

First female graduate



Jill Stovell receives her diploma from Bishop John Reid.

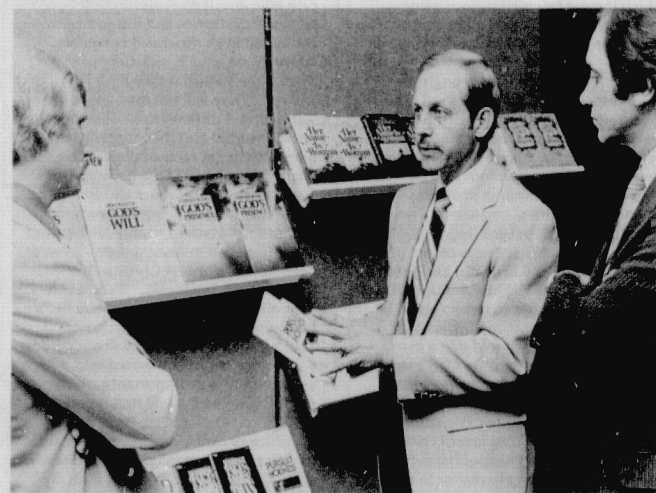
Photo: Ramon Williams

At the third annual Presentation of Diplomas for the Sydney diocese's Anglican Youth Worker's Course last month Jill Stovell became the first female graduate. Bishop John Reid presented the diplomas and commended the unique ministry that Course graduates are exercising in the diocese.

Other graduates were: Tim Anderson now working at St. Mary's Guildford;

Allan Barraclough, Holy Trinity Peakhurst; Ian Burns, St. George's Hurstville and Stephen Hall who has returned to his native Western Australia to commence work in the Perth parish of Rockingham/Safety Bay.

The presentation of Diplomas was an informal and enjoyable occasion held in St. Andrew's House Auditorium.



Literature formerly marketed by the Navigators will now be more widely available as a result of the new distribution by Bookhouse Australia.

Our materials emphasise the discovery of what the Bible says, rather than is often the case, placing the emphasis on what a man says about the Bible passage. We hope a wider distribution will help many," commented Chuck Strittmatter (centre), Navigators' Australian Director, to Ray Barnett (left), Marketing Manager — Bookhouse, and Jeff Blair (right), Manager — ANZEA Publishers.

Photo: Ramon Williams

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Aboriginal Christian leaders to NEAC

Five Aboriginal Christian leaders from Arnhem Land parishes will attend the National Evangelical Anglican Congress, May 11 to 15, at Monash University, Melbourne.

One, the Reverend Michael Gumbuli, is a worker-priest in charge of the Parish of Roper River.

The others are laymen involved in leadership in the Parishes of Angurugu and Numbulwar. They are Aringari Wurrumara, Murabuda Wurrumarrba, Rupert Nunggunajbarr, and Galilawa Nunggaragalu.

During the Congress they will be available as resource persons for an afternoon elective workshop on "Aboriginal Culture and Tradition" which is to be led by Canon Barry Butler, veteran missionary among aborigines and now representative of the Church Missionary Society in Darwin and Registrar of the Diocese of the Northern Territory.

The workshop will be chaired by the Rev. Dr. Keith Cole, another veteran missionary among aborigines and author of fourteen books on missionary work in the Northern Territory. Dr. Cole's latest book is "Aborigines — Towards Dignity and Identity", published this year. This book will be distributed to all participants at NEAC.

Dr. Cole is now Director of Theological Education in the Diocese of Bendigo.

Another workshop at the Congress which touches on understanding Australian society will be led by the Rev. Don Meadows, Rector of Newtown (Sydney), a graduate in theology and sociology.

His workshop will be on "Understanding the Ethnic Composition of Australian Society". Acting as a resource persons will be Erol Ozer, Turkish worker in the Diocese of Sydney, and Italian-born the Rev. Khalil Razmara, Vicar of Fairfield (Melbourne).

Registrations for the Congress today reached 433 — just short of capacity, with six weeks to go.

100 years later at Summer Hill

St. Andrew's Church of England, Summer Hill is planning to celebrate 100 years of God's providence at a special Thanksgiving Service, Sunday May 3rd at 2.30 pm. The Right Rev. R. C. Kerle, one-time rector of the church, will preach at the service. For a century now, God has blessed the congregation in many ways — fine buildings, positive leadership and a continuing spirit of fellowship — and the people who have been linked with St. Andrew's are thankful.



Canon John Vaughan

In 1880, Bishop Barker wanted to set up a Church of England parish between those of Petersham and Ashfield. He offered the pioneer work of such a parish to the Rev. John Vaughan. Mr. Vaughan accepted and the congregation first met for worship services on 23 January, 1881, in the Oddfellows' Hall, Liverpool Road, Ashfield. Four months later on May 7th, the School Church, as it was the known, was opened for Divine Service. This building stands today on Henson Street and is used for the Parish Hall.

"Why put such a substantial building right in the centre of those bare paddocks?" Those bare paddocks gave way to homes and tenement houses and subsequently to large complexes of home units. The gaited attire and the horse-drawn buggy gave way to short shirt sleeves and a Holden station wagon. Yet, St. Andrew's has remained. The building is still there and the congregation still draws in people from the area.

Everyone is invited to any of these activities, the Thanksgiving Service May 3rd and a display of items of historical interest in the Church.

For any information about the church, ring the Rector, the Rev. K. P. Churchward on 798 6149.

