

Music Kaleidoscope supports Sydney outreach.



A variety of artists and groups presented the Gospel Music Spectacular, "CELEBRATION '85" in the Sydney Entertainment Centre, Saturday, July 6th. Each one presenting a professionalism in their own field of singing and entertainment and each one capable of a concert presentation in their own right. They combined their efforts, under the expert organizational ability of Alan Petterson, to raise funds for the forthcoming evangelistic outreach called "SYDNEY CELEBRATION '85", with evangelist Leighton Ford.

Under the experienced and capable direction of the Comere, Ron Bevis, the American group, "WINGS OF LIGHT"; the outstanding, internationally renowned opera star, SUZANNE STEELE; the leading, widely travelled, SYDNEY CONGRESS

HALL SALVATION ARMY BAND; Australia's leading Gospel singer, ROBERT COLMAN and a newly augmented YOUNG WORLD SINGERS... all gave their best.

The Honorary Organizer, Mr. Alan Petterson was also responsible for last year's "CELEBRATION '84" which filled the same venue to overflowing capacity. His desire to provide first class entertainment for Christians and finance for evangelistic outreach work has again given those who attended, a first class evening's programme.

The finance raised from the evening's presentation of stars, will assist the forthcoming "SYDNEY CELEBRATION '85", with evangelist Leighton Ford, which will also use the same venue for some of the meetings.

RAMON WILLIAMS

Shift in perception of Holy Spirit

An international gathering of evangelical scholars and workers has resulted in a call for the church to change its perception of the Holy Spirit and His place in the task of evangelization.

The Consultation on the Work of the Holy Spirit, meeting at Oslo, Norway, agreed that dramatic displays of the Holy Spirit's power should be accepted as part of the Spirit's role in bringing repentance to the unsaved, according to **Christianity Today**. The Consultation also warned that care should be taken not to lay stress on the Holy Spirit apart from the Trinity.

The nearly 50 participants, and more than 20 observers, represented both Western and non-Western countries. Charismatic and non-charismatic Christians were represented in roughly equal numbers. The five-day event was sponsored by the Lausanne Committee

for World Evangelization and the World Evangelical Fellowship, two international leadership bodies for evangelicals.

Broad agreement was produced in the following areas:

The word and person of the Holy Spirit should not be emphasized in isolation.

The gifts of the Holy Spirit and the fruits of the Spirit are of equal importance; neglect of or preoccupation with either leads to stunted ministry, and inadequate understanding of the gospel.

Christ and His atoning work must remain the central focus of the gospel; the Holy Spirit always points to Christ.

Evangelizing may be characterized by healings, exorcisms, and words of prophetic insight. These, and speaking in tongues, should be tested and should conform to biblical procedures.

MAINLY ABOUT PEOPLE

DIOCESE OF WILLOCHRA

Rev. D. Arthur has recently taken up duty at Leigh Creek. New ABM Representative for South Australia is the Rev. L. Cowell.

DIOCESE OF BATHURST

Rev. R. Elmore has resigned from West Wyalong to take up an appointment in the I.T.I.M. in Sydney as a Chaplain.

Canon J. Goodman has resigned as Rector of Gulgong.

Rev. G. Philpott has resigned as Rector of Coonabarabran to take up the position of Senior Assistant in Mudgee.

Rev. L. Keogh has resigned as Rector of Oberon.

DIOCESE OF SYDNEY

Rev. H. A. Birch has accepted the position as Rector of Hurstville.

Rev. G. R. J. Lincoln, Asst. Minister of Shellharbour, has accepted the position of Rector at Belmore with McCallum's Hill.

Australian deaconesses beginnings

German origins

Deaconess Mary Andrews writing in the current Anglican Deaconess Prayer Fellowship Letter said:

"Looking back on the fascinating story of the growth of the Deaconess Institution we give thanks for the vision of Caroline Schleicher, who trained as a deaconess at Kaiserwerth in Germany and came to Australia in 1884 with her husband, a clergyman. Their daughter Selma also was trained as a deaconess at Kaiserwerth and for 40 years she worked as a deaconess at St. Phillips Church Hill. Her sister Mary worked in Newtown parish and later married the Rector, the Rev. Robert Taylor and for 13 years continued to work in that thickly populated area. In a notebook Mary wrote: 'If we are faithful, a great power will be raised up in this land to win many homes for God. They will be won for happiness and peace. May He make us faithful!'

Later another visionary from Germany,

the wife of the Rev. Merwyn Archdall saw the need for training women for Christian service. She conducted a school to raise the finance and her husband gave up one quarter of his income from the parish that Sydney might have the benefit of a 'suitably trained body of Christian workers'.

As our predecessors saw visions of the extension of the work of the Deaconess Institution so we are called today to lift our eyes from the battlefields of life to Christ the reigning Lord and pray in confidence that we may venture in faith in these areas of service in which others are not engaged.

As a speaker at the World Federation of Deaconesses said in 1972: 'A deaconess is a person who is ready to do what no one else wants to do and do it to the glory of God.' Praise removes our gaze from the immediate problems to the horizon of God's victory and faithfulness.

Christian crusaders take on Rome

ROME, Italy (EP) — An ambitious crusade to evangelize every home in the Eternal City of Rome has been launched by World Literature Crusade. The systematic campaign to visit Rome's estimated 972,138 homes with gospel literature is being carried out by volunteer supporters of Every Home Crusade, an arm of World Literature Crusade.

"The Rome City Council has now granted permission to Every Home Crusade to set up a headquarters for literature distribution in the heart of this historic city," said Dr. Dale W. Kietzman, president of World Literature Crusade. "From this strategic location, EHC volunteers are working with local church pastors and fellow believers to completely saturate the city with Christ-centred, biblical literature."

God's judgment continued

He was asked to comment on preaching the Gospel among oppressed people.

"Preaching the Gospel of Jesus Christ is the very thing that the poor and oppressed need. For that reason it is the one hope for oppressed people. They come to know God, then they have the faith and the hope that allows them to conquer", he said.

The Bishop was asked how he saw the role of African Enterprise in helping to build a new South Africa in time.

He warmed to this question. "I found it to be important to spend so much energy as I can command in working for African Enterprise", he said.

Of prime importance was communicating the Gospel to the people of South Africa. He says that not enough is being done in bringing in people from outside the fold of the Church.

"The building up of the Kingdom of God is not effective unless you are bringing into the fold an increasing number of people".

"African Enterprise is the handmaid of the Church, helping to proclaim the good news of Christ", he said.

Anglican Report continued

responsibility to do something about it".

Mrs. Robinson said that some aspects of the report called for action at a diocesan level. Others required action from within parishes while others involved Christians acting personally.

"We need action, not pious hopes. If nobody takes up the recommendations,

it will have been a useless exercise.

"One section of the report encourages men to take up responsibilities within families. Parishes may need to take up this one".

"It is my hope that, Australia wide, dioceses, parishes and individuals, will examine this report, take up its thrust, and act upon it" she said.

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Constitutional fears at General Synod

'Appealate Tribunal hijacked by liberals'

The meeting of the Anglican General Synod, held in Sydney last week, could turn out to be one of the most significant such meetings in its history. After the Australian Anglican Communion had overcome its wide diversity to agree on a national constitution and, more importantly, a new Prayer Book in a way that surprised many observers, the present Synod saw moves which could tear the Church apart.

Participants readily agreed that there were three major issues at the Synod: the ordination of women to the priesthood, the detached primacy and a national Anglican centre in Canberra.

Primacy

Synod endorsed the principle that the office of Primate be detached from the responsibilities of a Diocesan Bishop. The Primate is to be located in Canberra and the Standing Committee of General Synod has been authorised to take steps to implement this by 1990.

