixed motives of making contact with people and sharing the gospel with them. We need not worry about moving on from the relationship to other contacts. We will not be deceiving people by offering a deep and meaningful friendship and then withdrawing when our paths separate because of their rejection of the gospel.

This contact evangelism need not be stranger evangelism nor unfriendly evangelism. Friendliness, love and concern can be exercised in contacts that people have in the community in which

they are living. Any contact could potentially turn into a deep friendship over time. Even a contact where the gospel is rejected may subsequently turn into a deep friendship. There need be nothing insincere or hypocritical in our contact relationships, or in our attempts to share the gospel with associates.

Advantages of contact evangelism

Whereas our friendship evangelism will tend to push us towards fewer and fewer

"we frequently lose sight of the lost nature of our neighbours"

people with whom to share the gospel, our contact evangelism can open up a larger number of people to evangelise.

We are constantly making contact with new people in our society. The shopkeepers, neighbours and workmates are always changing and bringing us into touch with new people. Some will be very fleeting contacts — such as taxi drivers and hitch-hikers, while others may be long term though still slight contacts. You may not call your next door neighbour a friend, but yet over four or five years you do see them often and have some basis of relationship by which you can talk about cabbages and kings.

However, with contact evangelism you can also purposely go out and make relationships within the community that you are seeking to reach with the gospel. Thus, you can join the cricket club or the play group, you can be involved in the work picnic or the staff Christmas party and in these many contacts you can seek

out people to share the great news of the victory of Jesus.

Perceiving people properly

We need to perceive people as God sees them. We tend to perceive them as our world sees them. We tend to be impressed by their wealth or their intelligence, by their social status or their worldly wisdom. However, God perceives them as sinful and lost. They are living this lifetime in blindness and facing eternity without Christ.

We frequently lose sight of the lost nature of our neighbours. Thus, our motivation for sharing the gospel becomes watered down and anaemic. Paul in Athens was grieved by the idolatry of the people and went into the market place to preach. We rationalise his evangelism amongst strangers by saying that he was an apostle or by claiming that 1st century market places were more suitable places for preaching than 20th century shopping centres. But really, his perception of the glory of Christ and the lost nature of mankind, is the real difference between his situation and ours.

When we perceive people in their lost nature, we will be less worried about building secure bridges and more concerned about getting across to them. When we perceive people as the objects of Christ's love then we will be less worried about their loving us and more worried about them coming to know the saviour. When we perceive people as doomed for hell, then we will be less critical of so called, 'loveless' evangelism, and more critical of 'loving' silence.

Phillip Jensen is the Anglican chaplain at the University of New South Wales, and shares the leadership of a nearby suburban church.

Moore Theological College



School of Theology 1987

"CHRISTIANS IN SOCIETY"

8th-9th September, 1987

Biblical, theological and historical papers will be presented by members of the College faculty, with discussion in large and small groups.

Tuesday, 8th September

- 9.00 am Registration
- 9.30 am Church and Society, Evangelism and Social Responsibility — a review of the issues. *John Woodhouse*
- 11.30 am Lessons from the past. A comparison of theological understandings operating in 16th century Europe, 17th century England, and 19th century America. *Robert Doyle*
- 3.30 pm Jesus and Social Ethics. An examination of the implications of the Gospels for the Christian's attitude towards, and conduct in society, with special attention to the Sermon on the Mount and Jesus' teaching about the Kingdom of God. *David Peterson*
- 7.30 pm Denomination and Society. An historical and theological exploration of the relationship that ought to exist between a denomination and the society of which it is part. *Broughton Knox*

Wednesday, 9th September

- 9.30 am The role of the Old Testament and of Biblical Israel in shaping the Christian's response to the world. *Barry Webb*
- 11.10 am The New Testament and Social Ethics. With special reference to the epistles this paper will answer the question: "Of what relevance are the pronouncements, principles, and practices of the New Testament for social ethics today?" *Michael Hill*
- 1.30 pm The Church, the World, and the Kingdom of God. The implications of the Biblical concepts of the Church, and the Kingdom of God for the Christian's involvement in the world. *Peter Jensen*

Registration is open to clergy, full time Christian workers, and other graduates of the College, and spouses.

Mark the date in your diary now. For enquiries and registration forms phone 519 2188

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Lesley Hicks

Believe it or not, it is often a struggle for me each fortnight to write this column. The one factor that wrings it out of me every time at the last possible moment is the deadline — that due date looming sooner than I expect week after week. And yet I enjoy writing, of course; I wouldn't do so much, unpaid, without the complex motivation of pleasure added to the sense of obligation both to editor and readership, and to my God, whose gifts I employ.

It takes time, of course. Time to read, to think, to pray, to talk things over; time which, until I'm actually sitting before my typewriter making marks on paper, looks and feels suspiciously like time being wasted. I do other writing too, and that requires even more disciplined allocation of time. When, for a current book, my publishers give me an actual deadline, preferably not too distant, I'll have the needed incentive to work flat out. "Working flat out" means making it an overriding priority, pushing aside other things. The important has to become urgent before it takes priority over most of the other things I do. But for me, people are important, family and friends, and I consider that time spent building warm relationships is time well spent.

A Real Writer?

According to what I read about one noted Australian writer, Murray Bail, I cannot be a real writer. He's one, and says for instance that despite his wife's longing, he's elected not to have children because they would be a distraction from his writing. They surely would be — too bad for his wife!

So I struggle with priorities and the need for self-discipline, in a way not felt by those whose time is circumscribed by set hours in an office or other workplace. When early in my marriage I was teaching full-time I had fewer, not more, decisions to make about the allocation of time — there was work, in and after school hours, a basic minimum of homemaking, church etc on Sundays, and that was just about it. Much as I loved teaching, I remember without pleasure the harsh, impoverishing time pressures of those days, which affected my husband too; that is why, ever since, we've preferred the relatively tight financial constraints of being a one-income family to my having a paying job.

Well, our three children are now grown up and earning; one daughter was recently married, the other is living and teaching on the other side of Sydney and only our son is still at home, plus a

Time in perspective

boarder. People ask again as they used to when the youngest first went to school, "What do you find to do all day at home?", implying a sort of lazy parasitism. The problem is still that I'm not "all day at home" as I should be if I were seriously writing. But quite apart from the writing, I feel I should accept and defend the role of full-time homemaker and/or voluntary church and community worker. These are roles, often overlapping, which married women with children should be able to accept with pride but which are now sadly scorned and devalued.

The Tyranny of Time

All this introspection on my use of time is prompted by reading Robert Bank's *Tyranny of Time* (Lancer Books; Sydney, 1983). I think it's rather significant that when we bought it for our church library not long after it won the 1984 award as the Australian Christian Book of the Year, a young professional man was its first borrower, saying that time pressures were his greatest worry. He had it for eighteen months before managing to read and return it!

He thought it excellent however — just couldn't find time to get through it. For me, wanting to write about it and with a deadline coming up, it was a different matter. However, much as I appreciated it, it is not the book I need. Having chosen a more leisurely, people-oriented way of life anyway, perhaps the style Banks is recommending for this harried, time-stressed generation, I need exhortation not to slow down but to increase my output. I cannot shrug off the guilt of having left undone the things I ought to have done — the letters I should have written, the visits needing to be made. There's nothing for it but to remedy the omissions. Above all, there's writing to do — my mandate from the Lord. Therefore I need to press forward in obedience, not to relax. It's all too easy for me to do that.

Banks's analysis of time's tyranny in our western world is brilliant. He provides a wealth of apt quotations and illustrations, including cartoons — almost an anthology of thoughts about time. It would be a rich lode of sermon illustrations, I imagine. I find him equally thought-provoking but less satisfactory in his solutions. Counsels of perfection, perhaps, most easily embraced by those who are already half out of the rate race. But there is much wise reflection and advice, e.g.: "Christians do not know how to say 'no' indeed they feel positively guilty if they do so. But . . . sometimes we must decline. To say 'yes' without (careful thought) is as much disobedience as saying 'no' to something we know God wishes us to do!

"Churches and other Christian groups need to be more discerning in the demands they make on individuals. The clergy, particularly, should be less pressured — they already have an inordinate burden to carry. Together with their congregations, the clergy should draw up some sort of understanding, perhaps a written one, which recognises their need for time for relaxation, spiritual refreshment, sermon preparation, general reading and sustained personal reflection. The clergy would not be the only ones to gain. Others involved in full-time Christian activity, eg, leaders of organisations, youth workers, and missionaries would also benefit from a similar arrangement." (P. 245)

Unless you want escapist reading, it would be a good book to take away on holiday. Give yourself time to read and digest it.

Ugandan Anglican Bishops statement

Renewed stand over polygamy

Anglican bishops in Uganda have reaffirmed their opposition to polygamy.

The bishops declared the stand of the Anglican Church in the wake of a debate among Christians on whether the church should accept polygamous marriages.

One bishop, the Rt. Rev. Livingstone Nkoyoyo, criticised another, the Rt. Rev. Christopher Ssenyonjo, who had earlier suggested that although the church did not accept polygamous marriages, such marriages could help curb the spread of Aids.

Bishop Nkoyoyo, speaking at a conference of the Mothers' Union, urged Christian mothers to fight against advocates of polygamy. He said it went against biblical teaching.

All of the main denominations in Africa have rejected polygamous marriages while some independent churches accept the practice.

Bishop Ssenyonjo said that the Anglican Consultative Council had asked them to set up a commission on polygamy.

Its report will be delivered to the Lambeth Conference in 1988.

(ICEN)

English Anglican Missionary Society's move

Allows women missionaries to be ordained

The Bible Churchmen's Missionary Society has opened the door to the priesthood for some of its women missionaries — the ones who work in Anglican Churches which allow the ordination of women as priests.

During the past year the Society's Council has developed a policy to enable the women who "feel called" to be ordained, the Society's General Secretary, the Rev. John Ball, reported at the annual meeting in London recently.

"The policy is that we will respect the views of the Churches in which our missionaries are working," BCMS spokesman Mr. Peter Scott said this week.

"We point out that the women must first take account of the policy in the Church where they are working — and also the fact that they are ex-patriates. It might not be appropriate for them to be ordained if, for example, they were to be the first woman ordained in that Church."

There was also the point, said Mr. Scott, that they were likely to return to this country and they must consider the difficulties they might then encounter there. "If, in consultation with the General Secretary, they can assure him that all these ramifications have been taken into account, he will give them the Society's blessing . . . provided that the local Church is encouraging them to go ahead."

Of the Society's ninety-seven missionaries fifty-four are women, working in Africa, Latin America, Europe and India. Only some of those working in Africa will be involved in the new policy.