Cindy seeks a home

Cindy's parents' marriage broke down when she was a small child and after spending time in a children's home she became upset and withdrawn. Since then she has tended to find it hard to make friends, gets picked on at school because she has red hair and also gets blamed at home when things go wrong. Her self-esteem is very low and she desperately wants someone to love and accept her. She is now 11 and is very good at school and enjoys reading as well as outdoor activities.

Care Force, the welfare organisation of the Church of England Home Mission Society, runs a teenage fostering programme.

Can you offer Cindy a home? Please ring Vivien Bruce at Care Force on 799 5222. Support, training and financial assistance of \$55 per week are available to the foster families.

The teenage fostering programme seeks long-term homes for children in Care Force's Youth refuge who are aged between 10 and 16. Due to factors such as marriage breakdown, illness, alcoholism and stress and their natural family, these children are very unhappy, confused and lonely. Often they have run away from home. Where possible we try to reunite them with their families but in many cases the relationships are far too damaged. For these children the experience of stability, acceptance, patience and love with a new family is vital. They are at a crucial time in their lives when a positive family experience could prevent their lives becoming ones of misery, crime or withdrawal.

Tear Fund move

The national office of the evangelical church related caring and relief organisation, Tear Fund, will move to new offices in Hawthorn, Victoria, in late May this year.

The New Director, Neville Anderson former Principal, Bible College of Victoria, announced recently that the move has been made to allow for the growth of the organisation and to develop closer links with one of the denominations who use the agency to forward support to other parts of the world. The move also uses buildings more appropriate to the Fund's ethos.

Tear Fund commenced in Australia in 1971 while its giving has grown from \$10,800 in the first to over \$350,000 in 1979/80, it is the distinctives of the Fund that make it a significant voice in the world.

STAINED GLASS WINDOWS

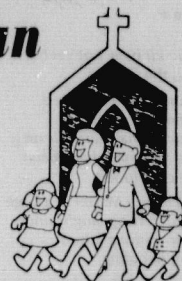
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Prince receives copy of best seller



His Royal Highness, Prince Charles, visited the Australian Headquarters of the Bible Society, in Canberra, on Monday, April 13, 1981. The Society's National Youth Officer, Miss Mary Hughes, presented the Prince with a specially bound and inscribed copy of the 750,000th Good News Bible circulated in Australia. Prince Charles was also given a surprise presentation of a Good News Bible for Lady Diana Spencer. "The Bible Society has achieved great success" the Prince said.

The Good News Bible is generally recognised as the greatest book publishing event in Australia's history. Since its release just over four years ago, one in twenty Australians has purchased a copy of this modern language translation of the Bible. Worldwide sales of the Good News Bible are in excess of ten million copies.

Neurotic disorder or normal variant?*

Church Record takes an exclusive look into the School Homosexual Kit

In an exclusive interview with **Church Record**, Mr. Geoff Ostling discussed the Kit on Homosexuality he and Mr. Ashmore are preparing for the Personal Development programme for state secondary schools. (referred to in A.C.R. April 6).

The N.S.W. Department of Education's Personal Development Programme covers issues such as sex education, health and relationships in weekly lessons over a 4 year period. In a currently used teachers' manual relating to marriage and other lifestyles, ("Contact" 14) the question of homosexuality is raised.

"We were not happy with the material given," said Mr. Ostling. "It was short, with no discussion questions or ideas for class participation. We hope to replace it with a separate kit, to enable discussion on attitudes towards homosexuality and homosexuals, for perhaps three forty minute lessons in the three year programme.

"It is written on the basis that homosexuals exist, and have a right to be accepted. It looks at the implications of being a homosexual. It is not a do-it-yourself kit.

"We made submission for a grant from the Schools Commission clearly outlining our aims and viewpoint."

He handed Church Record a copy of the submission, relevant parts of which are set out here.

THE SUBMISSION

Aims:

To prepare a teaching/instruction kit on "Homosexuality" for use in the Personal Development course(s) as taught in High Schools in N.S.W.

(a) To encourage an appreciation of the great variety of emotional, physical and sexual requirements of human beings.

(b) To remove fears about homosexuality and thus help remove the anger, violence and derision from contacts between heterosexual and homosexual people.

(c) To counteract sexist conditioning by providing information about gender differentiation and the fallacies of sex/gender stereotyping.

(d) To provide homosexual students with positive information about their sexual preference.

(e) To break down prejudice against homosexuality — a prejudice based on ignorance.

Rationale

"There is a need, often expressed by students, for information about homosexuality to be presented in a non-

Computing the clergy

This week, a random selection of parish clergy throughout Australia will receive a Survey on Patterns of Life and Ministry, from the General Synod Commission on Ministry.

"Its major function is to find out the grass roots opinion on pre-ordination training both in theological and practical areas; whether it is sufficient or whether their present situation has forced any to seek more training.

"What we are doing is the beginnings of statistics for Anglican clergy in Australia. We'd like to see if there are differing viewpoints in differing diocese, or from particular colleges, etc.

"Clergy receiving the survey have been chosen on the basis of the percentage of people from that area represented at the General Synod. This should ensure an even cross section of clergy in all areas." Deaconess Margaret Rogers, a member of the Commission, told Church Record. "The Commission's programme may be set out by the answers given in the survey."

Questions include:

"If your wife is employed, what is the purpose of her working?"

"Here are six possible ways of viewing the primary role of the clergyman. 1. A minister of the Word, 2. A minister of the sacraments, 3. An educator, 4. A counsellor, 5. A pastor, 6. An evangelist. Would you rank them in their order of importance according to your view?"

"With whom do you discuss your own personal or spiritual problems? Your bishop? Your archdeacon? Another clergyman? Your wife? A church warden? Other? No-one?"