One member of General Synod told us that such a move, with the need for the Primate to resign as a Diocesan, would remove the checks and balances of the present system and would remove him from contact with congregations. The logical step, he said, would be to then have a Cathedral in Canberra for the Bishop of Australia, an unwise and expensive move.

National Centre

Discussion about a national church centre located near Parliament House in Canberra has gone on for some time. At

this Synod approval was given to go ahead with the first stage at the cost of at least \$10 million. The overall costs will be well above the \$50 million estimate. Even the cost of moving the General Synod office to Canberra is only a guess at this stage. This is a mammoth financial commitment, especially coupled with the costs of a detached Primate, which will have to be borne by the various Dioceses and ultimately by local congregations. One observer commented that this seemed incongruous in the light of another discussion on encouraging Dioceses to give 0.7% of their income for overseas aid.

Ordination of Women

Archbishops Penman (Melbourne) and Carnley (Perth) introduced a Bill to allow the ordination of women as priests. Initially opponents argued that it should not be debated, especially as there was a prior bill about ordaining women to the Diaconate. Synod voted to debate it by a large majority. The Archbishops then sought to have it dealt with as "ordinary", a procedure which, had it been passed, would have allowed each Diocese to act independently. Synod defeated this and the bill had to be treated as "special" a process which meant that any one of the five metropolitan dioceses could have vetoed it.

After a tense debate the bill was defeated by two votes. Voting for the bill was:
 laity 68 (8 above the required majority)
 clergy 58 (2 below)
 bishops 19 (3 above)

Because all three houses needed to pass it, the bill was defeated.

During the debate both Archbishops Penman and Carnley suggested that they would be prepared to go ahead and ordain women independently if it were defeated. Both made it clear that they did not want to do this but could be forced into such a position. Bishop Holland (Newcastle) and Archbishop Rayner (Adelaide) both suggested that this would be a proper course of action.

In comments made to the media afterwards such action was clearly hinted at. In Melbourne, Archbishop Penman has said that there is already an Ordinance prepared to come before the next Diocesan Synod allowing the ordination of women to the priesthood in Melbourne. He said that Synod had created a climate in which each Diocese will do what it likes. He blamed the bill's defeat on "a combination of priests — mainly from Adelaide — and the legal hierarchy and clergy in Sydney".

There is a fear that, if the question of hospitality to women ordained elsewhere is decided in the affirmative, then some women could go overseas to be ordained and then be welcomed back into their own diocese, thus circumventing the need for local ordination.

Disunity

The potential that these decisions have to completely split the Australian Anglican Communion is large. Indeed, there are even splits within "parties" within the church as evidenced by Archbishops Penman and Robinson, both evangelicals, arguing on completely opposite sides.

ACR sought comments on the General Synod from a number of participants. They included those whose views coincide with ours and also those whose views are strongly Anglo-Catholic. The agreement in their comments was

surprising. They felt that the Bible had played virtually no part in the decision making process. "Those arguing for women's ordination did not use it nor did they appear to think it was necessary to do so" we were told. The argument was carried on at the level of whether the action was within the "tolerable limits-of pluralism" and on the question of "how long can we keep on hurting people who have a sense of vocation".

The decision and role of the Appellate Tribunal was roundly criticised. One member told us that he believed that it was wrong that the Tribunal's decision was only announced on the first day of Synod and its reasons were not given until the second day. This was wrong in the light of the use made of the decision by those proposing the bill. He added, "the decision of 1977 that there were no theological objections to women's ordination has been overturned by the latest judgement without any attempt to refute the objections of the earlier minority report."

Another member of Synod attacked the Appellate Tribunal in more damning terms. He said, "The Appellate Tribunal has been hijacked by the Liberals and has been used for purely political purposes. As a result what people have understood to be the meaning of the Book of Common Prayer, the Ordinal and the 39 Articles is apparently not to be regarded. I find that novel, extraordinary and manipulative. It also means that our legal processes will no longer be capable of interpreting our formularies." He added, "There is no longer any guarantee that the Constitution will, in the future, defend what we believe is orthodox Anglicanism, whether it be from an evangelical or anglo-catholic standpoint"

Prelacy

Those we spoke to were extremely
 continued page 12

Resurrection Living in Perth

Conference exceeds expectations

Over 250 people attended the conference organised by Perth Christians on the centrality of the resurrection to Christian living.

Coming from a cross section of churches, Brethren, Anglican, Uniting, Baptist, Church of Christ and Pentecostals, the participants attended daytime workshops on the revolutionary Jesus, the framework of Christian belief, a user's guide to the Old Testament, disciple-making, and Churches among the poor. The latter workshop was a pack-out, and it was observed that many clergy and lay people attended from depressed areas in Perth.

Evening workshops were conducted on the peace debate, Christian ethics (specially in the medical field) early Christian leaders and cultural penetration, and contemporary issues including the Christian use of the media and computers.

On average, each workshop doubled the expected number of participants. Both clergy and lay-people were widely represented, from Perth and surrounding areas to Mt. Morgan in the North West. The purpose of the conference was not so much apologetic, but to explore how the New Testament makes the resurrection the centre of Christian existence. The evening lectures especially helped to clarify this theme. Dr. Paul Barnett, from Sydney, spoke on Resurrection Shaped Life and Resurrection Shaped Churches, while Dr. Alan Chappell from Perth spoke on Resurrection Shaped God, and Dr. David Secombe, also a local, spoke on Resurrection Shaped World. Alan Chappell's lecture carefully affirmed the New Testament's teaching on Jesus bodily

resurrection in the context of some contemporary views which doubt it.

The other lectures were very much concerned to show how the New Testament makes Jesus' resurrection the basis of a Christian's obedience in every sphere of his life.

Medical Interest

The workshops on medical ethics were very popular with 60 to 90 participants, including some 20 Christian doctors. They covered topics ranging from current issues concerning the status of human life in vitro fertilisation, to looking at young people under stress, finding a balanced approach to spiritual healing, facing death realistically, and sexual activity in youth and its problems. The Christian approach to the treatment of AIDS sufferers was also explored. These workshops have been videoed and enquiries may be made to St. Matthew's School of Christian Ministry, 74 Keightley Road, Shenton Park 6008.

The conference ended on a high note. A prayer workshop had three times the anticipated numbers. On Sunday evening a service was held in St. George's Cathedral with over 300 attending a non-denominational celebration. Paul Barnett preached on a "An Agenda for Contemporary Christians." Looking at the current agenda, Dr. Barnett noted that Australians are more open to the Christian faith now than they have been for some 20 years. This gives us great opportunities to clearly witness to the living Christ who is Lord of all.

Reformed conference in Edinburgh

(Edinburgh) An international conference of conservative Reformed churches is to be held in Edinburgh from September 2-10, 1985. Host of the conference will be the Free Church of Scotland.

About 50 delegates are expected from Australia, Canada, Indonesia, Ireland, Korea, the Netherlands, New Zealand, South Africa and the United States.

The provisional programme lists as speakers: Dr. J. Faber (Canada), "The Doctrine of the Church in the Reformed Confessions"; Professor H. M. Ohman (Netherlands), "Piety in the Book of Psalms"; Professor D. Macleod (Scotland), "The Doctrine of the Covenants and Reformed Theology"; and Rev. J. Vinceler (Canada), "The Exercise of Interchurch Relations." (RES NE)

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MARANATHA

Consistent Christianity

Luke 11:37-12:3

How consistent is your lifestyle? Do you always behave in the same way? Or do you vary your standards to suit your surroundings? Questions like these are raised by Jesus in Luke 11:37-12:3.

As we see the interchange between Jesus and the Pharisees, or between Jesus and the teachers of the Law, we're reminded of a danger that always faces us — the danger of hypocrisy.