(CHURCH TIMES)

China's Seminarians under pressure

Expulsion for some possessing Hong Kong literature

A reliable source has indicated to CCRC that the "Anti-Penetration" campaign which took place at the Zhongnan Theological Seminary in Wuhan, expelling eight students for receiving and distributing literature from Hong Kong, has taken (is taking) place at other seminaries run by the China Christian Council as well. The source, who is in contact with some of the students, said that it was important to relate why the students were writing to Hong Kong to get Christian literature. The students feel that "their textbooks for theology and Christian ministry are just like the political textbooks used in every college". This source also alleged that some students quit the seminaries "because of anger and awful pressure".

In any school there are always some who feel pressure, and there are always some who quit the school out of personal frustration. In this case the students who have quit or been suspended appear to be resentful of the demands placed on them for what they perceive to be essentially political reasons. Recognizing that not all the students in the seminaries have felt the same frustration, it appears nevertheless to be true that some students with a strong desire to serve the Church of China are being frustrated by the denial of contact with churches outside of China.

(CHINA CHURCH NEWS)

Vatican plans global thrust

"Evangelisation 2000"

VATICAN CITY — "The object is to give Jesus Christ a 2,000th birthday gift of a world more Christian than not," said the director of a massive Roman Catholic evangelistic effort that will begin in 1990 and culminate with a global satellite broadcast by the Pope on Christmas Day of the year 2000.

The finale of "Evangelisation 2000" will employ small satellite dishes around the world. The Pope's message will be beamed to local Roman Catholic missionaries who will translate it into local languages. "We want to bring the world back to Christ," said the director.

(EPNS)

19 new translations

Scripture Now in 1,848 languages

NEW YORK, N.Y. — Scriptures and Scripture portions were made available in 19 new languages in 1986, bringing to 1,848 the total number of world languages in which some part of the Bible has been published, according to the United Bible Societies.

The tally was prepared by the American Bible Society library in New York in consultation with the library of the British and Foreign Bible Society in Cambridge. Both libraries report Scripture publications of the Bible Societies and other organisations; languages are added to the total only when copies of new Scriptures have been placed in these historic collections.

Linguists put the number of languages and distinct dialects in the world at over 5,000. Of the 1,848 languages with Scripture, only 301 have complete Bibles, an increase of five over the past year.

(EPNS)

REVIEW

Half million bibles

Gift for African schools

EAST BRUNSWICK, N.J. — The International Bible Society (IBS) has launched a \$1 million campaign to place Bibles in schools of at least five African nations. Citing a lack of Scriptures in countries where religious education is part of the curriculum, IBS expects to meet a need for more than a half-million English-language, New International Version Bibles in schools in Kenya, Malawi, Zaire, Zambia, and Zimbabwe. The program will provide 24 free Bibles for each school, and will also make Bibles available for individual students.

"Schools in many African nations were begun by mission agencies before independence, and some have remained church-related," explained IBS President James Powell. "The leaders of some of these countries, many of whom were educated in mission schools, have often allowed and sometimes even mandated religious education. The problem is that students and sometimes even teachers don't have Bibles from which to study."

(EPNS)

Communists plan to eliminate missionaries

Filipino worry

ZAMBOANGA, Philippines — An intelligence unit of the Philippine Ministry of National Defense has warned that NPA communist guerilla liquidation squads plan to eliminate all anti-communist leaders, according to an indigenous missionary leader on Mindanao Island in the Philippines.

Christian leaders, pastors and missionaries have been urged to take special care, according to reports received by Christian Aid, a mission agency helping 33 workers in the Philippines.

Filipino church leaders say the killings have already begun.

"Several pastors have been killed by the NPA, and it seems that the communists are against truly born-again Christians because they refuse to join them. It looks as though this is the beginning of widespread persecution of Christians in our nation."

(EPNS)

Bible has Muslim vocabulary

Revised Sindhi scriptures produced

The revised Sindhi Bible is presently being typeset in Pakistan. Baptist Pastor Addleton, Ralph Brown and United Bible Societies Consultant, Dr. Ken Thomas, have worked with Sindhi scholar Mukhtar to produce this Bible for the 12,000,000 Sindhi speaking people.

This Bible is mainly for non Christian Sindhi Muslims. The vocabulary is Muslim rather than Christian, e.g. The Muslim name for Jesus is "Isa" and has been used throughout the Bible instead of the Christian word "Yesu".

(KESTON COLLEGE)

"Mending racial fences"

Zambian praise for Anglicans

The Bishop of Taunton, England, the Right Rev. Nigel McCulloch, heard warm praise for the Anglican Church in Zambia from President Kenneth Kaunda during his recent visit to the country.

Bishop McCulloch and his wife spent four weeks in Zambia at the invitation of the Anglican bishops in dioceses linked with Bath and Wells. And it was at a luncheon in the Bishop's honour at State House, Lusaka, that the President praised the Church for "mending racial fences" during Zambia's colonial period.

President Kaunda, who said he looked forward to the time when all Christians would be one instead of in different groupings, thanked the Anglican Church for helping to develop Zambia both materially and spiritually.

Bishop McCulloch was taken to see a house in Livingstone which was blown up during a visit by South African raiders and he and Mrs. McCulloch talked with the house's owner at a church meeting. In his speech at State House the Bishop told President Kaunda: "These South African raids are horrifying acts which have left a deep and profound impression on the minds of peace-loving people."

"The Church does not condone these acts which have no respect for man, but prays for the end of the scourge of apartheid in South Africa."

(CHURCH TIMES)

Russian Pentecostal activist under new threat

Released but not free

VASILII BARATS, one of the political prisoners released under a pardon in the USSR in February, was detained by militia in Moscow on 30 April and warned that he would face prosecution if he remained in Moscow without a residence permit. He was either to obtain a permit (hitherto refused) or leave the city within three days. Vasilii and his wife GALINA are Pentecostals and before they were arrested in 1982 and 1983 were leaders of a committee for the right to emigrate. Both were sentenced under article 70 of the Russian Criminal Code (anti-Soviet agitation and propaganda), Vasilii to five years' strict regime labour camp and Galina to six years' camp and three years' exile.

When invited in February to petition the Supreme Soviet for release, Vasilii Barats wrote a petition to be allowed to emigrate; he received a pardon, but no assurances about emigrating. In March Galina wrote a similar petition, and was also pardoned. Since both had been arrested they had lost their home in a room in a Moscow flat; they have no family members in Moscow with whom they can register, so they are homeless, without work and without permission to live in Moscow. Although they lived and worked in Moscow before they were arrested, they have been refused a residence permit, without which it is impossible to find a home and employment. Although both Vasilii and Galina are in the same position, Galina has not yet been threatened with prosecution.

(KESTON COLLEGE)

Timothy



Factors that influence church growth

Books on Church Growth have a common core of factors that are said to influence growth when Doctrine is biblical and Change is accepted.

Worldwide Evangelism Crusade has a leaflet that lists these Factors, said to be equally important if we want our churches to grow. They are amplified in this Article.

1. **Commitment to Each Other.** The basis of a healthy church fellowship is individual members' commitment to each other. This is the response to Jesus' command in John 13:35, a response that calls for a decision, not a feeling, a decision not based on our pre-determined standards of acceptance (eg., her dress is too short, his hair too long), but based on genuine acceptance and goodwill, which is the meaning of this Christian love which Jesus commands.

This Commitment provides a network of relationships which is the "glue" that keeps the congregation together. It has to be taught and taught, modelled by the pastor and leadership, and allowed for deliberately by providing as many occasions as possible for folk to relate together.

2. **Leadership Awareness and Concern for Growth.** When leaders accept the fact that lack of growth is a curable disease, they will be willing to face any hindrances-to-growth present in church life such as prayerlessness, lack of concern for the lost, worldliness and apathy.

Such concern produces healthy self-examination of the church's effectiveness. Often the first practical step to be taken is to give a questionnaire to members, allowing each the opportunity to evaluate the various facets of church life (eg. form of worship; relevance of preaching; quality of fellowship; style of leadership; lay involvement.)

3. **Possibility thinking.** Commitment to the concept of growth — remember, called in a previous article, practical evangelism — often leads the leadership to creative faith, imaginative planning, relevant styling.

If the Rector does not rise in faith and work and expectancy, that church also will not rise, and grow.

4. **Bright Worship Services.** Outsiders are attracted to Sunday Services which have a warm, praiseful, relevant atmosphere. Many Services have a mood which is impersonal, formal and heavy.

The gap between the real world and what happens in a Sunday Service is often too big for a newcomer to cross. Features usually present in growing churches are — a Praise section, using Scripture choruses and well-known hymns; a Prayer section in which requests and/or prayers come from attendees; a Testimony section, when folk are encouraged by hearing of God's work in others.

5. **Body Life.** Fellowship is minimal in a formal service when all authority and participation are located in one person.

If a congregation of more than 50 retains such a formal Service, some other provision has to be made for the personal and regular interaction of members as integral to church life. This often requires the setting up of informal Bible study groups, and the training of leaders.

Otherwise the modern-day "Body of Christ", the congregation, may lack life.

6. **Lay Participation.** Growing churches need the involvement of rank-and-file members in the running of activities. Each

Christian has at least one spiritual gift (eg. 1 Peter 4:10), so it is biblical to say there is something for every member to do that will benefit the whole Body.

Wise leadership maximises the potential of its members, and helps individuals discover, develop and deploy their spiritual gifts.

7. **Intercession.** Without prayerfulness, we easily sink into activism, or even humanism. Lasting growth is dependent on the existence of a group of people committed to praying, not merely praying "about", but praying "through" the present scene to discern God's strategy and ensuring its implementation.

Church leadership takes time for this kind of prayer, not merely for "business". It looks for the supernatural work of the Holy Spirit.

8. **Missionary Concern.** When a congregation genuinely accepts the Great Commission as an integral part of church life, and starts to plan boldly for missionary giving, and the giving of their own personnel, for world outreach, God pours out His blessing.

9. **A Strategy for Local Outreach.** There is no "prize formula", but a concern for growth usually leads to an examination of the ways to reach outsiders.

Instead of waiting for a Rector's bright ideas, leadership analyses community needs, its own congregation profile, and then strategises for steady, effective, continual outreach.

10. **Honest Self-Evaluation.** A graph of (for example) attendance over the last 20 years reveals peaks and valleys, and growth rates. Asking why? alerts us to weaknesses and blind-spots. That is why "Stirrers" ought to be welcome (as long as they are courteous and stay in fellowship).

11. **Teaching and Relationships precede Change.** A new emphasis cannot be simply "landed" on a congregation, for then resistance from fear-of-change, or independence due to self-preservation, emerges. But patient teaching, together with the "glue" of committed relationships, provides the climate that facilitates change.

12. **Don't Isolate, but Don't Copy.** Copying other congregations in its style or strategy does not ensure growth, for uniformity is prevented by architecture, locality, gifts, and the Bible. But stubborn or proud isolation is just as blind, for a humble learning spirit can objectively evaluate principles and learn from others.