Chairman's hopes for NEAC

Bishop John Reid spoke to Church Record about his hopes for the coming National Evangelical Anglican Conference

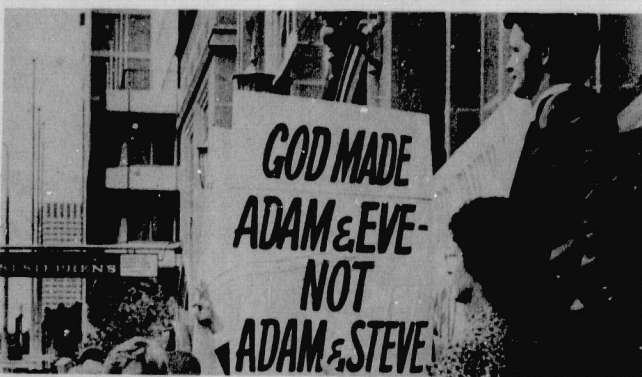
"I am looking forward to the enormous stimulation of Anglican evangelicals meeting from all over Australia. It rarely ever happens. One aboriginal pastor and four aboriginal laymen are coming from the Northern Territory. We've never had such a representative gathering before."

"At the World Council of Churches' Conference on Mission and Evangelism last May, fundamental questions were raised about the Kingdom of God in the context of inequality and injustice. We must make a response to those questions, without cutting ourselves off from the needs of the world, or in the Australian society.

"A fair amount of thinking can come back to the General Synod which meets in August. In the completely different setting of NEAC, wide issues such as the ordination to women and remarriage of divorcees can be discussed, which will be very helpful in later debate.

Church Record asked Bishop Reid what changes he saw in the issues in question today, as compared to those at the time of the last NEAC, ten years ago.

"The society in Australia is very different now, to the Australia of ten years ago. For example — look at the effect of the Family Law Act. Congregations are very different. Ten years ago there was very little experimentation. Now, there is so much that it's hard to find any cohesion into one group. The Charismatic Movement was a minor group ten years ago, now it has affected an enormous number of people, and has raised questions of spirituality which we need to consider."



A Christian protest outside Parliament House, Sydney

judgemental way. Too often the only information available relies on stereotypes (the 'cissy' or effeminate boy/man and the 'butch' or tomboy girl/woman). The attitudes purveyed using these stereotypes are often ones of fear, and/or disgust, and are generally irrational in much the same way as racist, chauvinist and sexist attitudes are irrational."

Description and plan of the project

"The kit is to consist of four major components:—

"A film strip — to incorporate a sequence of photographs and/or cartoons illustrating events, attitudes, moralities, and legalities involved in being a young homosexual growing up in a heterosexual environment.

"The cassettes will contain synchronised commentary on the slides quoting statistics and raising issues.

"A Teacher's guide — will contain

background material on terminology, discussion of the causes of homosexuality, social attitudes, growing up homosexual (child sexuality — current opinions on being different, peer group pressures, stereotyping of male/female roles, gender differentiation, seeking acceptance, rejection, emotional dependence, sexual behaviour, employment and prospects thereafter, social life and relationships), the homosexual in the Classroom and a list of resources.

"Student's Study Guide — a guide is to contain a summary of material shown in the film strip with questions for either personal investigation or class discussion.

"A discussion tape with follow-up material, containing live taped interviews with homosexuals, students, church people and others — any or all can then be used for a discussion of attitudes. These interviews will cover many different points of view.

EDITORIAL

Homosexuality and the Personal Development Course

The homosexual lobby is unhappy about the presentation of three and a half pages devoted to the topic in 'The Personal Development in Secondary Schools — Contact 14' published by the N.S.W. Department of Education in 1976 and currently used in schools. They aim to produce a kit that will change attitudes among young people in secondary schools towards homosexuals, and gain acceptance of homosexuality as a viable life style.

Christians will be very concerned with any moves to make homosexuality an attractive alternative, especially amongst teenage children who are still coming to grips with their sexuality. They recognise it would be easy for young people to misread their own feelings and wrongly draw conclusions they are definitely and irretrievably homosexual.

God's stance is patiently obvious from the Bible. Sexual relations are exclusively reserved for marriage. A heterosexual relationship outside marriage is wrong whether it be fornication or adultery. Homosexual relations are wrong. There are some who have a homosexual orientation and are numbered among the believing people of God. Of them St. Paul says, 'Such were some of you, but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.' 1 Corinthians 6:11. In that same context however, St. Paul also gives clear warning that those who practice homosexual acts will not inherit the Kingdom of God as will be the case with other activities.

The book 'Personal Development in Secondary Schools — Contact 14' which discusses such life styles as homosexual couples and groups, polygamy, polandry, polygyny and contract habitation as well as marriage will not bring joy to Christian parents, nor indeed will attempts to provide aids such as the homosexual kit. There are a growing group who feel that the personal development course should be abandoned in schools.

To take murdered missionary's place

There was a large response to an invitation to take up missionary service at the memorial service of Chet Bitterman, the Wycliffe translator murdered by

terrorists on March 7 in Colombia.

The service was held on March 29 at Chet's home church in Lancaster Pennsylvania. Bernie May, U.S. director and Cameron Townsend, founder of Wycliffe Bible Translators, spoke at the service.

Mr. Townsend gave an invitation to the 1,000 member congregation for some to take Chet's place. Many responded to the challenge. The service was televised by the CBS nation-wide network. Brenda Bitterman and her children are presently living in Lancaster.

Continued from page 1

"Materials for the kit have not yet been produced," he told the Record.