So often our practice is not consistent with our preaching. Though we know the law of love and agree to it with our minds, the path of nature is to love Number One and let the rest look after themselves. Again, though we espouse the "golden rule" and know that we should set the example — that we should do to others as we would have them do to us — our natural self seeks rather to do to others as they have done to us. Why else would God say, "Vengeance is mine. I will repay"? (Ro. 12:19) Hypocrisy is always with us. It is the badge of our inconsistent humanity. But it devastates our Christian witness and diminishes our effectiveness for Christ.

Therefore, God says, "Be consistent!" Or in more familiar terms, "Be on guard against the yeast of the Pharisees — I mean their hypocrisy." (12:1)

Witness 1: The Pharisees

The Pharisees exemplify our problem. They were consistent in their public display but they were inconsistent in private. You could guarantee that in public they'd want the best seats in the church (11:43); that they'd make a big show of putting in their collection money (Mt. 6:2); that they'd tithe religiously — even down to their herb gardens (11:42); and that they'd make a big splash of their ritual washings (11:38). But in private they showed up their inconsistency, for they neglected justice and they lacked love for God (11:42). Accordingly, Jesus denounced them as "fools" (11:40) and "unmarked graves" (11:44).

"Fools"

Fools is obvious enough, for they tried to be right with God by virtue of outward ceremonies while preventing God's law from becoming internalized. They did not want God's law written on their hearts and transforming their inner desires and attitudes. As if God was like men, only knowing the visible performance! Instead of religiously washing their cups they should have asked God to cleanse their consciences. Instead of ritually washing their hands, they should have asked God to wash their hearts. Jesus denounced them as fools.

"Unmarked graves"

He also condemned them as "unmarked graves". Jewish custom required that at Passover, when pilgrims were thronging to Jerusalem, all graves had to be whitewashed to alert passers-

by to their presence and thus prevent ritual defilement. An unmarked grave was deceptive. Purporting to be good ground, it was, in fact, the source of ritual pollution. Just so the Pharisees claimed to represent the good life — the life that was pleasing to God — but those who followed them became spiritually corrupted, deceived by their inconsistency.

Witness 2: The Teachers of the Law

The teachers of the Law were no better. It was the job of these scribes to faithfully transmit the law of Moses from one generation to another. It was their duty to help people see their utter inability to fully keep God's law and so to earn salvation. It was the responsibility of the teachers to make people feel their weakness, that they might appeal to God for the Saviour. For the law was given as a schoolmaster to lead God's people to Christ (Gal. 3:24).

The scribes, however, in their hypocritical inconsistency, had invented many devices and transmitted many oral traditions that made the law ineffective. For the learned, the law of God could be overthrown by tradition (Mk. 7:9-13). For the unlearned, the teachers of the Law invented a complex system of by-laws and proscriptions which were taught "as though they were God's Laws" (Mk. 7:7) The effect of these by-laws was to make people think that they might have a hope of fulfilling God's holy decrees. Whilst ever this hope persisted, there was no need to cry to God for mercy. The scribes, then, "put loads on people's backs which are hard to carry, but they themselves would not lift a finger to help them carry those loads." (11:46)

Jesus condemned them by saying, "You have kept the key that opens the door to the house of knowledge. You yourselves will not go in, and you stop those who are trying to go in." (11:56) In the smug satisfaction that they knew the law they would not cry out to God for mercy. Nor would they allow others to be afflicted by guilt and brought to true repentance. Their inconsistency and hypocrisy was a stumbling-block to many earnest believers.

However, before we condemn the Pharisees and the teachers of the Law, let us take note of our own inconsistencies. At what points are we over-throwing the Scripture by tradition? In what areas are we unprepared to revolutionise our behaviour in the light of God's word? How does our thinking and our behaviour cause others to stumble and "stop those who are trying to go in" to God's kingdom?

Since "whatever is covered up will be uncovered, and every secret will be made known" (12:2) practise what you preach. Be a consistent Christian.

Social Issues Issues

Sydney resignations

The Chairman of the Social Issues Committee of the Diocese of Sydney has offered to resign because of frustration with the Diocesan Standing Committee and its treatment of the discussion paper on war and peace. Bishop John Reid has told his committee that the Standing Committee will not be satisfied unless the paper expresses a commitment to the maintenance of nuclear weapons and acknowledges the involvement of communists in peace marches.

His resignation was offered because he claimed that the Committee was unable to present a paper putting forward every view, particularly since its resources were limited. Another member of the Committee, Rev. Michael Hill has also resigned claiming that the Committee had no-one doing primary research. Without this research facility it was not possible for parish clergy to serve on it properly. He said that he regretted making this move and suggested that the Diocese ought to provide funding to allow the employment of a full time staff member or director.

The paper on peace has been submitted to the Standing Committee but was rejected by them. The Social Issues Committee is reported to be keen to be given autonomy so that it could publish the report itself.

Standing Committee has asked Bishop Reid and Mr. Hill to remain on the Committee until the Archbishop and representatives of the Standing Committee could meet with the Social Issues Committee to look at a way forward.

Editorial Comment

The Social Issues Committee has been a source of complaint within the Diocese of Sydney for some time. The A.C.R. has regularly received complaints about it, and the present crisis may help to air some of the problems.

The Social Issues Committee is unlike

most other Diocesan Committees. It is not elected by Synod and is not required to report to Synod. Its election and accountability is only to Standing Committee. On pp.28-43 of the current Diocesan Yearbook there is a listing of the members of the Boards, Councils and Committees of the Diocese. There is no mention there of the Social Issues Committee. This means that the majority of Synod members would have no idea of who was on the committee or whether the members were truly representative of Synod's views.

The major complaint about the Committee that A.C.R. has received concerns membership. Conservative members have complained of not being heard, and that the Committee does not reflect usual Diocesan opinion. One senior Diocesan "politician", said that it was pointless putting up names for membership of the Committee because of the strength of the power group within the Committee and the manipulation of its activities.

The ACR believes that some of the criticism of the Social Issues Committee has been unnecessarily strong, but that while ever it exists, the Committee should not be given the status of anything more than an advisory body to Standing Committee. No authority to publish anything or to make statements on behalf of the Diocese and certainly no funding ought to be given to the Committee unless it is made a properly constituted Committee of the Diocesan Synod. Its members should be accountable to the Synod.

There is a great need for the Social Issues Committee. We accept Mr. Hill's suggestion that it needs to have resources as a necessary one and we would not like to see either Bishop Reid's or Mr. Hill's expertise lost to the Committee. Now is a good time, then, to regularise the activities of the Committee and make it responsible to Synod.

Death of a former general secretary

Dr. Eugene Carson Blake, the second General Secretary of the World Council of Churches (from 1967 to 1972), died on Wednesday of last week at his home in Stamford, Connecticut, at the age of eighty-eight. Dr. Blake, who once served a prison term for his anti-segregation activities in the USA, died only three weeks after his predecessor at the WCC, W. A. Visser't Hooft.

In announcing his death to the Central Committee meeting in Buenos Aires, the current General Secretary, Dr. Emilio Castro, described Dr. Blake as "an old and beloved friend" who had led the WCC through a difficult but promising transition period.

His tenure at the WCC saw a growth in influence within the Council of Churches from places other than North America and Western Europe. He strongly supported initiatives which led to the formation of the WCC's controversial Programme to Combat Racism and the Commission on the Churches' Participation in Development.

In 1963 he was jailed after leading an anti-segregation demonstration in the USA and the same year, together with the late Dr. Martin Luther King, he addressed a massive anti-segregation march in Washington. He was also an outspoken critic of America's involvement in the Vietnam War.

Christian Leadership Commitment

The Biblical concept of Christian leadership was the subject of lively discussion at two conferences for Aboriginal and Islander Christian leaders recently.

The conferences, organized through World Vision, attracted many Aboriginal church leaders, pastors and theological students in Sydney and Brisbane early in August.