BRIAN KING

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B.C.A. history placed in archives

The late Wakely Wade's aspirations completed

At the 68th Annual Meeting of the BUSH CHURCH AID SOCIETY (B.C.A.), held in Sydney, May 28th, an historical event took place. The President of the Society, the Most Reverend Donald Robinson, Archbishop of Sydney, handed over the original records of the B.C.A. to Canon Boyce Horsley, Diocesan Archivist, "to be placed in the Sydney Diocesan Archives at St. Andrew's House in Sydney Square".

Bound copies of the B.C.A.'s publication, "THE REAL AUSTRALIAN", from the very first edition, were also handed over.

Mr. R. T. Stokes, in presenting the motion, traced the development and spread of the Church of England, throughout Australia, "Wherever the settlers and miners went".

"The Society was formed on 28th May, 1919," stated Mr. Stokes. "The record of

the Bush Church Aid Society's funding and administration has been recorded in the Society's minute books.

"It is these records that have recently been renovated and, where necessary, rebound. All the minute books have been photo copied and are now in bound form, as a result of months of hard work by Miss Doris Smith".

Miss Doris Smith, secretary to the various Federal Secretaries of the B.C.A. from 1970 — 1982, had worked on the collation of the Society's Minute Books, dating back to its very beginning in 1919.

In conclusion, Mr. Stokes stated, "The handing over of the Minute Books and all issues of the 'REAL AUSTRALIAN', to the Archives, by the Society's President, will happily complete the aspirations of the late Reverend Wakely Wade, former Federal Secretary and the mover".

(RAMON WILLIAMS)

Scripture placement organisations merge

Makes bible distribution more effective

World Home Bible League and Bibles for India, two leading Scripture placement organisations, have joined efforts, believing that together they can be more effective and efficient in getting the printed Word to the lost.

The Rev. Winston Gauder, General Secretary of WHBL Australia and New Zealand, has hailed this as a breakthrough. "At a time when there are unprecedented opportunities for placing Scriptures," he said, "it is God-glorifying when organisations can regroup and join forces to accomplish their task, with better management of resources. Overheads can be kept to a minimum as the missionary dollar is pushed further. This will also help us to have better strategies to ensure that we can place the Word in the hands of people before the doors close."

WHBL placed \$8 million worth of Bibles, New Testaments and Scripture

portions in over 80 countries and 200 languages in 1986. Bibles for India placed 55 million Scripture units in India and helped Indian churches to plant 300 new churches in non-Christian villages. The combined effort will target India and assist this ministry by providing \$1.5 million in 1987.

WHBL Australia and New Zealand has launched a \$1 million appeal to help place 25 million Portuguese New Testaments in Brazil, with a population of 138 million people.

A new magazine has just been launched by the League, called 'Partnership for World Evangelisation'. The magazine tells what God is doing through Scripture placement programmes, and is available free of charge from: WHBL, P.O. Box 464, Penrith 2750. Phone (02) 673 3055 or (03) 789 6701.

(AUSTRALIAN PRESS) TERIAN LIFE

Lambeth Conference 1988

Preparations begin

The 12th Lambeth Conference will be held at the University of Kent at Canterbury, 16 July — 7 August, 1988.

In announcing the Conference, the Archbishop of Canterbury, who is traditionally host and president, said its aim will be to "promote fresh initiatives and renewal in four areas in the life of the church: mission and ministry, dogmatic and pastoral matters, ecumenical relations, and the transformation of the social order".

The Lambeth Conference is the senior body for consultation between the member churches of the world-wide Anglican Communion. It has no legislative powers but has been highly influential in the life of the Church.

Each of the 450 dioceses of the Anglican Communion is represented at Lambeth by its bishop, but some suffragan and assistant bishops will also

be present. In 1988 members of the Anglican Consultative Council — which includes clergy, lay men and women, and youth — will take part for the first time. There will be participants from Churches in Communion with the Churches of the Anglican Communion, and consultants and observers from other major churches. Approximately 700 people will attend.

The first Lambeth Conference was held in 1867 under the Presidency of Archbishop Longley. Since that time Lambeth Conferences have taken place about every 10 years except during the two World Wars. The composition of the Conference reflects the growth and changing nature of the Anglican Communion. For example, of the 76 bishops attending the first Lambeth Conference only Samuel Adjai Crowther of Nigeria was a non Anglo-Saxon. By 1978, 102, (or 25%) of the bishops attending were Africans.

(APS)

LETTERS

Disease and the common cup

Dear Sir,

It gives me no pleasure to enter into controversy with my good friend and colleague, Robert Claxton (ACR 27-4-87), and I quail at tilting a lance at Their Graces of Canterbury and York (ACR 25-5-87). Nevertheless, the evidence is that use of the common cup is at least a potential health hazard. It is certainly unpleasing aesthetically.

Unfortunately, the AIDS scare, while it has raised the issue, has clouded the discussion. Disquiet about the practice long preceded the emergence of AIDS. It does seem that, as Dr. Claxton and the Archbishops rightly point out, the Aids Virus is not likely to be transmitted in this way. But other microorganisms certainly are, as was amply shown in the carefully controlled investigations referred to in the ACR editorial which set the present ball rolling. I should gladly make available to Dr. Claxton copies of the papers reporting those investigations. The journals which published them are highly reputable, as were the investigators. Of course, the transmission of a pathogenic microorganism does not necessarily mean that the infection takes place. Other factors affect the outcome, as those of your readers who are familiar with the Parable of the Sower will appreciate! But we cannot ignore the fertile soil.

I know of no evidence whatsoever that the metal of the cup or the alcohol in the wine has any effect on microorganisms as the cup passes with only a momentary pause from one communicant's lips to another. The purificator, if properly used (some do not use it at all), appears to be relatively, but not completely helpful. But what public health authority would approve the wiping of the rim of a beer glass as a satisfactory way of cleansing it before using it for the next drinker?

As to the aesthetic effect, this undoubtedly concerns some would-be communicants to the extent that they do not let their lips touch either the cups or its contents. I may add that

the revolting account of a communicant drooling into the cup, which was quoted in the ACR editorial from the Canadian paper, has been seen in duplication much nearer home. A celebrant observing this might well balk at disposing of any wine left in the cup in the manner prescribed by the rubric.

By the way, I wonder how many defenders of the common cup would when ordering coffee in a restaurant, hesitate to send back a cup that has lipstick on the rim, even if the waiter obligingly wipes it off with a serviette.

Yours sincerely,
Dr. Ronald Winton,
Drummoyle, NSW

Are evangelicals Pharisees?

Dear Sir,

I feel slightly concerned about some unformed tendencies in evangelical circles. There appears to be a belief that intellectual assent to the doctrine of the substitutionary atonement will avert God's judgement. Coupled with this is a prescriptive attitude to scripture that almost makes it a binding law.

Such beliefs arise from a failure to perceive the true nature of God's grace. Our Lord's death, amongst other things, provides the legal ground which enables God to act in grace towards undeserving sinners. Eternal life is the outcome of opening oneself to this grace of God. God in his grace gives us the Holy Spirit to provide discernment and insight. Such insight arises from the reading of scripture, from christian fellowship and from awareness of both oneself and the world around. In this way, truth is written into one's heart, rather than being a written code such as the scriptures.

I believe that we all need to have eyes constantly open lest we fall into the bondage of pharasaism on the one hand or antinomianism on the other.

Yours faithfully,
Peter Carman
Wollstonecraft, NSW

Christian youth to consider Australia's future

Fusion plans a Melbourne gathering

Fusion Australia, a national Christian youth and community organisation, has organised a **Melbourne Gathering** to take place from June 29-July 5. This event follows other successful gatherings held in Canberra and Perth, and is part of a two-year "Aussie Awakening" National Bicentennial program . . .

The program will consist of training, public events, a dusk-to-dawn celebration and a special dawn service.

The training is called "Theodynamics", and will be led by some experienced communicators and youth workers. The purpose of this training is to help participants integrate their faith into their lives, and to provide strategies for effective work in their local area.

On the Saturday of the Gathering, participants will be involved in the presentation of a White Paper to politicians from both parties. The White Paper gives a Christian response to homelessness, a key issue facing this country at this point in time.

An all-night prayer vigil will be maintained at places such as Parliament House, and other major sites such as courts, Trades Hall, and educational institutions.

Dusk-to-dawn celebration

The Dusk-to-Dawn Celebration will celebrate the time together and reflect on where Australia is heading. The program features contemporary Australian Christian musicians, including Rosanna's Raiders, Peter Grey, and the Young Elders. Singer/song-writer Tony Williams, from Sydney, will participate also.

Adding colour to the concert will be mime artist Dennis Clare (alias "Button").

(NEW LIFE)

He will contribute his special brand of humour and creativity to the occasion.

The night will include the challenge of addresses by **John Smith**, of God's Squad Motorcycle Club, and **Mal Garvin**, national director of Fusion. They will be talking about the commitment to Christ, the extent of His call for discipleship, and the unique task that Australian Christians have.

Following the Celebration people from all over Melbourne will join in for the Dawn Service, which will include Anglican **Archbishop David Penman**. More than 2,000 people are expected to attend, a similar number to those who attended the Perth Gathering on Australia Day.

Although the event is presented by Fusion Australia, it is supported by Youth With a Mission, Scripture Union and Theos, Youth for Christ, Anglican Youth Ministries, Churches of Christ Department of Mission, and others.

It is part of a planned outreach in Australia's capital cities with the objective of training and preparing young Christians to be effective communicators and youth workers.

Phase 2, in 1988, will focus on local outreach and national impact. "It is essentially a four-pronged strategy that will call Christians, who have been involved throughout 1987, to share with others, and work together to see their own local area reached with the Christian message."

(For further enquiries, phone Wells O'Neil, (03) 568 2427.)

Editorial

AIDS and wrath

A recent article in the London *Observer* reflected on the Church's response to the spread of AIDS, which now threatens modern western society with decimation and suffering unparalleled in peacetime.

What puzzled the journalist was the persistent refusal of Church officials to admit that the phenomena was in any way a result of the judgement, the wrath of God. On the contrary, they denied it, and, in the words of the reporter, kept on insisting that the whole thing was just a matter of hygiene. There was hardly a mention about God's laws on chastity and fidelity, or that God takes what we do with his laws very seriously, let alone the possibility of God judging us in this life, or the next.

A similar dislike of the mention of God's wrath and judgement is evident in the press release from Melbourne's Anglican Diocese. It is believed that to speak of the wrath of God is to take an antagonistic attitude to the AIDS sufferer. What is needed is to leave behind this notion, or mute it, so that antagonism can become concern.

What then are we to make of the judgements of God? Does he show his judgements in this life against those who defy him? And what should be our response?