"Mr. Ashmore and I have both had considerable experience in the production of educational materials on a variety of subjects and these have been well received," he concluded.

Mr. Ostling is a History Master at a large Sydney High School having taught since 1969. He is active in various school activities including debating.

The Teachers' Federation spokesman said: "This is a controversial subject in the community, along with many others. But the solution to that is not to suppress information and to persecute those who try to do something to provide information for those who choose to use it.

"The Personal Development Courses given to High School Students include sexuality and even though Mr. Fife the Commonwealth Minister and others might believe that homosexuality is not a 'normal' form of sexuality, it does exist, and as such should be included in any course which attempts to prepare young people for life in this society.

"Federation expresses its support for the teachers and their right to complete the kit as had been approved.

* "The traditional view, based on the study of homosexual patients, is that homosexuality is a neurotic disorder based on an irrational fear of heterosexuality, resulting from faulty psychological development in childhood (Rado, 1949). The opposing view is that homosexuality is a normal variant like left-handedness, while majority opinion probably lies somewhere between these two views." — "Contact" 14: p.15.

Can you take yourself to see it?



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CONTEMPORARY EVANGELICAL ISSUES

Australia's 'pagan' population to the salvation of Jesus Christ?

Do not our hopes rise when we see a possible crisis or downturn? This may be the factor that will help our materialistic society look to the alternative of the Gospel!

Given a downturn and church numbers up at a festival, are our leaders not tempted to tell us that a revival of religion is about to take place in Australian society? Is not such a prediction based on our unspoken belief that we wait for people at large to realise that their immediate needs cannot be met in material prosperity. Curse the enthusiasm and publicity of the present mineral boom.

Must we be chained to a present need orientated Gospel?

A More Urgent Need

There is a far more immediate and urgent need about which the advertiser does not speak on TV. It is one that Christians are rather hesitant to talk about. It is also one that statements on evangelism by Christian conferences are tempted to

leave out or play down.

This need is urgent. There is a day which God has fixed for judgement. There is a judge appointed whose brief is to judge the world in righteousness. There is but one way to escape the inevitable certainty of that judgement.

This need is urgent because although the day is fixed it is not known.

It is urgent because even if the coffin precedes the coming of Jesus Christ to judge both the living and the dead, the day of the coffin for every man while fixed is unknown by the individual.

This is the most immediate need. Yet Evangelicals are hesitant to bring it before others either for fear of being laughed out of court by other Christians who do not believe that God will really do it or by an unbelieving world which thinks like Lot's sons-in-law it is a huge joke.

You don't need to use the language of Dante's *Inferno* to get the message across, but we do need to get it across. We would not be so perverse as to attempt to dissuade

travellers not to continue on a route that would bring them to their death without telling them why. Yet when it comes to the Gospel we are reluctant to give that vital information for fear of being laughed at or irrelevant. We attempt to persuade men to the right route without the reason why.

If we do not think in terms of this ultimate and most urgent need to see men delivered from the wrath to come, we will have little motivation for mission either at home or abroad.

We are terrified of being seen to be irrelevant, but we live in a society that has lost its perception of what is relevant. Evangelicals who are so nicknamed because of their pre-occupation with the Gospel need to give urgent attention to the content of the everlasting Gospel.

There is every reason why Evangelicals must be 'instant in season and out of season' when it comes to making known the Biblical truth about the Gospel which is the Lord Jesus Christ delivers from the wrath to come. 1 Thessalonians 1:10.

The Rev. Bruce Winter

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The Australian CHURCH RECORD

Mr. Tony Morphet

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WHAT IS AN EVANGELICAL?

It was a Welsh Anglo-Catholic friend who first drew my attention to my sad condition. "Tony," she said, "you are by nature a Low Church Evangelical."

This surprised me. The only label I felt at all happy about was "Christian". I didn't much care for denominations, clubs or political parties.

I supposed that "Low" or "High" was a matter of wardrobe, set design and performance, but what on earth was an Evangelical?

Now that I know I am one, that is still a very good question.

Evangel. . . Gospel. . . Good News. God, speaking through Paul, says that by it "you are saved, if you hold firmly to the word I preached to you. Otherwise you have believed in vain. For what I received I passed on to you is of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day, and that he appeared to Peter, and then to the Twelve." (1 Corinthians 15: 2-5).

The evangelical believes that what the Bible affirms, God affirms, and

therefore that what the Bible affirms is true. And what the Bible rejects, God rejects.

The Bible affirms as a matter of historical fact that Christ died in our place for the forgiveness of our rebellion against God.

It affirms that there is nothing we can do to earn our own acquittal but that this is by God's gift, through our faith, which is itself a gift from God.

It affirms that we, who were as dead as captured pawns, are now alive again, and capable of doing the good works which God has prepared for us to do.

An evangelical is someone who believes these things, and acts on that belief; acts on the basis of that gospel, that good news.

But news is not news if no one hears it. God tells us through the Bible that we must spread his Good News.

And that is why evangelicals are also evangelists according to their capacities and gifts.

Mr. Tony Morphet

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1 MAY 1981

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Do we not live in the secret hope that somehow something will occur in our society that will result in an easy turning of a growing portion of

life. Look, for example at the Hour of Power, and you will be told that

message loud and clear. Dr. Robert Schuller is moulting the successful rhetoric of the American secularist Zig Ziglar's positive thinking or that of the President of the United States. We see better from a distance what we fail to see in ourselves. We feel instinctively that we must outwit our competitor.

The problem with much of our contemporary Gospel content is that it is to alleviate immediate felt needs. It must therefore limit its audience to those with felt needs about the present, or with needs about the future, or with needs about the future presentation can arouse — not that those with immediate needs may not come to Christ.