The featured speaker was Dr Sam Kameleson, Vice President of Missions and Evangelism for World Vision International.

Dr Kameleson was formerly pastor at the Emmanuel Methodist Church in Madras, India, and evangelist-at-large for the Methodist Church of Southern Asia.

He told the conferences that Christian leadership was disciples, "disciplining" others.

He said the Christian leaders had to be committed men, committing themselves to one another.

Finding time for a quick interview in between conferences, Dr. Kameleson



Vice President of Missions & Evangelism for World Vision International Dr. Kameleson

said he many of the questions which were put to him revolved around resources.

Lack of commitment

But he said that the primary discussion point should be the lack of commitment amongst Christian leaders. Once that commitment was made and strengthened the resources would become available.

"Once you are willing to pay the price for commitment to your vision, God seems to provide those support bases where you need them."

The impact of television on religious faith and practice in Australia

On the Australian Broadcasting Corporation's *Journal of Religion*, Rev. Dr. Peter Horsfield has made some telling observations about the impact of television on the terms under which people will now be religious.

The following is an edited version of what Dr. Horsfield said on national radio.

When one talks about the relationship between television and religion in our Australian society today, two topics generally arise. One is the lament about the number of people who no longer come to church because they're too busy watching television or their videos. The other is the concern about the morally damaging effect television is having on people, particularly those programmes which are heavy in sexual or violent content.

These are legitimate concerns, of course. The church is not the only social institution to complain about the difficulty of getting volunteer workers, a problem that becomes more difficult during the cricket tests or popular drama series on television. Nor is the church the only social institution to express concern about the effect of violent or sexually explicit television programmes, particularly on children.

I want to suggest, however, that the greater issue in the relationship between television and religion in Australian society is a more subtle one. It is one certainly that is having a much more durable and significant impact on the understanding and practise of religious faith by laying the foundations for change over a much longer period of time.

One of the more widely accepted theories of general television effect used in research today is the **cultivation analysis theory**. This theory, which has been developed, tested, applied and modified over the past fifteen years, suggests that the major effect of television on people and society is not through the direct changes in behaviour it brings about, but through the long-term shaping or cultivation of **people's perception of what life is really like**.

Through hundreds of detailed studies of the content of television programmes, researchers have found that television in its programming repetitively and consistently presents characteristic views about what is good and what is bad, what is true and what isn't, who holds the power in society, how relationships

Television has in effect changed the terms under which people will be religious.

should be conducted, and how one should behave in particular situations. These myths that television proposes — these "pictures of reality" — are rarely explicitly stated, but underly almost all forms of programming: news, sports, drama, situation comedies, advertisements, soap operas, and even children's cartoons.

Success measured by possessions and power

Television constantly reinforces the message, for example, that success in life is best measured by one's possessions and power; that the world is an increasingly violent place and one should protect oneself by violent means; that happiness lies primarily in the acquisition of goods and services; that youth and males are of greater importance than the aged, females, or minorities; that avoiding one's problems is more desirable than a disciplined resolution of them.

This constantly repeated message of television has been shown to change people's perception of life and its meaning. Researchers have found that the **more** one watches television, the more one begins to see and interpret events and situations according to the television picture of life. This unnoticed

change in one's perception changes how one subsequently responds and behaves to life situations.

Though researchers have undertaken numerous studies into how television affects people's response to many life issues, little has been done to measure its effect on how people perceive the relevance and practice of religious faith. Yet, if one applies the theory, one can note some interesting trends and phenomena that suggest that television is influencing the perception and practice of religion in Australia — not just by its direct competition for people's time and attention, but by changing the very foundations of social perception and social reality in which religion finds expression. Television has in effect changed the terms under which people will be religious.

I would like to suggest several ways in which this is apparent. Along with the commercial institutions of society, television reinforces the message that the immediate needs and wants of the **consumer** are supreme.

Against such a background, the Christian message of the ultimate supremacy of God, the importance of discipline, the postponement of gratification through sacrifice and service, and the limitation of one's demands for moral reasons sounds jarring, unreal, and irrelevant.

It is not accidental that the churches which have shown marked growth in this decade have been those whose message parallels the television image.

The most obvious example of this are the American evangelical broadcasters, whose programmes are seen on television in every major city in Australia. The grandeur of their productions, the images of success, their "positive thinking" messages, and their offering of gifts and goods in return for donations translates the Christian message into an attractive consumer package.

The large super-churches which have appeared in most Australian capital and provincial cities in the past decade also reflect a similar culture: apparently successful; spectacular worship services; charismatic leaders; centralised decision-making; and messages which stress the benefits of believing.

This subliminal effect of television is having an effect also on believers. There has been a marked increase in the past decade of "church-shopping".

The distinctive change in Australian religious practice has been away from the view that one was loyal to and served in the church in which one was born and reborn, towards a view that one shops around and puts together one's own religious package of teaching, worship, and fellowship.

This trend in ecclesiastical mobility has led to a great emphasis on a church's image, an essential element in attracting and retaining the circulating saints. There is a distinctive movement away from smaller neighbourhood churches to large churches which can offer a "comprehensive religious service" to its discriminating and mobile clientele. The whole Church Growth Movement has in fact picked up on this consumer emphasis in society, and by the application of American marketing analysis and technology can help churches grow by identifying the major demands people are making, and tailoring your church to meet those demands, right down to the type of minister needed, the types of programme that should be offered, the type of theology to preach, the best places to build, and the most productive market segment to aim for.

It may be that such churches have grasped the new nature of reality as it has been created in our subconscious by television. If it were not for them, perhaps

Christianity would rapidly fade into social irrelevancy. Perhaps Jesus really intuited the market potential of going to the deprived outcasts rather than the satiated religious. What has not been sufficiently

Is there a genuine linking of the consumer philosophy with the Christian revelation?

grasped, however, are the theological implications of a change away from the biblical position where God was seen as the supreme to one where people's religious needs are seen as supreme. Faith is also transmuted away from an emphasis on the service of God to one of selection of aspects of faith and churches according to what one perceives ones needs are. Is there a genuine linking of the consumer philosophy with the Christian revelation?

Television is changing our social perception in another way. For many years, the Christian faith has been a literate faith. Protestant churches in

particular have placed great emphasis on The Word and have stressed the intelligent integration of faith with the rest of life. But television is an oral form of communication. Through the influence of television, our society is becoming more "oral" in its thought-forms. This is creating a national sub-consciousness that benefits oral forms of religion over the literate forms.

Consider again the churches which are in growth patterns. Most tend to be "oral" rather than "literate" in nature. Their theological concepts tend to be basic and simple, even simplistic. They tend to stereotype in terms of opposite, dividing people into the saved and unsaved, good and bad, moral and immoral. They tend to be very literal in their view of the bible, finding it difficult to perceive the subtleties of literary analysis. Their approach to theology and the bible tends to be summed up by the bumper sticker seen recently: "God said it, I believe it, and that's the end of it!" Like television, conservative and fundamentalist churches place great emphasis also on the dramatic aspects of faith: the supernatural power of God, miracles, and dramatic conversion.

It is not just a simple matter of literate or liberal churches not selling themselves well enough. It is my proposition that, in many ways, television has had such a marked shaping effect on what people perceive as reality, that churches that stress a reasoned, literate, and immanent approach to religious faith will become more and more alienated from the masses. The foundation for understanding will increasingly be reshaped by the constant influence of television's mythology.