From the Bible's point of view there is no embarrassment in saying that God judges now. It is quite frank about it. Paul says that God "gives up" or reprobates those who reject him. "For although they knew God, they neither glorified him as God nor gave thanks to him . . . therefore gave them up in the sinful desires of their hearts to sexual impurity . . . Men committed indecent acts with other men, and received in themselves the due penalty for their perversion (Romans 1:18-32)." And the list of evil practices and their present punitive consequences does not finish there, but continues — envy, ruthlessness, gossip, greed, . . . Opt to live life in rebellion, in repudiation of God's right to rule us completely, then the fabric of life breaks down. And this is God's judgement.

It is Jesus who focuses how we should respond to the presence of God's judgements in the world. In Luke 13 our Lord upbraids those who make comparisons between their own level or moral performance and others. The Galileans, self-evidently scum to Jesus' audience, had suffered brutal murder at the hands of the local Roman governor. Others, more close to home, had died in a building collapse. "Do you think they were more

guilty than all others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish."

What is the point being made? Simply that God's present judgements should compel us, not to comparisons, but to repentance. That is, to return to him. Who? **All of us.** For, and this is the bite in Jesus words, we all live in defiance of God.

That is why it is hard to admit that AIDS is a result of judgement, for it is also to admit that I am judged too, and deserve it. Far better to deny a moral, a religious element, and opt for mere hygiene, for that lets us all off the hook.

What about compassion then? To have to deny desert or judgement in order to show compassion is to swallow the 19th century nonsense that only the deserving should be helped: "the deserving poor". Christian compassion can only be modelled on God's love and mercy — which is a matter of grace, gift, even though we deserve the very opposite. We support, protect and serve AIDS sufferers, and especially the undeserving, because they desperately need it.

But "judgement" still seems to ill fit this picture of God's mercy and love.

That is because God's judgement on sin is poorly understood. God judges for three reasons — to vindicate his righteousness which is spat on by our behaviour towards him and each other, to remove the barrier which stands between us and friendship with him, and to alert us to the need and possibility of falling into his fatherly embrace. The marvel of it all is that God himself in the person of Jesus Christ suffered judgement which was our due. "God judged sin in the flesh", Paul says speaking of Christ.

When focused in Jesus, God's judgement is part of his merciful activity towards us. In his own body Christ broke the stranglehold of our self centredness which keeps us from God, and each other. In his suffering he took the punishment which was our true desert. In the sufferings of Jesus Christ God cries out to us, "I forgive you! Return!"

What then do present manifestations of God's judgement show us? That God, who has already done everything necessary to have us back into right relationship with himself, has not given up. He still cares, He still says, "Repent, or you too will all perish."

To deny the reality of the judgement of God is to admit that we have not really known the depth of his forgiveness.

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Oldest Bible inscription ever discovered

Jerusalem's 'Silver Scrolls'

On his return from his recent overseas tour Mr. Bryan Greenwood, director of Walk Thru the Bible Holy Land Tours, reports on one of the most significant archaeological discoveries of recent years — the oldest biblical inscription ever discovered, found in Jerusalem (the Silver Scrolls) . . .

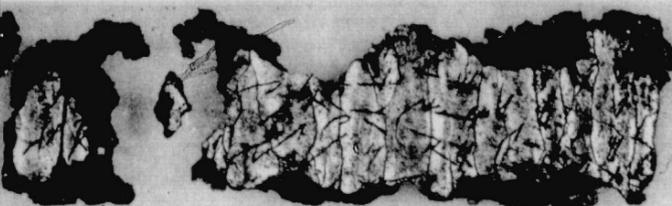
There is something very new in Jerusalem these days — or rather, something very, very old that is new — the soon to be very famous Jerusalem Silver Scrolls!

The two scrolls are quite small. They

discern the inscription "signifying the ineffable name of the God of Israel" — the first time such an inscription has been found in Jerusalem from ancient times.

In December 1985 the scrolls, along with more than 1,000 other artefacts of jewellery, pottery, glass, arrowheads, coins, etc., were made ready for public display in the museum.

The curator of the exhibition, Michal Dayagi-Mendels, felt there was much more to the scrolls than met the naked eye. She enlisted Ada Yardeni, an expert in ancient Hebrew script. Under binocular



date from the 6th century B.C. They were found along with other archaeological treasures by Dr. Gabriel Barkay, of Tel Aviv University's Institute of Archaeology in 1979.

The ceiling of the cave in which they had been hidden for 2,500 years had collapsed during extensive quarrying in the valley of Hinnom, just outside the walls of the ancient city of Jerusalem, revealing the opening of the repository. Obscurity had saved its contents from the ravages of grave robbers over the millennia.

The scrolls were taken direct to the Israel Museum for unrolling. The laboratory of the museum had never seen anything quite like them before — metal scrolls obviously ancient, and so badly corroded that the type of metal used was uncertain.

They were sent to experts at the University of Leeds in Britain. Because of their significance and their fragility the university (and subsequently a number of German laboratories) refused to unravel them, and they were returned to Israel. Back in Israel, under the guidance of Joseph Shenav, the university's laboratory director, and David Beigeleisen, the most innovative and unusual techniques ever developed were used to unroll the scrolls, one millimetre at a time.

Scrolls unrolled successfully

After two months of painstakingly precise activity, which finally succeeded in unrolling them, Dr. Barkay was able to

microscope, the museum's chief photographer, Nahum Slapek, enlarged the scrolls until the tetragrammaton on both scrolls was able to be deciphered.

Late in 1986, in assigning a precise date to the scrolls, Ada Yardeni identified an ancient Hebrew script used before 535 B.C., and also isolated the priestly benediction found in Numbers 6:24-26, the only place where the Birkat Kohanim appears in scripture.

This also established this find as being the oldest biblical inscription ever found, predating the now universally famous Dead Sea Scrolls by about 400 years.

There still remains more to decipher on the Silver Scrolls, but this must wait until further painstaking research reveals their hidden treasures.

The significance of the find

Experts within Israel claim the discovery is of extreme significance because, amongst other things:

i) The location and character of the find shows the city of Jerusalem in the First Temple Period (960 to 600 B.C.) was at least four times the size previously believed.

ii) The presence in the find of rich jewellery and funerary offerings, as well as the scrolls, indicates that not all the affluent members of the community had been exiled to Babylon in 586 B.C.

(NEW LIFE)

Signs and Wonders

Are they a cop-out?

Signs and miracles? They are a "cop-out" says the latest leaflet from the British Anglican resource group, Parish and People, published recently.

"No wonder Jesus condemned 'this wicked generation' for seeking signs," says leaflet 28, *Signs and Wonders*. "Signs are a cop-out. They deny the faith which they are supposed to engender.

"And that leaves the Church which seeks after signs and wonders in a very parlous position; imperialist (because they HAVE the truth); manipulative (because they replace faith by credulity); and dangerous (because they put the paranormal and ecstatic in the place of the gospel). It could be the temptations of Jesus all over again or the Grand Inquisitor.

'Miracle-men'

"On the other hand, to deny that miracles ever happen can be as close a position as that of the Fundamentalists," the leaflet says. "If we want to work together and with God, perhaps it's about time we sat down together and talked this one through before the miracle-men unchurch everyone else."

Parish and People observes that the clergy are often wary of preaching about miracles, in case they upset the faithful. "Encourage your vicar to have a go," the group advises. Discuss — what happens when we pray for someone to get well? For rain?"

Listen to and support someone who has not been cured after prayer for a physical miracle, the leaflet suggests.

(CHURCH TIMES)

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Resurrection, and our faith

No 1 Allan Chapple

One of the Devil's favourite devices (according to Dean Inge) is to change the contents of the bottle while keeping the original label.¹ It would be hard to find a more appropriate epitaph for much of modern theology.

The theologian who believes that the intellectual climate of our day should set our agenda and shape our convictions often finds himself in something of a dilemma. Certain concepts and categories are too fixed in our Christian inheritance to be jettisoned altogether, yet they are too much at odds with the contemporary intellectual mood to be retained. One common manoeuvre employed to resolve this dilemma is what such theologians call "reinterpreting" the basic ingredients of our faith. In practice, this often seems to mean little more than retaining traditional terminology while replacing those concepts with others more congenial to our contemporaries.

The Bishop of Durham's well-publicised views about the resurrection are a case in point.² The resurrection of Jesus is too deeply embedded in Scripture, creed and liturgy to be abandoned, but as its traditional meaning is regarded as unacceptable, it must be "reinterpreted". So while the contents of the bottle are changed, the label remains. The problem with this is not just that fundamental Christian convictions are replaced by quite different concepts (which is serious enough), but that this substitution inevitably affects the rest of Christian truth. The fact is that our beliefs about the resurrection impinge upon our beliefs about many other matters that are basic to the Christian faith.

The controversy aroused by the Bishop's views raises two basic questions we should consider: What is a "resurrection"? and, What is the meaning of Jesus' resurrection?

What is a resurrection?

What kind of event is a "resurrection"? In particular, what was the "resurrection" of Jesus?³ The obvious place to begin is the Gospels and their accounts of the events that followed Jesus' death and burial. There we find that by the time Jesus' tomb is visited on the Sunday morning, the resurrection is already an accomplished fact. The women are greeted with the message, "He has risen!" [Mark 16:6].

Thus no human witness had any access to the resurrection-event. The divine messengers were sent to announce what has happened because the resurrection was a private transaction between the Father and Jesus. Yet, although the event itself is inaccessible to us, there are two immediate consequences of it that were experienced by those involved. These are the two basic elements in the angelic message to the women at the tomb: "He is not here . . . you will see Him . . ." [Mark 16:6-7]; they are also the obvious focus of the resurrection narratives. These public realities — the empty tomb and the appearances of the risen Jesus — provide clear indications as to the nature of the resurrection. Let us consider the implications of each in turn.

The empty tomb: discovering the "real absence" of Jesus

Despite telling different aspects of the Easter story, all four Gospels report that the tomb in which Jesus was buried was found to be empty on the Sunday morning. Moreover, the angelic announcement to the women indicates that the emptiness of the tomb and the fact of the resurrection go together — it is because he was raised that he isn't here! [Matthew 28:6; Mark 16:6; Luke 24:6]. Not that the empty tomb proves that a resurrection has occurred, for there are many other ways in which tombs may be emptied. But this particular vacancy is due to the resurrection of the tomb's former occupant.

Indeed, a resurrection cannot occur without emptying the tomb — leaving the

tomb is part of what being raised means. At least, that is what the sermons in Acts indicate. Both Peter (Acts 2) and Paul (Acts 13) contrast the entombment (and subsequent decaying) of David's body with the resurrection (and consequent deliverance from decay) of Jesus [see Acts 2:24-32; 13:29-37]. Both sermons thus presuppose the bodily resurrection of Jesus and the emptiness of his tomb. Unlike David's tomb, Jesus' tomb is no longer occupied. Unlike David's body, Jesus' body did not succumb to decay. The reason in both cases is that Jesus was raised. In this way, both sermons clearly imply that the deliverance of Jesus' body from the tomb and decay is a necessary part of what his resurrection means.