Do we not live in the secret hope

that somehow something will occur

in our society that will result in an

easy turning of a growing portion of

On the other hand we feel our generation is concerned about coping with immediate needs. TV, which in the words of Mike Williams is all about delivering audiences to advertisers, is an excellent medium for convincing viewers that personal pleasures can be increased ... felt deficiencies can also be alleviated or eradicated by the abundance of the things it is now possible to possess.

This hard sell provides very stiff competition for the Christian Gospel with a commitment to the truth that a man's life does not consist in the abundance of the things he possesses. While the probate man and most of Australia may look at a man's life like that, we know that life is not all about the growing pile of the most recent products.

We feel the pressure to present a Gospel that promises the Kingdom of God is after all the way to the good

judgement to come.

They firmly believed in and talked about a route that led to destruction, and a Gospel that altered the destination. They saw in that possibility of changing routes the unspeakable gift of God. It provided in the death of God's own Son the way of escape from the certainty of the final and deserved judgement to come.

Our response must be total too. For if we evangelicals continue to live by a constricted definition of worship, taking our lead from the Old Testament and Our Prayer Book, we are in danger of settling for an impoverished worship. Such worship leaves vast tracts of every day life remote from our expression of the worth of God.

As Paul calls upon his readers to respond to God's mercy in Christ. Paul urges his readers "... to offer your bodies as loving sacrifices, wholly and pleasing to God — which is your spiritual worship".

Paul once more draws on old testament language to describe our life response to the gospel. Such a response is our "spiritual worship" and our "sacrifice".

The new wine of the gospel bursts the old wine skin of old testament worship. New testament style worship is a matter of the whole life, our praising God, serving others, sharing with one another, obedience to God's commandments and tasks undertaken in His name. No sacred secular dichotomy is allowed to intrude. The whole of a Christian's life is the arena in which the worship

language continues in the writings of St. Paul. Whereas we see our worship totalling up to one and a quarter hours a week spent formally inside a church building, Paul even uses old testament worship language to describe his missionary work amongst the non Jewish peoples of the first century.

Moreover, in Paul's view the whole of a life given up to God in response to His mercy in Christ is worship. The famous verse in Romans 12:1-2 makes this quite clear.

Paul writes to the Romans that his job profile is "To be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the Gospel of God, so that the Gentiles might become an offering acceptable to God ...". 15:16. Thus we find that the Gentile converts are his "offerings" and this task is his "priestly labour".

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EVANGELICAL ISSUES

WORSHIP: GOD'S OWN HOUR AND A QUARTER

The revolution in worship language continues in the writings of St. Paul. Whereas we see our worship totalling up to one and a quarter hours a week spent formally inside a church building, Paul even uses old testament worship language to describe his missionary work amongst the non Jewish peoples of the first century.

Moreover, in Paul's view the whole of a life given up to God in response to His mercy in Christ is worship. The famous verse in Romans 12:1-2 makes this quite clear.

Paul once more draws on old testament language to describe our life response to the gospel. Such a response is our "spiritual worship" and our "sacrifice".

The new wine of the gospel bursts the old wine skin of old testament worship. New testament style worship is a matter of the whole life, our praising God, serving others, sharing with one another, obedience to God's commandments and tasks undertaken in His name. No sacred secular dichotomy is allowed to intrude. The whole of a Christian's life is the arena in which the worship

The Rev. Graham Cole

Hermeneutics is mostly a bogey word. We don't need it for ordinary books and we don't need it for the Bible.

Hermeneutics, which purports to meet the need of interpreting the Bible in today's world, is an 'in word', important in the service of those who do not think the Word of God is in the straightforward meaning of scripture.

The Bible has been given to us in order that we might have faith and hope in God and know how to live to please and glorify Him. "Everything that was written in the past was written to teach us, so that through endurance and encouragement of the Scriptures we might have hope." Romans 15:4. "All scripture is inspired by God... for teaching, rebuking, correcting and training in righteousness so that the man of God may be thoroughly equipped for every good work." 2 Timothy 3:16. Consequently the Bible has the character for any well written book, namely that it is intended to be understood by the readers the author had in mind and that it attains this objective.

Now the readers whom the author had in mind were not only those to whom the word first came, but also the present day reader. God has spoken the scriptures to each of us who read them. As Jesus commented to his contemporaries, "Have you not read what God said to you?" Matthew 22:31, or as St. Paul put it "Everything that was written in the past was written for our instruction" Romans 15:4, and again "It is written in the law of Moses... this was written for us" 1 Corinthians 9:9 and 10.

God who knows everything from the beginning purposed to speak to the present reader when the words were spoken by Him in former times. Thus the scriptures fit every age and every nationality. They are not exclusive to one people, for God has called men of every nation into knowledge of himself and the scriptures being God's Word, reflect God's character and purposes, for he is the Saviour of the world, John 4:42.

He has spoken his word to every one of his children and consequently it was

his intention that everyone should be able to understand them.

Like any other book the scriptures are intended to be understood by the reader whom the author had in mind, and God had every child of his in mind. Even the youngest reader, under the guidance of ordinary parents, is able to assimilate the truth they contain. "From infancy you have known the holy scriptures which are able to make you wise to salvation". 2 Timothy 3:15.

Like other books

There is in fact no real problem in interpreting the scripture, it is interpreted in the same way as any book is interpreted. The authors of books endeavour to write so that their books are able to be understood by the reader whom they had in mind.