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- 10th Griffith Duncan Theatre, Newcastle College of Advanced Education, 70 Rankin Drive, Waratah West, NEWCASTLE. 7.30pm
- 11th Scots Church, 44 Margaret St., SYDNEY. 7.30pm
- 12th Auburn Baptist Church, 16 Harrow Rd., AUBURN. 7.30pm
- 14th Municipal Theatre, Bolsover St., ROCKHAMPTON. 7.30pm
- 15th Chandler Theatre, Chandler Sports Complex, Old Cleveland Rd., Chandler, BRISBANE. 7.30pm
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Quick Cuts

In understanding be men

A friend of mine attended a model modern church the other day. Everything was lively, everything was friendly, everything was interesting. The singing was of the model modern type — short choruses able to be repeated frequently. There was, he thought, quite a worthwhile sermon. So, after church he approached the cassette library to see if he could obtain a copy of it. The operators were rather surprised at his request. They were used to selling and lending copies of the singing, but not the sermon.

This reminded me of a Christian conference I heard about some years ago, where (if I remember the figures correctly) about \$1500 worth of business was done at the bookshop. \$300 worth of books were sold, and no less than \$1200 worth of T-shirts, bangles, necklaces, stickers and assorted religious paraphernalia.

Doesn't this strike you as sad? We live in a world desperate for answers to deep questions, desperate for God's Word. Christians will grow as they study and soak themselves in the Word. Instead of seizing the opportunities we have to learn, we have given ourselves to the most tasteless trivialisation of faith, as though we are afraid to think. It seems that we fear that the whole thing is not true and that we therefore must live on our emotions. How else can we explain

the sheer mindlessness of the songs we are asked to sing? In the great 18th century revivals associated with the Wesleys and Whitfield hymns were produced which satisfied the mind and the heart. It is hard to think of any songs today which will bear comparison — and please don't think I am merely old-fashioned. A song is not blessed by the Lord simply because we have sung it in church for a century.

In malice be children, wrote the Apostle Paul, but in understanding be men! That's the authentic Christian note. If God expected us to be childish he wouldn't have given us the scriptures that we have.

There is some encouragement in the present scene, actually. It is the real interest shown by so many Christians in undertaking extra study of the Bible and of allied subjects. In this connection, let me recommend to you a special correspondence course run by my own College, Moore College in Sydney. I am sure many Christians would benefit — as many have already — by doing this course. If you want details, write to the College in Newtown and we'll send you a brochure. In malice be children, but in understanding be men!

Peter Jensen

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

Pray for South Africa

Sir Marcus Loane and Dr. Paul White urge commitment

Archbishop Sir Marcus Loane, the former Primate and Archbishop of Sydney and Dr. Paul White, Chairman of African Enterprise Australia, have issued a CALL TO PRAYER FOR SOUTH AFRICA.

They are particularly asking Christians in Australia to pray for the convening of a major multi-racial conference for Christian leaders set down for the 10-12 September next.

In a letter to African Enterprise supporters they wrote:

"Many of you will recall that in 1983, we both had the privilege of visiting South Africa on behalf of African Enterprise.

"We saw Michael Cassidy and his AE Colleagues doing a unique piece of Christian witness and bridge-building in an explosive situation.

"Now, against a backdrop of township riots, killings and mass funerals, there is an even greater need for Christians in South Africa to help the leaders and people of their country focus on reconciliation between blacks and whites and offer suggestions to bring about a just and lasting peace.

"Last weekend, Michael Cassidy gathered together over 70 Christian leaders from all races in South Africa to discuss their response to their escalating crisis. They have decided on decisive action by convening a major multi-racial conference for September 10-12 of 300-400 Christian leaders to discuss the things that unite them so that they can

speak from a position of strength as to what course of action the nation should take. The convenors of the conference have declared that they are making a covenant to endure to the end. They took as their theme, Verse 12 of 1 Chronicles, Chapter 15 — 'And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul'.

"We know already of vast numbers of people in South Africa and elsewhere who are in regular prayer for the leaders and people of South Africa and it is our great hope and desire that Christians in Australia will join in a major commitment to pray in this time of crisis for South Africa.

"We would call on you to pray urgently for the gathering of South African Christian leaders scheduled for 10-12 September next, that they will be open to the leading of God and know His will before taking decisive action. Michael Cassidy has said."

"The Bible says that God neither slumbers for sleeps. He's not asleep. It is not He who is asleep. We don't have to ask God to wake up. It is the Church who must wake up because it alone has the linkages from left to right that can be worked at this time. It alone has the channels of dialogue and reconciliation and relatedness which can be activated at this time in every section. It alone can provide the relational infrastructure that our country so indispensably needs if we are not to fall apart. The church alone can do it!"

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WORLD

White Christians now a minority in world

BURBACH, W. Gernany (EP) — Many white Christians are unconscious of the radical transformation which has occurred in the global Christian family, says Tom Chandler, assistant secretary of the missions committee of the World Evangelical Fellowship. For the first time, white Christians are in the minority, he explains.

The shift has taken place since the beginning of this century. In 1910, says Chandler, about six percent of all Christians lived outside Europe and North America. Today, that proportion has increased to 54 percent.

Chandler contends, however, that, since the majority of non-Christians still live in nations of the Third World, missionary efforts should not be reduced. Churches in Europe and North America should support the young churches of the Third World in meeting the formidable challenges facing them. Those newer churches are already heavily involved in world evangelization, he says. Nigerian churches now send 3,000 missionaries abroad — one third more than are sent from West Germany.

(EPNS)

Protestantism is becoming increasingly conservative

The once-dominant liberal and moderate denominations are quickly becoming a minority in American Protestantism, according to figures compiled by Harvard University's William Hutchinson for a small conference with the theme, "Does Liberal Protestantism Have An American Future?"

Presbyterian, Episcopal, Methodist, and similar congregations have been called "mainline churches" because they represented the great majority of U.S. Protestants. In 1920 mainline bodies constituted 76 percent of America's Protestant population, but by last year the figure had fallen to 53 percent.

Survey material showed specific weaknesses in mainline churches: They are disproportionately made up of people over age 50. The percentage of older church members is out of step with the demographics of conservative churches, and of the population at large.

They have failed to retain more conservative children of liberal parents. "It is now firmly established that the prime source of membership losses sustained by the liberal denominations is the failure of the offspring of their members to affiliate with a liberal religious body," said Benton Johnson of the University of Oregon.

They aren't getting as many new members through "church switching." Mainline churches, never characterized by aggressive evangelism, used to receive many new members from more conservative and normally strict churches with a lower social-economic makeup. Now conservative Protestant churches have been relating more to social and political issues, and have begun to attract a broader middle-class constituency.

They lose a greater percentage of their church members to "secular society" than do conservative churches. Among church members below age 45, the conservative churches lose only 5.6 percent of their members, while liberal denominations lost between 9 and 23 percent.

Hutchinson suggested at the conference that minority status need not be a devastating blow for liberal and moderate churches. He cited the strong peace witness made by a small group of Quakers, and noted, "These churches can be a creative minority."

(EPNS)

In England — C of E giving goes up; but numbers down

The latest report on the health of the Church of England gives its condition as 'stable'.

This diagnosis, not to be confused with 'satisfactory' is given in the new edition of Church Statistics published recently. As the foreword points out, the figures are in general much in line with the twin trends of 'improved giving by church people and a continuing but slight decline in the figures for membership.'

Although the figures for the number of clergy relate to 1984, church membership figures are only available for 1983, so it will be a year or two before the effect of last events such as the Durham controversy and Mission England become known.

This being so, the statistics for membership show that the number of people in an Anglican church on a usual Sunday fell by 5000 from 1,205,500 in 1982 to 1,200,600 in 1983. Those on electoral rolls fell by about three per cent to 1,760,000 (though the new assessment in 1984 will mean a bigger drop).

Infant baptisms fell by 2.3 per cent to 201,900 and the decline in the numbers being confirmed continued, though there was a four per cent rise in the number of adults being confirmed (confirmation figures are for 1984).