Yet it is precisely this view that has been subject to so much criticism in modern theological discussion. So, with reference to the empty tomb, we need to ask, **Is it true?** and, **Does it matter?**

"He is not here . . . you will see Him"

Is it true? It is often claimed by liberal scholars that the early Christians invented the empty tomb and added it to the original Easter story. [To give one recent example, the controversial TV program "Jesus: The Evidence" featured Professor Helmut Koester's claim that, although the story of the empty tomb eventually went into circulation and gained credence, the earliest Christians treated Jesus' still-occupied tomb as a shrine.] Both the Gospels and Acts are regarded as evidence of a growing tendency amongst the early Christians to embellish the original accounts of the resurrection for theological reasons. This view is often justified by pointing out the fact that the earliest writings in the NT (Paul's) make no mention of the empty tomb, not even when discussing the resurrection at some length [1 Cor. 15]. What are we to make of this?

It is obviously true that Paul doesn't mention the empty tomb in 1 Cor. 15. But before we jump to conclusions about the meaning of this silence, we need to recognise that there are 4 possible explanations for it. The first is that Paul had never heard the story about the empty tomb. The second is that although he had heard the story, he didn't believe it. Thirdly, he may have known and accepted the story but not have seen any reason to mention it in this context. Fourthly, he may have regarded the emptiness of the tomb as implicit in his whole discussion.

There are several reasons for believing that the fourth explanation is the correct one. In the first place, it is important to observe that a great deal of his argument concerns "bodies" [vv. 35-44]. He obviously believed that resurrection affected corpses: dead bodies are "sown" and raised [v. 42-44]. This conviction is obviously grounded on Jesus' resurrection, for Paul believed that the risen Jesus is the "firstfruits" [vv. 20,23]. For Paul, Jesus' resurrection is the pledge and model of the coming resurrection of his people. So if he believed that our buried bodies are to be involved in resurrection, he cannot have believed that Jesus' resurrection bypassed his buried body, leaving it where it was and as it was. Something very like the empty tomb must lie at the foundation of what 1. Cor. 15 says about Jesus' resurrection as the first instalment of the future raising of "sown" bodies.

Secondly, it seems inescapable that the empty tomb is presupposed in the brief "creed" Paul quotes in vv. 3-5. Indeed, there are two elements in this creed that point to it. The first is the inclusion of "he

was buried". The whole point of having a creed is to have a succinct statement of essential beliefs. Yet the burial of Jesus seems strangely out of place in such a setting, for it seems far too trivial and obvious to stand alongside such obviously crucial assertions as "he died for our sins", "he was raised on the third day". Burying is what you usually do with the dead — so why include this at all? The answer is that the burial of Jesus has an important logical connection to the affirmations on either side of it. It relates to what precedes it by way of **emphasis**.

"Paul is under no illusion"

By stating that he was buried, the creed is affirming that Jesus' death was real and complete; he really died, and he experienced death fully, to the point of being entombed. In addition, this second affirmation of the creed relates to what follows it by way of **antithesis**. The resurrection is the undoing of death, the overcoming of death — and this reversal is as real and complete as the death it overcomes. So "he was raised" is the antithesis not just of "he died", but also of "he was buried" — the Jesus who was raised is no longer dead, and no longer buried either! The resurrection involves the empty tomb.

The second way in which this brief creedal statement points to the empty tomb is by affirming that Jesus was raised "on the third day". Why is the resurrection dated in this way? What happened on the third day that requires us to locate the resurrection there, rather than on the first day, the day of his death and burial? As the Father's action in raising Jesus was not witnessed or experienced by anyone else, the reference must be to something that was accessible to human experience. What did the disciples experience "on the third day"? They found the tomb empty and saw the Lord. Yet Jesus' appearances are not sufficient by themselves to account for this dating of the resurrection. Even though the Lord appeared on the third day, there is no necessary reason why the day on which he appeared had to be the day on which he was raised. Why couldn't the resurrection have occurred the day before that? The reason for locating the resurrection on the third day must be that it wasn't until the third day that the tomb was emptied [see Matt. 27:62-28:6; 28:11-13]. The authorities had to explain the emptiness of a sealed and guarded tomb as the result of body-snatching; the disciples were to learn that it was the result of resurrection. What could be seen (the empty tomb, emptied on the third day) was the sign and consequence of what couldn't be seen (the raising of Jesus).

So far we have shown that there are very good reasons for believing that Paul's argument in 1 Cor. 15 implies the fact of the empty tomb. But this doesn't apply only to 1 Cor. 15. Paul has no doubt that when the Saviour we await does come from heaven, he will come in a glorious body [Phil.3:20-21]. In Rom. 8:11 the raising of Jesus is seen as the basis for our expectation that God will also give life to our mortal bodies. In 1 Cor.6:13-14 Paul affirms that the body is for the Lord, and immediately adds that God raised him from the dead and will also raise us — thus clearly implying that Jesus' resurrection and ours involve the body. It can hardly be denied that (here, as elsewhere in his writings) the only resurrection Paul knows is bodily resurrection. At the very least this means that he can't have believed that the buried body of Jesus remained unaffected by the resurrection. The empty tomb is an obvious corollary, if not the clear presupposition, of what Paul says about the resurrection.

If this is true of the NT's earliest writings, it is difficult to see any foundation for the view that the earliest Christians believed in the resurrection of Jesus without believing that his tomb was empty. On the contrary, it seems inescapable that from the beginning the

empty tomb was an integral part of the resurrection story.

Does it matter? What difference does it make if we do regard the empty tomb as an untrue and unnecessary addition to the resurrection story?

The Bishop of Durham clearly believes that it makes no real difference at all. He is reported to have dismissed the empty tomb by saying that God doesn't play conjuring tricks with bones, and to have claimed that, if the tomb was empty, it is quite likely that the disciples moved the body. Have we lost anything if we understand Jesus' resurrection as "personal but not bodily", if we see the resurrection as compatible with Jesus' body remaining in the tomb?

The answer must be that we have lost everything! In the first place, the integrity of the apostolic witness is seriously undermined [cp. 1 Cor. 15:15]. And since we have no independent access to the truth about Jesus and his saving work apart from that apostolic witness, that is a devastating loss.

Furthermore, Paul is under no illusion: if there has been no resurrection, there is no Gospel, no faith, no forgiveness, no hope [1 Cor. 15:12-19]. If there has been no resurrection, then all is lost. And if Jesus' body remains in the tomb, whatever else may have occurred, there hasn't been a **resurrection!** If the NT writers had wanted to talk about a continuing life for Jesus that was personal but not embodied, they had language at their disposal for saying that. The language of **immortality** was widely used in their world to talk about a disembodied persistence of the human person beyond death. But the fact is that they never used such language when



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speaking about the continuing activity of the once-dead Jesus. Instead, they spoke about his **resurrection** — and in their world, resurrection meant embodied life, being raised out of the grave into new life. To be raised from the dead meant (literally) to be raised "out from the corpses", so as to be no longer where the corpses are — and no longer what the corpses are. [Indeed, the literal meaning of the NT phrase, "the resurrection of the dead" is "the standing up of the corpses"! So when Paul says "no resurrection, no Gospel, faith, forgiveness, hope", he isn't just talking about the need to go on using the word "resurrection". Just retaining the label won't do. As far as Paul was concerned, if the contents of the bottle have gone, everything has gone!

But why is this so? The essential reason is that what Jesus' resurrection means is entirely dependent upon what kind of event it was. The consequences of the resurrection cannot be detached from the character of the resurrection. So we will return to this matter below when considering the meaning of the resurrection. But for now we will indicate only three ways in which maintaining that Jesus emerged bodily from death is crucial.

First, if Jesus' body remains in the tomb and he is risen only in the sense that his spirit (or his influence, or his personal impact, or whatever) persists beyond death, how is this "resurrection" in any way unique? How is Jesus different from Abel, who still speaks even though he is dead [Heb. 11:4]? Indeed, how is he different from all those who, having died in faith, live to God? Yet the NT portrays the resurrection of Jesus as a qualitatively new act of God, a dramatic new beginning initiating a new age, a new creation [see, for example, Acts 2:16-17, 32-33; 13:32-33, 38-39; 1 Cor. 15:20-23; Col. 1:18; 1 Pet. 1:3]. A "resurrection" that leaves Jesus' body decaying in the tomb cannot bear the weight of such profound and dramatic convictions.

Secondly, a Jesus who lives spiritually but disembodied on the other side of death may have survived death, but he certainly hasn't conquered it. Yet the NT regards the resurrection of Jesus as the defeat of death, the breaking of its grip [see, for example, Rom. 6:8-10, 23; 1 Cor. 15:55-56; Rev. 1:18]. If the body of Jesus remains in the tomb, the rule of death has not been broken. A "resurrection" affecting only Jesus' spirit or influence, and in which his body remains entombed, is more like a goalless draw than a resounding victory! Yet it is because Jesus was raised whole, complete, embodied out of death that the NT is so certain that death has been defeated.

Thirdly, as we shall see below, the NT interprets the resurrection of Jesus as a revelation and pledge of God's intention concerning the destiny of both his people and the whole creation. To maintain a bodiless "resurrection" of Jesus will lead inevitably to a quite different vision of our personal destiny, and the destiny of the cosmos, from that presented in the NT. What we believe about the resurrection has a direct impact on the content of our hope.

We have seen that the empty tomb is a crucial part of what the NT teaches concerning the nature of Jesus' resurrection. It is now time to consider what the appearances of Jesus after the resurrection show us about its nature.

The appearances: encountering the "real presence" of Jesus

The empty tomb wasn't sufficient by itself to produce the conviction that Jesus had been raised, as the Gospels clearly show [see John 20:1-2, 10-13]. It was only when the risen Jesus met his disciples that they grasped the fact of the resurrection. But these appearances also disclosed important truths about the nature of his resurrection.

They showed, first, that the resurrection meant the **reanimation of the buried Jesus**. He was raised to life [Luke 24:5, 23; Rom. 4:17, 25; 6:9-10; 2 Cor. 13:4, etc]. The Jesus who met his disciples was no ghost [Luke 24:36-43]. He was present as a real, complete person, the same Jesus they had known. He was no half-person, a lingering echo of the now dead Jesus. Nor did his resurrection mean the disembodied persistence of his spirit, the triumph of his immortal soul over death, for the Jesus they encountered was fully, **bodily present** [Luke 24:39-40; John 20:20, 27]. The resurrected Jesus was as fully alive as he had been before.