Human authors may fail in their objective but the divine author's purpose never fails. God wrote the Bible through his servants in the past for the present day reader that through it we might be instructed in righteousness. His power, wisdom and omniscience ensured that we as we read it in a straightforward way we can understand it and know what it is that God is teaching us in it.

The Bible however has this remarkable characteristic which human authors cannot achieve, in that it directs its word to peoples of other cultures than our own and yet God is speaking to us in a way that we can understand through these culturally conditioned words. It is natural, indeed inevitable, that scripture should have this characteristic, for God's word is always practical and real.

He directs his message to the real situations of those to whom the word is first addressed. His word speaks to the cultural situations of the first recipients, but they were not the only ones to whom God was addressing his word. He was also speaking to us. Matthew 22:31.

Since God's mind never changes as to how his children should live and relate themselves to him and to one another and to the world and its values, if we strip off the cultural situation we are able to apply the word of God to our own situation. This requires no particular expertise but is a common sense activity.

The simplest reader can recognise the difference between cultures. Although there may be more than one level of reality which the truth of scripture apprehends in its statements,

INTERPRETING THE BIBLE...

yet the direct and literal sense is the true and only sense of scripture. But literalism which slavishly copies the literal setting in which the word of God comes (for it must come in the setting of those to whom it was addressed) is easily seen to be a false way of arriving at God's mind to us in our different cultural situation.

Much of the Bible is prophecy. The prophet speaks always to the future. But he has to speak about it in his own vocabulary which is drawn from his own culture and his own political and religious situation.

God speaks to us in our situation through his written word spoken originally to other cultures. This was his intention when that word was first written. It will therefore be understandable to us by the ordinary gifts that he has given to us as we read it — gifts of intelligence, knowledge and Christian fellowship — so long as we interpret any particular passage in the context of the whole of what God has spoken to us.

Since the whole Bible has one author, the Spirit of God, it naturally follows that every passage of scripture must be interpreted in the context of the whole of scripture, not setting passage against passage, but rather comparing passage with passage in order to obtain fuller light on the meaning of each. This is common sense, for the one author does not contradict himself nor include irrelevancies which have no place in the whole.

Moreover the book and every passage in it must be interpreted in line with its subject matter. The subject matter of scripture is Jesus Christ (John 5:39, Luke 24:27 & 44) and thus the whole of scripture must be interpreted in line with God's redemptive and victorious purposes in Jesus Christ and the glory that he graciously confers on all in him.

Through these simple common sense rules the Christian reader is able to come to a clear understanding of what God is speaking to him through the scripture and especially so if he reads and studies scripture in fellowship with other Christians whom God may have given greater gifts of wisdom and experience in knowing the mind of God revealed in scripture. The interpreting of scripture is not beyond the scope of the simplest Christian if he is prayerful and has a teachable mind and is willing to accept the help of his fellows, that is to say, if he is led by the Spirit.

Dr. Broughton Knox

CONTEMPORARY EVANGELICAL ISSUES

THE AGENDA FOR EVANGELICALS

families, etc. We criticize the TV, and media invasion and control of our society while finding ourselves too busy reading, watching and listening to commit ourselves to prayer, studying God's Word and Christian fellowship.

Evangelical churches must be dominated by the gospel. We are so easily content with and well-established in the structures and traditions of our past glory that we are tempted to shield our church life from the gospel. We preach one message and base our church practices of a contrary message: from the dress of clergy to the architecture of our buildings our message is being denied by our practice. That which may be right yesterday can now be wrong today, e.g., Hezekiah destroyed the serpent that saved the people in the wilderness.

The Evangelical Movement is also too weak in its teaching of the gospel. We are far too tolerant of being represented by non-Evangelical preachers. Evangelicals must apply the gospel to our society. So committed are we to adoption of common grace that we baulk at applying the gospel to our society. From the right-wing reactionaries to the Western Society's decline from Christian values to the left-wing

radicals who hope to improve and change society towards just, humane and righteous Christian values, we have stopped applying the gospel to our society. We have become syncretists of different non-Christian social perspectives, be it the establishment's ways with honours, degrees, classical music, money, prestige and status or the revolutionary ways of education, morality, social action, dissent and rock music. We believe that doctors are more important than evangelists, that degrees are pre-requisites to ministry, that social position gives power to the gospel, that self-fulfilment in work is a Christian prerequisite.

The gospel condemns society as lost in darkness under God's wrath without hope without God. The gospel is always a stumbling block and folly to a religious and wise society. The gospel calls upon us to preach it to our society as the way to eternity and the way to live. We need to attack our society with the gospel and its values, not just the right-wing, or the left, the young, the old or the middleclass, but sinners in revolt against God. Attack with the victory of Christ which can rescue men in this lifetime from the consequences of our wicked world.

Mr. Phillip Jensen

Two blindspots are of particular significance. The first concerns the way in which Biblical guidelines are rightly taken as a starting point and are then added to in order to build up what appears to be an integrated and meaningful Biblical principle. The difficulty is that the principle turns out to be a combination of what God has revealed plus an elaboration or amplification which is entirely the creation of the human mind and which may seriously distort or destroy the original guideline.

An example of this kind of difficulty can be seen in the writings of many Evangelicals as they elaborate Biblical guidelines in the area of authority in marriage and family. A detailed account of headship is beyond the scope of a

brief article such as this, but it is not difficult to find examples of treatment of the subject where the cultured amplification of the concept goes beyond Scripture, or which contradicts other Biblical principles. Such interpretations end up being pseudo-Biblical guidelines and either deny or distort what the Bible is really saying. An end-result of such a process may turn Biblical guidelines, for a voluntarily entered into hierarchy of family commitment prescribed under God, into a authoritarian power structure which leaves little room for love or for God.