Giving kept ahead of inflation, increasing during 1983 by nearly eight per cent. Covenants continued to grow in popularity, increasing by 11.7 per cent in real terms. Altogether, church members gave nearly £108 million in 1983, which equals £1.18 a week per electoral roll member, or 90p per person attending on an average Sunday.

Concerning the spending of this money, the Church as a whole is getting close to tithing its income. It spends 90.1 percent on itself (ministry, heating and upkeep) and 9.1 percent on charitable donations.

REVIEW

New head of St. John's, Nottingham

The Rev. Dr. Anthony Thiselton, Senior Lecturer in Biblical Studies at the University of Sheffield since 1979, is to be the new Principal of St. John's College, Nottingham, it was announced on Monday.

Dr. Thiselton, who is 48, succeeds the new Bishop of Aston, the Right Rev. Colin Buchanan. He will take up his Nottingham post in January after a total of fifteen years at Sheffield — where he went, as a lecturer, in 1970.

Ordained in 1960 to a curacy at Holy Trinity, Sydenham, in the diocese of Southwark, he went from there to Tyndale Hall, Bristol, in 1963, and was Senior Tutor from 1967 until he left for Sheffield.

Dr. Thiselton, a member of the Doctrine Commission, is the author of "Two Horizons" and many articles in the field of hermeneutics. He and his wife, Rosemary, have three children.

Anti-Chinese law repealed in South Africa

The Government of South Africa announced recently the repeal of a law barring the Chinese minority from living and owning shops in white areas, long a sore point for South Africans of Chinese descent, Associated Press reported from Johannesburg.

The small Chinese minority, numbering about 11,000, is classified "Asian," along with the estimated 850,000 South Africans of Indian descent.

Asians live in segregated residential neighbourhoods and have separate business areas proclaimed under the Group Areas Act, a pillar of apartheid policy.

Mr. Chris Heunis, Minister of Constitutional Development, said the Government decided to exempt the Chinese from the Group Areas Act, effective immediately.

Mr. Heunis said Chinese people could now own property and shops in white areas.

(CATW)

Reagan Urges Americans to read the Bible

"The Bible has not lost its appeal, because the principles it contains are of timeless relevance and its beauty is forever discovered anew by millions of Americans," President Ronald Reagan said in his message for National Bible Week 1985. The President added that the Bible, "has formed not only our moral habits but even our language. Even now, with many other books available, the Bible remains far and away the most popular of all books."

National Bible Week will be observed November 24 to December 1, 1985. It marks the 45th annual nonsectarian educational observance to increase Bible reading and study throughout America.

Of the annual interfaith celebration, Reagan said, "National Bible Week gives all Americans an opportunity to give special attention to the book which has formed not only American culture but also the cultures of many other nations around the world. I urge my fellow citizens to observe this week the appropriate ceremonies or simply by reading the Bible in private as so many Americans have done before them."

(OMF)

Even Cranmer's 'Nightmares' didn't admit women priests

Anglo-Catholics deplore 'the new Reformation'

The threat of more Anglicans leaving the Church of England was made last weekend by the Rev Francis Bown, chairman of the anglo-catholic society *Ecclesia*.

Addressing members of his organisation at a festival in Brighton last Saturday, Fr Bown spoke of the Anglican Communion living "in a time of war". The enemy, he believes, are those who seek to sell out to the what he calls the secular ideologies of egalitarianism and feminism.

Referring to the increasing numbers of Anglicans who have recently gone over to Rome or Constantinople, Fr Bown said: "We wish them well, but we will stay and fight while there is still a chance of victory."

He did not appear hopeful, however, and predicted further departures or the setting up of a schismatic Church. Perhaps the Church of England would survive to continue its witness, he said.

"Or perhaps our Church has served its purpose and is so to be destroyed. Perhaps in the years to come we may find ourselves Roman Catholics, or Orthodox, or members of a continuing Anglican body of faithful."

The Reformation is not the most popular historical episode with *Ecclesia* members, but calling the 1980s 'the new Reformation', Fr Bown suggested that even in their most fevered nightmares, Cranmer and his 'henchmen' would never have dreamt of denying the Virgin Birth of the bodily Resurrection.

"And never for a moment would they have countenanced the suggestion that the example of Christ and the unbroken tradition of the Catholic Church should be thrown aside to permit the admission of women to the ordained apostolic ministry."

This northern summer's elections to General Synod are a crucial time for the Church if it is to stave off this attack, he argued. They provided "an opportunity to defeat the enemy — or at least, to block their plans for the final apostasy of 'women priests'."

Singapore: "Pilgrim's Progress" sells out in China

A report from Shanghai reveals that a recent printing of "PILGRIM'S PROGRESS" — 200,000 copies — was completely sold out in three days. Such is the spiritual hunger in China today.

During the past four years, the government-owned Social Science Press and other agencies, have been printing such books, as illustrations of Western literature and civilization. 400,000 copies of BIBLE STORIES in paperback, were sold between 1981 and 1983.

PILGRIM'S PROGRESS was first translated into Chinese, in 1853, by William Burns, the famous Scottish evangelist and missionary to China. With the exception of the Bible, "PILGRIM'S PROGRESS" has been translated into more Chinese dialects than any other book.

Overload

There are times when we do too much and a great deal of suffering can follow. I'm not writing about eating or some other form of self indulgence. What I have in mind involves an over-commitment to highly valuable and much needed kinds of activities entered into by Christians. Christians should be aware of their gifts and of their responsibilities to exercise these in serving God, but it is all too easy for us to give more than we allow ourselves to receive.

In fact, we can become so busy that we cannot see that what we are doing is no longer honouring to God. Nor do we hear and respond to those who would counsel us to be more careful and thoughtful in the work that we do. It takes a brave person to stop us in our tracks and to offer suggestions concerning more expedient ways of exercising our ministry. It also takes wisdom and humility for a person to stop and consider such advice.

A Biblical example occurs in Exodus 18:13-26. Moses is described as serving as judge for the people. This was clearly an extraordinarily demanding role, for he had sole responsibility and it took from 'morning till evening'. Jethro, Moses' father-in-law, became concerned and confronted Moses: "Why do you alone sit as judge, while all these people stand around you from morning till evening? ... What you are doing is not good. You and these people ... will only wear yourselves out. The work is too heavy for you; you cannot handle it alone." (vv14-17)

There are three important issues which emerge for me from this situation:

1. We are reminded that we can easily take upon ourselves a far too heavy burden of responsibility. It is not that what we do is wrong in principle, but that we are wrong in our implementation of that area of work. How easy it is for us to believe that we alone can perform a task. Or, that it is easier for us to do it ourselves rather than have to endure the hassles of finding, instructing and supervising those who might assist us. Moses might have made himself feel that he alone could adequately judge the cases of the people.

2. Even if we can avoid this first issue, there still remains the possibility that others will wrongly and insensitively thrust unreasonable levels of responsibility upon us. We then make the mistake of confusing human pressure and messages intended to make us feel guilty or irreplaceable, with the real promptings of the Holy Spirit. Moses might have felt compelled to judge alone for these kinds of reasons. That is, he could have been made to feel that he alone could handle this task.

3. Whatever the reason, a leader who carries an excessive load does so, not only to his or her cost, but also at the expense of those with whom they minister. What Moses did, either as a result of his own misjudgement or that of others, he did to the cost of all. When a leader becomes overloaded, performance deteriorates and those who are being led or helped suffer with that leader.

Jethro was not afraid to honestly confront Moses with the problem. However, Jethro was not simply negative. He did not just point to a problem and then expect Moses to solve it alone. To do so would have simply added to the problem, increasing Moses' overload even further. Jethro also had a possible solution which he shared with Moses.