In fact, he was **more** alive than he had been before. The appearances showed, secondly, that the resurrection meant the **transformation of the embodied Jesus**. He was raised to **glory** [Luke 24:26; 1 Pet. 1:21]. Although he was the same Jesus they had known, he was no longer the same as when they had known him. He was no Lazarus, having his lifespan extended by being restored to mortal life — only to have to go through death again! His resurrection did not mean a mere repetition of the life he had lived before his death, for the Jesus they encountered was present and alive in a new, transcendent way. He was no longer subject to the normal limitations of space and time [Luke 24:31; John 20:19, 26], and no longer subject to death [Matt.

28:20b]. His body was now "the body of his glory" [Phil. 3:21].

The appearances of the risen Jesus thus indicated that the resurrection created a two sided relationship with Jesus' human life before the crucifixion. There was real continuity, because it is the same Jesus who was crucified who now appeared to them alive [John 20:19-20]. Yet there was also discontinuity, for the Jesus who appeared to them was alive in a new way, able to be present in ways that had not been possible before [Matt. 28:20b]. On the other side of death he was more than he had been before. Death had not reduced him to a stripped, diminished self, for resurrection ushered in a transformed, enhanced, extended life.

It is precisely this combination of continuity and discontinuity that is conveyed by Paul's botanical analogy in 1 Cor. 15:36-38, 42-44. There is an obvious continuity between the seed that is planted and the plant that grows — and yet what grows is something much bigger and fuller than what you planted. In one sense, you get just what you plant; in another sense, you get much more than you plant. That, says Paul, is how it will be with the resurrection of the dead [15:42]. How does he know? — because that's how it was with Jesus! He is the firstfruits. It is his likeness — that of the resurrected, heavenly man — that we will gain through resurrection [15:20, 49].

There is another respect in which Paul's argument in 1 Cor. 15 reflects what the appearances of the risen Jesus reveal about the nature of resurrection. The appearances show that resurrection lies between bodily resuscitation on the one hand and spiritual immortality on the other hand. The resurrection means much more than a simple repetition of life in the body, for Jesus is alive in a new, transcendent way. Yet it also means much more than a spiritual existence which abandons life in the body, for the Jesus who meets them is an embodied Jesus. Resurrection does not abandon the body, but nor does it simply put it back into service! The risen Jesus is both reanimated and transformed — not just restored to life, but raised to new, transcendent life; not just released into immortal life, but raised to embodied immortality.

Paul makes this point by speaking of the "spiritual body" [15:44]. The vehicle for our present life is the "natural body" [literally, the "soulish" body; the body animated by "soul", by mortal human life]. By contrast, the vehicle for resurrection life is the "spiritual" body, the body animated and controlled by the Spirit of God, who will give life to our mortal bodies in the resurrection [Rom. 8:11]. The resurrection means transformation, for it means a life that is imperishable, glorious, powerful, and immortal [15:42-43, 53] — a life that is **spiritual**, directed by and expressive of the Spirit. Yet it also means embodiment, for the vehicle for this new, immortal life is the body that is raised, the spiritual body [15:44]. As the risen Jesus was both reanimated and transformed, so will we be. Like him, the last Adam, we will live resurrection life in a spiritual body [15:44-49].

What is a resurrection? What kind of event was the resurrection of Jesus? The raising of Jesus was an act of God that nobody witnessed, and there is much about it that we do not yet know. Nevertheless, as we have seen, the real absence of Jesus from the tomb and his real presence with his disciples disclose some very important truths about the nature of the resurrection. Their importance becomes very clear when we consider what the NT teaches about the meaning of the resurrection.

1 Quoted in S Barton Babbage: *Man in Nature and in Grace* (Eerdmans, 1957), p.39.
2 See the clear exposition and penetrating criticism of his views by Murray Harris in his *Easter in Durham: Bishop Jenkins and the Resurrection of Jesus* (Paternoster, 1985).
3 The most helpful discussion I have read is the detailed and stimulating study by Murray Harris *Raised Immortal: Resurrection and Immortality in the New Testament* (Marshall, 1983). This article undoubtedly owes more to his book than I realise!

Quick Cuts

Weak faith

A friend of mine has lost all faith in his doctor. He has had a disease for several years. A specialist has been treating it, and the specialist has maintained all along that the condition should be fixed after treatment. But the treatment seems to have made no difference; operations have been carried out without improvement but with considerable pain. Now the doctor sees him regularly and keeps promising that healing will occur, but there has been no change in months. So all the old hope and confidence has gone. Promises seem to be worth nothing.

This loss of faith is very sad in medicine. We must have confidence in our doctor if we are going to be cured. Obedience to the doctor's orders is based on our trust in his word. It is because we think that the physician knows his business that we are willing to follow his instructions, even when we consider that they are strange or bizarre. Trust is the heart of the doctor/patient relationship.

Loss of faith is an even sadder condition in religion. It cuts us off from the power of God, and means that we do not have a relationship with him. On the other hand, true faith puts us in touch with God. We are saved from God's judgement by having faith in him, and we obey him because we trust him.

Often people say that their faith is 'weak', and they seek for some way of strengthening their faith. How do you become stronger in this area of your life? It is so crucial to your personal well-being that it is worth giving close attention to the answer.

One false method is to concentrate on faith itself. Some people treat faith as though it were a rare and very delicate flower, and they fuss over their faith endlessly. They are forever inspecting it and talking about it in worried tones. This is self-defeating; you do not increase your faith in your doctor by simply talking yourself into it; the same thing applies to faith in God.

The true method to obtain strong faith is to concentrate all your attention on God. Ignorance of God, or false ideas of God are the enemies of strong faith. Faith



in your doctor grows as you see that his words are true. Even if the news he gives you is bad, you don't lose trust in him if he speaks the truth. So it is with God. If you make it your business to study what the Bible tells you about God, and if you experience day by day the fulfilment of his promises, your faith will be strong. Imagine an empty balloon, shrivelled and small. As you fill it with air, it expands. So it is with faith. As you fill it with the knowledge of God, it will make firm what it should be.

Thus when someone asks you about 'weak faith', how well do you know God? Are you reading the Bible? Do you attend a church? Is the Bible explaining the message of a believer's strength and where talking about God and the Holy Spirit?

If your faith is weak, make use of the methods God has provided for you to get to know him. Above all, learn the truth about God!

PETER JENSEN

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

Accreditation in theological education

Australia to be represented at international conference

For the first time, a delegate from Australia will attend meetings of the International Council of Accrediting Agencies (ICAA) for evangelical theological education. They will be held in Stuttgart, Germany, June 23-27. Rev. Dr. David Parker of the Bible College of Queensland will attend.

The ICAA was founded in 1980 by the World Evangelical Fellowship to promote the improvement of evangelical theological education, especially by providing a forum where accrediting agencies could confer and assist each other. Dr. Parker is a member of WEF's Theological Commission.

The founding members of the ICAA represented theological education in North America, Africa, Asia, Europe and the Caribbean area. No Australian or South Pacific representative has attended any previous meeting.

The South Pacific Association of Bible Colleges (SPABC), the logical body to become the Australian member of ICAA with which it has been in contact for some time, has been developing its accreditation system over several years. Dr. Parker will be seeking further information on this process and will be reporting to the 12th Conference of the SPABC to be held in Auckland, NZ, June 29-July 2.

Preparations underway for cycle marathon

Australia's largest



Last year, three riders, out of a total of over 40, rode the full distance of 2750 km from Adelaide to Brisbane. They were Nathan Smith (left), Geoff Bond (centre) and John "Woody" Richards (right). This year 30 will ride from Perth to Canberra, as well as 40 from Cairns to Canberra, from a total of more than 300.

Mr. Bob Forrest, of Sydney, the National Co-ordinator for the largest cycle marathon ever undertaken in Australia, is looking for "keen cyclists who want to help kids learn to read. All they have to do is cycle to Canberra, from Perth or Cairns, or join us for part of the way".

The event is the Bible Society's "BIKE FOR BIBLES '87". One team will leave from Perth, Saturday, September 5th, 1987, while the team from Cairns will start out on Saturday, September 12th.

It is anticipated that 30 cyclists will travel all the way from Perth, and 40 will cover the full distance from Cairns. Both teams will be joined by others for part of the way.

Along the way the Perth team will be joined by others from Adelaide. A team will leave from Melbourne together with a team from Hobart. The Cairns team will be joined in Brisbane and Sydney. All

groups will then arrive in Canberra on October 10th.

A total of over 300 cyclists have already registered for this marathon, covering 7,000 kilometres.

Why? In order to raise over \$200,000, through sponsorships, to help the Bible Society's literacy development programmes in Burma, Brazil and Kenya. Through this event children will learn to read.

The riders will be responsible for their own sponsorships, but all amounts over \$2 will be tax deductible, explained Mr. Forrest.

For sponsorship details and registrations, contact local State offices of the Bible Society in Australia or the National Co-ordinator, Bob Forrest, in Sydney, Tel: (008) 25 1389 (toll free)

(RAMON WILLIAMS)

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CAMBERRA: St. Matthew's Wannassa (Cnr. McBryde Cres and Laurens St) Services 8.15 a.m. 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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WANTED TO BUY: "A Theology of Children's Ministry" by Lawrence O. Richards, also "A Theology of Christian Education" and a New Bible Dictionary. Phone Pam 349 8747.

Church Growth in Melbourne

Gospel floats on food and drink

What is the definition of an expert? Answer:

A person 30 miles from home with a briefcase.

Peter Corney was many more than 30 miles from home, and carried the necessary briefcase, but it was the quality of his teaching and the breadth of his experience which truly marked him as an "expert" during his recent trip to Wollongong.

Peter is rector at busy St. Hillary's Anglican church in Kew, and is also Melbourne's Archdeacon in charge of Evangelism and Church Growth. While in the Illawarra to speak at a 2-day clergy conference, Peter also shared with clergy and laity from a variety of denominations through two seminars organized by Care Force Wollongong.

"Strengthening Christian family life in a multiple choice society" was a session which looked at the issue from two perspectives. Firstly, discussion centred around Christian parents walking the fine line between too rigid and too permissive a family life. Too light or too loose an approach tends to result in rebellion, apathy and confusion in teenagers. Each family will find different issues of importance to them (lateness of nights out, financial provisions, expectation on teenagers of church attendance etc), and it is here that the second perspective was introduced: how can the church as a body strengthen Christian family life? In an urban, mobile, nuclear-family-oriented society, the local church can provide intergenerational contacts often



Archdeacon Peter Corney.

otherwise missing. Local churches may take up the challenge to strengthen Christian families in a variety of ways, such as family enrichment weekends, teaching series for parents of teens, grandparenting seminars, budgeting and stewardship, and retirement preparation. The question each church needs to ask

itself is whether its programme and expectations serve to strengthen, or merely stress, its member families.