The second blindspot involves the way in which we sometimes take valid Biblical principles and apply them in a narrow and unrealistic fashion. We can lose sight of reality and can ignore a whole network of issues which need to be recognised if the Biblical principle is to be applied appropriately and sensitively. For example, a parent may be aware of his or her responsibility to discipline a child but the best possible application of such responsibility is not to act like a robot in exercising a mechanical form of apparently uncaring authoritarianism.

It is far more appropriate to seek to understand the exact circumstances

In short then, we firstly need to be sure that our principles are purely Biblical principles and are not corrupted by human inclusions designed to rationalise them and which turn them into rigid rules more suitable to our own purposes than the purposes of God.

Secondly, in applying Biblical guidelines we should prayerfully seek insight into the exact nature of the circumstances which are prevailing when we do seek to apply them. We should do this in order to avoid misjudging the situation and to avoid becoming too rigid and simplistic in what can become our all-too-mechanical application of valid Biblical principles.

Evangelicals have always been concerned to apply Biblical principles to their relationships, especially principles applying to marriage and family relationships. The desire the follow what God has revealed about such relationships is absolutely critical to the fulfilment of the full potential of Christian family relationships. However, I have become increasingly concerned with apparent "blindspots" possessed by Evangelicals as they attempt to apply Biblical principles.

Evangelicals are tired of the doctrine of justification by faith. It no longer commands our interest. It is not explicitly denied, of course, but neither is it in the forefront of our thought — and, in this case, that is the same thing as a denial. It used to be a battle-cry in the long war with Rome, a struggle that has virtually ceased. Now it has lost that most precious of all attributes: its relevance.

Evangelical interest has changed. The thoughts of modern man focus less readily on God's judgement Seat than they did before. As many people as ever are going to appear before God on that Day, but the concepts of guilt, moral absolutes and punishment have become exceedingly archaic. Evangelicals have reflected this change by expressing the Gospel in terms of abundant life here and now. We have also increasingly addressed ourselves to issues that are to do with the present time, issues that do not have to be apologised for, matters that are urgent, practical and relevant.

Broadly speaking this new interest has taken two forms:

First, there is a concentration on personal piety, exemplified most clearly in the various renewal movements.

Second, there is the growing pre-occupation with the economic and political problems which threaten society.

There can be no doubting the genuine importance of these trends. Holiness and social concern are not optional extras for evangelicals. Inasmuch as they did not occupy our

CONTEMPORARY EVANGELICAL ISSUES APPLYING BIBLICAL PRINCIPLES IN THE FAMILY

JUSTIFICATION BY FAITH THE TIRED DOCTRINE

However, it cannot be said too strongly that if evangelicals lose touch with the doctrine of justification by faith, they will have nothing of value to contribute in either area of interest. They will merely parrot the opinions of others, and fall victim to false beliefs and false ways of doing good.

Justification by faith is central to our world-view, and the Christian spokesman cannot be truly relevant unless he treats it as such.

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2. **VISIT BEAUTIFUL CAIRNS with A.C.T.S./TRANS OTWAY**
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3. **VISIT CHINA IN 1981 with A.C.T.S./S.M. TOURS**
Our June departure is now full, but we have some places on our August 1st tour. We visit Hong Kong, and spend 17 days in China (Kwangchow, Kweilin, Hangchow, Shanghai, and Peking). Price is \$2549 from Sydney.
4. **LANDS OF THE BIBLE TOUR**
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7. **ALICE SPRINGS AND THE RED CENTRE with A.C.T.S./AUSTRALIAN PACIFIC**
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8. **A 16 DAY CAMPING TOUR TO CENTRAL AUSTRALIA FOR THE UNDER 35's**
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9. **VISIT WEST AUSTRALIA AT WILD FLOWER TIME with A.C.T.S./AUSTRALIA PACIFIC**
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12. **SEE BEAUTIFUL NEW ZEALAND IN THE SPRING**
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13. **VISIT U.S.A. WEST COAST WITH A.C.T.S./SM TOURS**
Our next U.S.A./Canada tour will leave with Rev Gordon Kemlo in April/May 1982. In the meantime, why not visit the West Coast as an individual with an SM Tours Group. Departing on October 30th the fare from Sydney/Sydney is \$1064 for 17 days.
14. **GO CRUISING WITH A.C.T.S./SITMAR IN BEAUTIFUL FAIRSTAR** — from Sydney.
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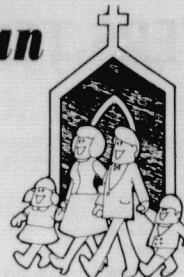
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KAMPUCHEA - no recognition ... no long term aid



Senator Bonner playing with children at the World Vision children's hospital in Kampuchea.

"Australia must aid Kampuchea"

Because Australia does not recognise the present government of Kampuchea, it won't provide long term assistance to help rehabilitate the country. The Australian Government has only provided emergency aid.

"I will be recommending that an Australian parliamentary delegation goes to Kampuchea as soon as possible so that its members can see the tragedy firsthand and gain a better understanding of the situation. Then Australia might be challenged to get involved in a long term way," said Senator Bonner.

Senator Neville Bonner has just returned from Kampuchea where he met the victims of the Khmer Rouge government, visited the World Vision Children's Hospital in Phnom Penh and met government officials.

Senator Bonner said that the international community must see that Pol Pot and his cohorts are brought to justice. He sensed that some people still live in shock following the five years of Pol Pot's reign. He also heard the fear of many that the bad, black days could return.