The suggestion was made that Moses do two things. First that he should teach the people the decrees and laws and show them the way to live and the duties



Alan Craddock

they were to perform. That is, he was encouraged to lessen his responsibilities by giving greater responsibility to his people. The second suggestion involved the selection of capable God-fearing persons to whom the responsibility of routine and non-problematic cases could be given.

Surely there are some lessons here for modern Christian leaders. Let us not foolishly and mistakenly over-burden ourselves or allow others to do it for us. Instead, let us look to share the load through careful and expeditious teaching and a wise delegation of responsibilities to those who honour God and are both desirous and capable of learning the skills required of them.

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Celebration 85 — Sharing the Gospel

The Celebration 85 programme, based on the visit of American evangelist Leighton Ford, will seek new ways to reach out to the city. Lunchtime meetings are planned for St. Andrews House Auditorium on the five Thursdays prior to Ford's visit. Held between midday and 2 pm the meetings purposes are:

- To share the vision for the city
- To outline the varied opportunities for bringing non-Christians to these Celebration events and to receive suitable materials for distribution.
- To help plan strategies together, for

when Christians pool resources God multiplies them.

- To pray for one another and to allow ourselves to be drawn by the Holy Spirit into a deepened mission for Christ.

As well, on Saturday September 14 at both St. John's Parramatta and Trinity Grammar School, Summer Hill there will be seminars from 9 am to 4 pm to train Christians in the field of nurturing new disciples. The seminars will have an emphasis on the nature of small groups and will provide opportunities to learn how to start them and how to lead them.

Youth-A-Fair Parramatta Park

Youth-A-Fair will be a one day celebration of L.Y.Y.'s themes of Participation, Development and Peace amongst the thousands of young people, youth leaders and families catered for by five major Christian Youth organizations:

- Boys' Brigade (Aust.)
- CEBS — Anglican Boys' Society
- Girls' Brigade
- Girls' Friendly Society
- Rallies Australia
- Events planned for Saturday 14th September from 10 am include: a Fun run, canoe regatta, craft activities,

publicity and information displays, on-stage entertainment puppet shows, singers and a rock concert.

It is anticipated that a minimum of 10,000 people will attend and make this a FAMILY DAY.

Finance has been provided by grants and loans from each organisation, and a government grant from the L.Y.Y. Secretariat. Further funding and private sponsorships are being sought.

Food stalls, souvenir items, show bags and childminding (0-4 years) will be available on the day.

Victorian Bishops urge tough stand on South Africa: Send cable to Tutu

The Victorian Anglican bishops have written to Mr. Bill Hayden appealing for his government's continuing tough stand on "the heresy of apartheid".

They call for "strong action before the situation deteriorates to the point of even greater suffering for all South Africans."

In particular, they call on the government to consider the immediate

imposition of a ban on new investment in South Africa; and they urge consideration of the closing of Australia's trade office in South Africa.

The bishops commend the government for its recall of Australia's Ambassador to South Africa.

Further, they affirm their solidarity with their fellow bishop Desmond Tutu, Anglican Bishop of Johannesburg and have sent a cable to him assuring him of their support.

"We have every confidence in him as a man of great political as well as spiritual strength and credibility," say the bishops.

The letter is signed by Archbishop David Penman in the name of every other Anglican bishop in Victoria.

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Welcome Sight

375 at Moore

375 people were present at Moore College recently for "An Introduction to Full-Time Ministry", an evening organised by the Moore College Fellowship.

It was a welcome sight to see so many young (and not so young) men and women gather to consider whether God might be calling them into a form of full-time ministry.

They were challenged "to have the courage to say 'No', and to have the courage to say 'Yes'." Several students from the College were interviewed. They spoke about where they are heading, and why they are seeking the opportunities that full-time ministry affords.

Those who attended the night represented 62 Anglican parishes, and 24 churches in other denominations.

Responses were positive. Many had further questions, and looked forward to a second meeting which is planned for Thursday 10th October at 5.30pm. This meeting, "Ministry and Training — thinking it through", will look at College life and courses, ministry opportunities here and overseas. Special consideration will be given to womens ministry, and family life on the firing line of full time work.

Japan: Tiny church gives millions

Members of the tiny OMF-planted church of Nagayama, a suburb of Asahikawa, on the Northern Japanese Island of Hokkaido, have taken a giant step of faith. They have purchased an ideal property for a church centre, with ample land and parking space, a house and meeting room.

It had become available at the low price of 15-16 million Yen (approximately A\$80,000). The believers were encouraged by generous gifts, including one of a million Yen placed in the offering bag, by one elderly woman member. Some loans were obtainable and the

twenty or so adults, in the church, pledged to increase their regular giving to a sacrificial total of 60,000 Yen per month. It was agreed to go ahead with the purchase, believing that God was guiding them and making it possible in a remarkable way.

Events moved quickly from the time it was offered to them, in January 1985, until the first worship service in the new building on April 7. The church is under the leadership of missionaries, David and June Griffiths, and a Japanese lady pastor, Miss Tanaka.

(OMF)

LETTERS

Women, Gifts and Ordination

Dear Sir,

In the issue of ACR dated 15/7/85, there are three letters about the ordination of women. All of them favour ordination, one writer going so far as to say that those who reject the ministry of Christian women need to repent.

The argument in favour of the ordination of women is often based on women being 'suitably gifted' for the role, or that it is 'male pride which is slow to accept women as co-workers'. I believe that, by arguing along this line, the following biblical principles are being ignored; and I quote from some radio broadcasts made some years ago over 2CH by "The Christian Faith":—

"1. Scripture is clear that there is a hierarchy in Christ: God, Christ, husband, wife, in that order (1 Cor. 11:3). It is impossible to discount this passage as merely reflecting first century culture. In Genesis 3:16, the wife is told that her husband will rule over her. Of course, there is no servility in this hierarchical order. Lording it over one is as vile an attitude as status seeking is on the part of another.

2. Everyone is equal in God's sight; this is the meaning of Galatians 3:28; but everyone has not the same function. In the home, there is headship, and the headship is that of the father, and this should be reflected in the Christian congregation.

3. Women are not to take the lead in teaching in the church (1 Cor. 14:34; 1 Tim. 2:12). Teaching is a form of ruling, and this is implied as the reason for the restriction (1 Tim. 2:12b)."

The fact that many fathers forfeit their role of headship is not to be remedied by handing over the role to mothers. The remedy is to teach fathers their responsibility, and to exercise church discipline to see that it is carried out on a biblical basis.

The following extracts from Calvin's commentary on 1 Timothy 2:12,13 are relevant:—

"A. Paul is not taking from women their duty to instruct their family, but is only excluding them from the office of teaching.

B. Since God did not create two 'heads' of equal standing, the apostle is right to remind us of the order of their creating in which God's eternal and inviolable

appointment is clearly displayed."

All of this does not mean that the role of women is reduced to nothing. Far from it! They are to have special responsibility for the children. The older women have special responsibility for training the younger women (Titus 2:4). There is a very large teaching ministry for women — it extends over more than half of humanity! — but it is not to be exercised in the congregation in a way that would imply dominion over men. At the same time, the man should remember that 'headship' and 'dominion' mean service, not dominance, and that he should constantly be seeking to advance his wife's welfare, to see what her gifts are, and give her opportunity for developing them, and to provide in every way possible for her happiness.

Yours sincerely,
Harold Hinton

Godly Simplicity needed

Dear Sir,

Your recent editorial centred around the topic of blasphemy claims the expletive "By Jove" is not speaking evil of God. In fact Jove is a shortened form of Jehovah and is among some hundreds of abridged, rhyming and other anagrammatical forms of the names of God which are in use by people both outside and within the professing church.