The Australian Values Study showed that the family is the one value that Australians hold in common — the church should, then, be using the family as a field for service and mission.

A full day seminar was devoted to "The missioning church in today's world — overcoming barriers to evangelism and developing a more welcoming congregation." Peter again looked at our complex society, and reflected on the need for churches to have a family life strategy, to have a strong sense of community and to teach clearly, intelligently and Biblically about moral issues.

"Congregational temperature"

Three modes of church life were identified:

Maintenance (focusing on maintaining the status quo), survival (a quietly dying, often depressed and negative, church) and mission (has vision, is growth oriented, is prayerful, has relevant worship and a strong sense of identity, and is actively involved in practical, compassionate service in its community). Participants were encouraged to identify which mode their church primarily fell into. When seeking to move a church into "mission mode", the changes involved

need to be carefully planned and communicated — too much change too fast is destabilizing and provokes negative feelings and insecurity. Our reactions to change tend to be emotional rather than reasonable.

Traditional style missions have little impact on the unchurched unless they are undergirded by previous contact by Christians. In a UK survey of 10,000 Christians, 75% — 90% came to faith and church life through friends, relatives, and friendships where Christians opened up their homes. Personal relationships are our primary vehicle for evangelism, and the gospel floats best on food and drink.

Churches may need to examine how they welcome new visitors and members. What is the visual impact as you walk up to your Church, and what is the congregational temperature when people enter a service? Do you have name tags for visitors as well as regulars? People remain in a church if they make significant relationships in the first six months and if they eventually get a task (so they feel they belong).

The impact of Peter's teaching is being felt throughout the area, as people use the tools he has given them to freshly evaluate and develop their churches. (Resource manuals and audiotape order forms are available from Liz Henigan, Care Force, (042) 29 7911).

World Literature's name change

To give clearer statement of ministry

CHATSWORTH, Calif. — After 40 years of worldwide evangelistic ministry, World Literature Crusade has changed its name to Every Home for Christ. "Every Home for Christ is not a new missionary organization," explained Dr. Dale W. Kietzman, international president of Every Home for Christ. "World Literature Crusade is simply changing its name to one that gives a clearer statement of the vision and purpose of this ministry. Every

Home for Christ exists to reach every home in every nation with the Gospel of Christ, through the systematic distribution of evangelistic literature." Under the former name of World Literature Crusade, more than 1.5 billion pieces of gospel literature were systematically distributed in 106 countries.

(EPNS)

Priests granted a 40-hour week

With overtime compensation

STOCKHOLM, Sweden — Priests of the [Lutheran] Church of Sweden have been guaranteed a 40-hour work week with overtime compensation for additional hours. The decision, which is expected to increase priests' pay by 10 to 12 percent, follows "a long and partly bitter

campaign", according to Svenska Krykans Information, which also notes that clergy salaries in Sweden are "low in comparison with those paid to other professions with much shorter studies or training behind them".

(EPNS)

"Heavens above: Sydney has got religion"

Jean Dusting

This caption in THE SYDNEY MORNING HERALD (18/4/87) rivetted my eye. Its prominence on the front page drew attention to the enlightening analysis on whether "Easter is a religious celebration or just another holiday". Perhaps the title would have been more exciting spiritually had it been — HEAVENS ABOVE: RELIGION HAS GOT SYDNEY.

Not that RELIGION as such can do anything for us but it by "religion" is meant a turning toward God, then that is good news for Sydney.

One point which stood out prominently was that "Sydneyers held significantly stronger beliefs than the people of Melbourne... But curiously, Sydney also registered a 'don't know' result more than double the national average and about nine times the Melbourne figure."

This is bad news. Obviously, there is a great need to be publishing and proclaiming the Good News whenever and wherever we can. How we need to know that Easter is not merely a religious celebration or just another holiday! Easter ought to be a personal resurrection experience as we come into new life in Christ.

Looking at the "don't know" result of Sydney, this reveals a sad situation. Before we look at the significance of Easter, let us go back to Christmas. This is a time when great opportunity is available to understand its spiritual significance. It's the celebration of Christ's birth. Unless it means something to each person spiritually, it is likely Easter will have its proper significance?

Unless Christ is born by faith into our heart as a babe, how can we grow in resurrection power? (Mark 10:15)

"So then faith comes by hearing, and hearing by the word of God." (Romans 10:17) Perhaps a lack of knowledge and understanding is one reason why Sydneyers are registering a "don't know" result. Through choice or otherwise they are not opening their minds to the power of God's word. Perhaps, like many of us, they need to be transformed by the renewing of their minds. Faith and reason work together intelligently.

Jesus said to Martha, "I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live". (John 11:25) Martha was thinking of Lazarus' rising again in the resurrection at the last day.

Although she believed in the power that Jesus had and that if He had been present He could have healed her brother, she lacked the faith to believe that Jesus could raise him even NOW. Her belief had its fulfillment in the future.

Jesus gently led her on until her faith became a present, personal possession in the reality of the living Lord.

When Jesus asks the same question he put to Martha, "Believest thou this?" what is our answer? Can we say, "Yes, I know you as my risen Lord and Saviour because of what you have done for me?"

What has He done for me? He healed me and made me whole. I stepped out on the promise of Luke 9:11 and a miracle occurred. Whereas once I was dead to sin, now I am alive in Christ and to him be the glory.

The centrality of our Christian faith is the Cross of Christ where He demonstrated his sacrificial and

unconditional love for the sinners of the world.

If we know his resurrection life within, empowering us to love as He would have us, then we know that Easter is not merely a religious celebration but an event that takes place within our heart. The Gospel is the power by which we experience right relationships: firstly with Christ Jesus and then reaching out to others.

It is easy to accept Christ into his heart by faith. His birth in us is a beginning. What is not easy is allowing him to change us by his love. Dying to self is a painful process but as we allow the Holy Spirit to have more of our lives, He leads us on through learning, correction and discipline to a fruit-bearing life where we delight to do his will.

The article was informative in that it said "women held stronger religious beliefs than men on all issues mentioned. While the total result was close, women, however, strongly believed in the resurrection."

Of course, this confirms what has been known for nearly 2,000 years. In St. Luke's Gospel he records, with meticulous accuracy, the important role of women then.

It was a woman who washed Jesus' feet with tears and a woman who anointed his body for burial. (Luke 7:38; Matthew 26:12) They were women who wept when He was going to the Cross and women who followed from the Cross and women who followed from the Cross and "beheld" the sepulchre where He was buried. (Luke 23:27; 23:55) They were women who were first with him at his resurrection and women who brought tidings first to his disciples that Jesus

was risen from the dead. (Mark 16:9,10; Luke 24:9)

Mary of Bethany, alone of the disciples, understood Christ's repeated declaration concerning his own death and resurrection.

Jesus places great importance on women. He instructs, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Ephesians 5:22-23)

However, let us not forget the vitally responsible role Christ places upon men. Here he teaches, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;... That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:25,27)

What an enormous blemish on our otherwise enlightened Nation that the poll found "just over half the adult population does not believe that Christ rose from the dead"! Is it any wonder that, for so many, Easter is nothing more than a celebration or holiday?

In addition to proclamation of the word, a great deal of prayer is needed that the Holy Spirit will move in the hearts of all Australians for only He can turn sinner to saint so that we may experience not overcoming life but LIFE as we overcome.

Let us begin at the beginning as babes and accept Christ into our hearts by faith. In the power of his word we shall come into a knowledge of the real meaning of Easter.

Back Bishops who speak up

Rockhampton synod motion

The Synod of the Anglican Diocese of Rockhampton strongly supported the right of church leaders to speak out on public issues.

Fr Doug Edmonds of Wandall Parish introduced a motion in response to criticism, by a Queensland Government Minister, of church leaders who speak out on contentious issues. The motion, which Synod accepted unanimously, read, "That this Synod, mindful of the church's prophetic calling, affirms the right of church leaders to speak out on public issues, and assures the Bishop of our support and encouragement in making public comment, in the light of the gospel, on matters of concern."

Speaking to the motion, Fr Edmonds rejected the view that church leaders had no place in public debate. He said, "To argue that the church should 'stick to spiritual matters' is an old heresy that sees a distinction between the material and the spiritual, a distinction which has no place in the incarnational theology of the Christian faith." "I thank God that there are men and women in our church today who are willing to take the very real risk of speaking out for what they believe," he said.

(ANGLICAN GAZETTE)

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Waterloo's 'United Nations in miniature'

A Sydney City Mission's pre-school roll



Dominic Malolopsky (4) and Patrick Patrzala (4) from Poland. (Centre Elke Nye from Animal Farm Promotions).

The Sydney City Mission's Waterloo Pre-School is a centre which cares for the needy (sole parent) children of inner-city Sydney. Often described as a 'United Nations in miniature' because of the diverse ethnic background of the children, the pre-school was recently paid a special visit by a number of ducks, piglets, sheep, fluffy rabbits and a goat called 'Naomi'.

The 'four-legged friends' of the pre-school were part of a visit by Animal Nurseries Promotions, which gave 60 children their first ever glimpse of a farmyard in action.

Bernadette Passas, the pre-school's director, explained that the pre-school's children were unlikely to have ever seen a farmyard animal before.

"Most of their parents find that a day's excursion to the zoo either costs too much money or they do not have the time to take them" Mrs. Passas explained, "most of the children have only ever seen photos of the animals".

While most of the children found the animals a curiosity, the widest eyes were captivated by a goat milking display. Most children had to be convinced that milk actually came from an animal by tasting a sample of the warm goat's milk for themselves.

"You ask city kids where milk comes from and they will tell you its made at the

shop" Mrs. Passas recalls, "children need to touch things, to explore their world directly!"

After the group animal display concluded, the children formed into smaller groups where Asian, Polish, Greek, Filipino and Arabic speaking children united with Anglo-Australians in a common cause; 'finding out how the furry things with the big eyes worked ...'

According to Mrs. Passas, the Waterloo Pre-School children 'work and play in a cooperative environment where racism is non-existent;

"There is no need to make racial distinctions if you are a child" she said, "a child's Asian friend is quite simply just another playmate. Children have the capacity to widen their outlook on life".

Staff at the pre-school have seen miraculous effects as the friendship among the children is extended towards the children's parents. Strongly believing that 'if adults could emulate their children we could all work together better', the staff at the pre-school encourage parental involvement;

"It's easy to communicate at the Mission's pre-school" Mrs. Passas explained, "love is a universal language".

MAINLY ABOUT PEOPLE

DIOCESE OF CANBERRA/GOULBURN

The Revd Frank Phillips, from Braidwood, to priest in Charge of the Special District of St. Simons, Giralang, June 9.

The Revd Ian Lipscombe, from locum at Murrumbarrah, to the Parish of Ascension, Bateman's Bay, July 10.