"The world remained silent during the rule of Pol Pot and did nothing while millions of humans lived and died in terror. Today the world does little to make sure that this tyrant does not return. Nations still recognise the Khmer Rouge as the official government of Kampuchea. Pol Pot's representative still sits in the United Nations."

World Vision is still mounting a massive rehabilitation programme throughout Kampuchea. World Vision staff report that many Kampucheans have taken over responsible positions within the World Vision Children's Hospital in Phnom Penh. The hospital was being built in 1975 by World Vision but was never opened because the city fell to the forces of Pol Pot. When World Vision returned to Phnom Penh in 1979 the government gave permission to refurbish and repair the damaged building.

Is our Gospel too small?

"Are we evangelicals so frightened of being called proponents of the social Gospel that we don't see the social implications in the Gospel? Away with such fears! We are the people of God who have been freed from the fear. Obey God, and stop worrying about what others are saying of us!" John Stott was giving the first Bible study for N.E.A.C. in Melbourne this week.

He was speaking on the "Messianic manifesto" Jesus declared in his reading of Isaiah 61: "The Spirit of the Lord is upon me, because He has anointed me, He has sent me to announce good news to the poor, to proclaim release from prison and recovery of sight to the blind; to let the broken victims go free, to proclaim the year of the Lord's favour."

"What is this Good News?" There is one blessing: the year of the Lord's favour in the Mosaic law the year of jubilee, the 50th year of comprehensive freedom. The Gospel tells of forgiveness in Christ and perfection at the end of time. But what of now? The heart of the problem is the now: "the Kingdom throws its light ahead of its arrival". Utopia is no more possible than sinless perfection, or Paradise Regained — but that is no excuse to ignore God's mandate of justice and righteousness.

"Who are the poor? They are the destitute and powerless whose champions we must be; and the humble and meek which we must be to enter the Kingdom."

These issues, on the Gospel and the Kingdom are not being hotly debated at the Congress. Issues of the life and ministry of the congregation, Christ and the Spirit, and marriage and family in God's purposes will take up the rest of the week.

N.E.A.C. sober and straightlaced?

This was Bishop Reid's view of the 1971 N.E.A.C. "This year's should see differences in use of music and drama; cosmetic changes, but pointing to deeper changes in worship, congregational participation in evangelism and use of gifts," he said.

There has already been evidence of that. Songs with strong Hebrew influence sung and clapped by all 550 delegates; a short drama on a Kingdom parable; audio-visuals, guitars and flute. Not sober, but well run and stimulating.

An Australian Gospel

To the background of "football, meat pies, kangaroos and Holden cars" and Peter Allen's "I Still Call Australia Home" the Australian attitudes were contrasted with the church's conservatism in an audio-visual on the Australian church prepared for N.E.A.C. by World Vision. "We need to be sensitive to the needs of our environment, without being seduced by it," we were told. "We have a continuing obligation to define the Gospel. We must be doubly sensitive to the Gospel in the modern world," said John Stott.

Continued on page 3

International W.C.C. team to visit Aborigines

A World council of Churches team will tour Australia from June 15 to July 3 to assess the situation of the Australian Aborigines.

Invited by the Australian Council of Churches, the 6-member team will visit Sydney, Melbourne, Alice Springs, Darwin before dividing into two teams, one travelling to the Kimberleys and Perth and the other to Cairns, Townsville, Brisbane and a NSW country town.

The purpose of the visit is to observe and assess the situation of the Aboriginal people, guide and consult with the churches of Australia, express solidarity with the Aboriginal people, and draw international attention to their concerns, including Land Rights.

Commenting on the visit, ACC General Secretary Jean Skuse said, "We are delighted that the World Council of Churches accepted our invitation and hope that the visit will provide an opportunity for the worldwide fellowship of Churches in the WCC to know and understand the situation of the Aborigines. If we are honest with ourselves, we know that the Aborigines have suffered immense injustices since 1788 and today live in conditions of which all Australians should be ashamed. The 1980 ACC meeting called on the Churches to set right this injustice in the land and to do it before the Bicentenary in 1988. Unless there is justice for Aboriginal Australians, starting with adequate and effective Land Rights legislation in each State, there will be nothing to celebrate in 1988."

"I hope this visit will stir the consciences of all Australians on the situation of the Aborigines, and particularly stir the consciences of Australian Christians," said Miss Skuse.

Members of the team will include — Miss Elizabeth Adler, German Democratic Republic, Head of the Evangelical Academy in East Berlin, previously Associate General Secretary of the World Student Christian Federation; Prof. Dr. Anwar Barkat, Pakistan/Geneva, recently appointed Director of the World Council of Churches' Programme to Combat Racism; Mr. Bena-Silu, Zaïre, member of the World Council of Churches' Executive Committee; Dr. George Ninan, India/Tokyo, Secretary for Urban Rural Mission, Christian Conference of Asia; Miss Pauline Webb, United Kingdom, director of Religious Broadcasting, BBC World Service; Mr. Jim West, U.S.A., American Indian, member of the World Council of Churches' Programme to Combat Racism Commission.

Meetings with the Prime Minister Mr. Fraser, Minister for Aboriginal Affairs Senator Baume, as well as Premier Court in W.A. and Premier Bjelke-Peterson in Queensland are being sought.

ON OTHER PAGES

★ The Shroud of Turin — If genuine, how will it help an unbelieving world? ... pages 2 and 5

★ Child Discipline — Child abuse? Dr. Craddock ... page 7

★ Abortion is still illegal in N.S.W. — Patricia Judge, who sat through a trial, comments ... page 3