The Revd Chris Elliot, from assistant in Parish of Bundaberg, to Rector off Murrumbarrah-Harden, July 28.

The Revd Rodney Swansborough, has resigned from the Parish of Young.

The Revd Eric Wright, has resigned from honorary assistant at Curtin.

The Revd Bob James, from Bateman's Bay, to St Paul's Turvey Park, August 4.

The Revd Peter Mendham, from Bungendore, to senior lecturer and Librarian at St Mark's, from January 1.

DIOCESE OF RIVERINA

Canon Bill Gibbs has been appointed Rector of the parish of Corowa.

Rev. Robert Done has been appointed as Rector of the parish of Deniliquin.

Rev. Harold Booth has been appointed to the parish of Barham.

Mr. Peter Guy will be made Deacon at St. Peter's Church, Leeton, on June 21st.

Rev. Neville Mitchell will be inducted as Rector of the parish of Wentworth on June 30.

DIOCESE OF ROCKHAMPTON

Rev. Geoff Gray, Rector of Longreach, has accepted the position of Associate Priest in the Parish of St. Luke's, Toowoomba.

Rev. Arthur Green, parish of Blackwater, has been appointed as Rector of Dawson Valley, as from early October.

Rev. Keith Slater will be commissioned as Rector of Gladstone at the end of June.

TASMANIA

Mr. K.F. Mills was ordained as Deacon at St. John's Church, New Town, on February 22nd.

Rev. John Brook was inducted as Rector of St. John's Launceston in May.

Rev. David Hayman, was commissioned at St. Mark's, Pontville, in May.

DIOCESE OF WILLOCHRA

Rev. Brian Newman has been appointed as Chaplain to the Royal Adelaide Hospital.

Rev. Canon Lynn Griffiths died in Cardiff, Wales, in November last.

DIOCESE OF GIPPSLAND

Rev. Frederick Horton was ordained priest in Taralgon in April.

DIOCESE OF MELBOURNE

APPOINTMENTS

Laurie, McIntyre, from Newcastle Grammar School, Newcastle diocese to incumbent St Thomas' Werribee. Induction Bishop Stewart, April 24.

Graeme S. Rutherford, from incumbent, St Paul's Malvern to incumbent, St John's Camberwell. Induction Archbishop Penman, July 3.

Lawrence E. Turnbull, from assistant curate, St James' Dandenong to priest-in-charge, St Philip's Mt Waverley. Induction Bishop Grant, June 3.

ON MISSIONARY SERVICE

Peter J.W. White, from incumbent, St Peter's and St Andrew's Braybrook to South American Missionary Society from May 3.

RETIREMENT

Archdeacon Gordon A. Brown, from incumbent, St Paul's East Kew and as archdeacon of Box Hill from August 16.

Christian Literature Crusade

Where the money goes

Every time a book, Bible or other material is sold from a CLC shop, a percentage of its price goes towards CLC work overseas. During the last financial year \$21,019 was sent overseas, including \$7,072 to Korea for their new headquarters. Since then a further \$10,000 has been given to help in the establishment of a bookshop in the city of Bombay, India.

CLC Australia has the responsibility of looking after the interests of the work in Sri Lanka where a national couple and their family are the only workers. Early

this year, Australian Director, Walter Wight, visited Sri Lanka to give help and encouragement. As well as regular financial assistance to this work, a special loan of \$12,000 has been given to enable a more suitable house to be bought for the workers.

CLC has decided to raise the percentage given from sales to overseas work from 4% to 5%. This is a real FAITH target for each of the shop workers: greater sales means greater outreach overseas.

Kenyan Bishop criticises Government

Speaks on human rights violations

Kenyan politicians, including Cabinet members and officials of Kanu, the country's only legal political party, have criticised the Anglican Bishop of Eldoret, the Right Rev. Alexander Muge, for his attack on alleged human-rights violations in the country.

They are especially angered by broadcast reports that, in a Palm Sunday sermon, Bishop Muge said that there were worse human-rights violations in Kenya than in South Africa. Speaking at a rally in Eldoret, they called Bishop Muge a stooge of South Africa and urged Christians to disown him.

They said that were he in some other countries, "he would have been wrapped up in a sack and thrown into a lake." One Minister alleged that the Bishop goes frequently to South Africa (against the law for Kenyans).

Bishop Muge has reportedly said that he stands by his Palm Sunday sermon, though other reports have him denying the human-rights comparison between Kenya and South Africa. "I have no foreign master," he said. "The only master I have is Jesus Christ."

Apology sought

Also, according to a front-page story in the Kanu daily, *Kenya Times* (April 24), Bishop Muge has criticised the Anglican Archbishop of Kenya, the Most Rev. Manasses Kuria, as having been "imposed" on the denomination by political forces. Archbishop Kuria is among Church leaders who have praised Kenya's human-rights record.

Twenty-eight priests in Bishop Muge's diocese have released a statement supporting him. (CHURCH TIMES)

Honorary doctorates conferred

Archbishop and college principal honoured

Honorary Doctorates will be conferred upon the Archbishop of Adelaide and the Principal of the Bible College of New Zealand at a special Convocation to be held in the Auditorium at Moore Theological College on Monday, July 6 at 7.30 p.m. The degrees will be conferred by the Primate.

After the reading of the citations and the conferring of the degrees, the Archbishop of Adelaide will deliver a public lecture on 'An Anglican reflection on authority in the Church'. Archbishop

Keith Rayner will be chairing the commission on this subject at the forthcoming Lambeth Conference and his address will relate to this important topic.

On Tuesday, July 7 at 7.30 p.m. the Rev. Dr. D. G. Stewart, the other recipient for the award of the Doctorate, will give a public lecture in the Moore College Auditorium on 'Training for the Ministry for the future'. Dr. Stewart is a highly respected Missionary Statesman and Theological Educator.

Both lectures are open to the public.

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C of E Commission report

"We believe in God"

The Doctrine Commission of the Church of England has published what is described as a "fresh, original, and even startling look" at the question of belief in God.

We Believe in God is the product of six years' work by the Commission.

As such it does not represent a direct reaction to the current debate in the Church of England about basic beliefs.

Yet it is clear, for instance in the final chapter — where the report looks at miracles and the way God intervenes in the natural order — that the Commission's work offers a substantial contribution to that debate.

God's suffering does not happen unexpectedly because human beings turned out to be "naughty", or only at the cross.

Openness to suffering and frustration, said Bishop Taylor, is "part of the eternal nature of God. If this is taken on board, it is likely to make a big difference to the way Christians behave."

Tension

He said that the approach taken by the report "challenges the way modern thought resolves the tension between scientific thought and faith by keeping them on parallel tracks.

"It adopts a lot of the methodology of science, creating provisional models and subjecting them to tests."

It had not tried to re-write the whole tradition, he said, but was certainly "not a reductionist book". But since it sees its work as part of "a continuing dialogue between reason and tradition" it does not always provide simple solutions.

Unique

Bishop Taylor agreed that the report could cause "unease among those who depend temperamentally or theologically on things more cut and dried. We could not say that God's self revelation handed a package of belief that never changes from century to century."

But he emphasised that it gave high importance to the uniqueness of the biblical data and the living experience of God in prayer and worship.

It intended to get across the idea of 'living faith', not just intellectual belief.

In a departure from normal publishing patterns the report is being aimed at a popular market.

(CEN)

Aborigines receive video training

A valuable skill for teaching and outreach



Video Workshop, Nungalingya College.

A video workshop was held at Nungalingya College in Darwin, May 25-29 to give Aborigines such training. It was directed by Roy Gwyther-Jones, head of the Media Department for Wycliffe Bible Translators in Australia. Peter Wickham, a member of the Summer Institute of Linguistics, Australian Aborigines Branch, assisted him.

This was the second video workshop to be conducted by Wycliffe at the college. Last year, 14 Aboriginal people and six missionaries took the course. This year the course was restricted to the nine theology students studying at the college, and was an official part of their curriculum.

The course concentrated on three areas of video production: scriptwriting; acting out Scripture drama based on Luke's gospel; and recording on video a person giving a talk or sermon. All the workshop participants were expected to act as well as handle a camera, microphone and lighting. The course contained almost no theory, as the time was devoted to "hands on" experience. Even scriptwriting was done as a group activity using a blackboard.

Students watched video productions of Biblical dramas and then discussed the ways the producer had conveyed the story, both pictorially and orally. One day was spent producing a program for the

college women's study group, telling traditional and Bible stories at a local primary school.

It is hoped the training received in the workshop will be re-inforced by opportunities to use the video equipment owned by the college.

Video is being used extensively in Aboriginal and Islander communities throughout Australia. And it is far more than just entertainment as increasingly it is becoming a valuable tool for teaching and evangelism. But for it to be more effective, Aboriginal people themselves need to become involved in all levels of production. For this to become a reality, training must be provided.

Mr. Gwyther-Jones said, "I believe one of the great needs for the Aboriginal church is a co-ordinated effort to produce quality video, both culturally relevant and faithful to the Word of God. This may be achieved by the establishment of a well-equipped video studio, specialising in low-budget productions using the VHS format and staffed by committed Christian Aborigines and Islanders. While SIL and others are producing some video, it is too little to meet the real need."

While Mr. Gwyther-Jones was pleased with the enthusiasm of the students, he believed a week was not long enough. "But at least it was whetted their appetite for more," he said.

Women in episcopate

It will be a long while yet before the bishops of the Episcopal Church in the USA can agree about the kind of protection which will be offered to those opposed to women in the episcopate.

But, when they met in Chicago for the second time last month, a group of bishops representing both sides on the issue affirmed their belief in the importance of "some kind of pastoral accommodation" for the opposers.

It was in trying to spell out the specific details of such an accommodation that the joint committee called together by the Presiding Bishop, the Most Rev. Edmond Lee Browning, ran into disagreements, according to ECUSA's Diocesan Press Service.

"Nor should we be surprised that reaching consensus was difficult," the Bishop of Indianapolis, the Right Rev. Edward Jones, said afterwards. And Bishop Jones, Chairman of ECUSA's Special Committee on Women in the Episcopate, added: "My own sense of where we are suggests that such conversations may need to go on for some time to come."

The panel was trying to find areas of agreement between two proposals — one by Bishop Jones, the other by the Bishop of Fort Worth, the Right Rev. Clarence Pope, who was one of the signatories to a statement of witness signed by bishops and others opposed to the consecration of women bishops in May last year.

Bishop Pope presented a paper to the September 1986 House of Bishops meeting, asking what accommodation might be possible. Presiding Bishop Browning responded by appointing the joint committee "to explore all possible ways of maintaining communion between proponents and opponents of the ordination of women to the episcopate".

An interim report to the Presiding Bishop, to be made by mid-summer, is expected to be discussed when ECUSA's House of Bishops meets again in September.

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