Indeed, when I hear men respected as "Christians" use these forms in their speech I wonder whether they possess the inward saving work of the Holy Spirit when Paul writes by the power and authority of that same Holy Spirit in Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I am told that most of these forms of blasphemy were conjured up by University men in the 17th and 18th centuries so they could mingle blasphemy with their speech and yet retain the natural companionship of the truly Godly such as evangelical clergymen. So let us heed Christ's command "But let your communication be, yea, yea; Nay, nay; for whatsoever is more than these cometh of evil". (Matthew 5:37).

Yours sincerely,
David A. White

Ordination and Feminism

Dear Sir,

Since reading that in New Zealand the women who have been ordained are now changing the MALE words of Scripture especially of God, I am NOW TOTALLY against the ordination of women. Then, too, the American woman visiting Australia — part of her training was in an R.C. Seminary. That's enough for me. Not only in sacred matters, this feminist movement has gone right over the edge — and when a woman turns bad, she is much worse than any man.

Yours sincerely,
Phyllis Creasey

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Editorial

The Bible after General Synod

We must not underestimate the crisis that the recent Anglican General Synod has plunged Reformed or Confessional Anglicanism as we know it in Australia. Decisions, debates, and stances taken in that forum have substantially taken the axe to many of the roots which characterise our life together as a denomination. To mix the metaphors, to the disbelieving shock of many of us, a Pandora's Box was opened and demons ran off in all directions. In two future editorials we will explore the implications for gospel ministry of the distinct drift to prelacy (rule of the church by prince-bishops who see themselves as not just administrators of denominational laws and traditions, but legislators and interpreters in their own right), and an Appellate Tribunal which is no longer conservative interpreter of the constitutional *status quo*, but reformist and innovatory, a function hitherto reserved to the Synods of the Anglican communion. But for now we need to take stock of the damage done to the foundation stone of all christian faith and practice, the Bible, or more accurately, its use and place in church life.

It still seems incredible, but through the majority decision of the Appellate Tribunal and the majority vote of the House of Bishops and the House of Laity on the question of admitting women to the presbyterate, the Anglican Church in Australia has openly repudiated a clear cut prohibition of the New Testament. It has set aside a divine "no", a "no" which St. Paul ground in the good, creative purposes of God before the Fall, and the eternal headship of the Father over the Son and of the Son over his Church. Further, this putting to one side of a prohibition of Holy Scripture has been done by some who are our dear, Evangelical brothers. Their innate and genuine piety will stop many of them from repudiating other prohibitions of the New Testament, even in the face of the same pressures which have contributed to the current position, but what of the next generation? How will the Bible be treated by our children? What can we do to forestall liberalism as our unwitting inheritance to them? Two strategies are possible.

How we got where we are

The hardest, but potentially the most productive strategy, is to appreciate how we got where we are, and change our minds. Perhaps surprisingly, most bible commentators have no major disagreements over what Paul was saying in 1 Corinthians 11 and 14, Ephesians 5 and 1 Timothy 2 about the relationship of men and women and the consequences of that for church activity. Paul saw a binding subordination of women to men ground in the pre-Fall created order and reflecting an eternal order in the relationship between the Father and the Son, and between the Son and his church. Further, in Paul's view, this subordination had ongoing and most serious consequences for relationships between husband and wife and between

men and women in the church, such, that even the disregard by the Corinthians of a symbol of subordination, the wearing of a veil, is seen as a tearing at the very fabric of existence as it is defined in and by God. This is widely agreed to by New Testament scholars.

At this point, liberal scholars say, "so what?" Paul was using a sledgehammer to crack a nut, or more precisely, he was wrong to say what he did about creation and the relationship between men and women. The godliness of the evangelical scholars who do not like this narrow Pauline position does not by and large allow them to say that Paul was wrong, and so in general two things have been done to the relevant biblical texts. Two approaches which superimpose material form outside the text.

First, a hypothetical background is constructed for the text so that an exegete can interpret Paul's words in a way which is not apparent in their plain reading. So, for example, it is claimed that the problem facing the Apostle in the Ephesian situation, which his first letter to Timothy addressed, was one of "chatterboxing". The Ephesians, it is said, were incessant and incorrigible arguers, especially the women, such that the good order of the church was at risk. Thus when Paul forbids women acting as teachers or rulers of the congregation, all he is really saying is, "Don't be such chatterboxes, learn in silence." And to make the point stick, he uses the order of creation and the events of the Fall to show the appropriateness of such womanly silence. The problem with this approach is that it makes the Bible a bit like a secret code which is only understandable when you read between the lines. Unless we can reconstruct a day to day picture of life in Paul's churches which the text itself does not give, we cannot really understand what the Apostle means in his writings. This then makes the New Testament a book only really accessible to the scholar, and moreover, the scholar who is able to posit hypothetical backgrounds. But the idea that a piece of writing cannot be understood on its own terms, but essentially depends on information not contained in the text, is nonsense! We cannot understand what the poet was getting at when wrote, "My love is a red, red rose" unless we have information that is not in the poem itself? That extra information, hypothetical or real, would no doubt help in appreciating the importance of his sentiment at the time, but the meaning is clear, his loved one is to him like a beautiful flower!

A second approach by evangelicals has been to appeal to an external interpretative principle, and rate the ongoing importance of what Paul said, not on the actual arguments he used, (like creation, or the relationship between Christ and his church), but according to an interpretive principle gotten from outside the Bible. For example, the much respected F. F. Bruce, while acknowledging what Paul's own arguments are, says that the principle of promoting maximum freedom must

determine what we consider binding in Paul, or what is just of temporary significance. Whither comes this principle? Whither comes its ability to overthrow what the Apostle teaches is part of God's good purposes in creation and the relationship between the Father and the Son, and the Son and his Church? Who says what promotes "maximum freedom", and what does not? Who is to say that the divine "no" to women teaching men in the congregation does not promote true freedom? Does not the divine "no" to stealing and bearing false witness promote true, christian freedom?

The end result of these two days of tackling parts of the New Testament we find uncomfortable is to place man firmly in the driver's seat, and the Word of God under his control, and not the other way around. Such liberalism is rightly feared, and is best avoided by a change of mind.

Affirm the Bible

At this stage in the life of the church this strategy is unlikely to be given dispassionate consideration, let alone adopted. The very least we should do, then, to save the next generation who presently sit under our teaching from disregarding more of the New Testament's prohibitions, and its commandments, is to affirm the Bible, even if that involves us in inconsistency.

We must affirm that every word in the New Testament is God's good word, every word of the New Testament is **gospel**, and therefore for our benefit, including the "nos" as well. With this firmly at the forefront of our thinking and teaching we must stop looking for ways to explain away or modify divine prohibitions, and instead with warm anticipation seek to find ways to apply these negative principles in our faith and practice. Coming as they do from the good God we know in Jesus Christ they can only be for our enrichment.

We must affirm that the Bible is understandable on its own terms. It does not depend for its meaning on outside factors, but like most literature, can be picked up, read, and understood in its main thrusts. It is God's book for all christians, lay and clerical, tertiary or primary educated, 1st or 20th century, in which he has clearly expressed his purposes for us.

And we must affirm that the Bible, the very Word of God, creates its own relevance, its own landing ground; and does not, rather, **cannot** depend on contemporary sociological circumstances for relevance. And that relevance which the Bible has always created for itself? Relationships; the restored relationships between humankind and his Creator, and within humankind, by the free forgiveness of sins, and enjoyed by the serving of each other in the way which before forgiveness was hidden from us but is now clearly seen in the good commands and promises of God.

If we affirm the Bible in this way God may yet graciously grant us our children.



Lesley Hicks

Why the Bible says no

Pity poor Professor Penington, chairman of the National AIDS Task Force; he cops it from both sides. The gay community have attacked him for making "alarmist" statements about AIDS and the risks posed by homosexual practices. Yet he is most concerned, from what we read (S.M. Herald, July 27) to allay community fears and prejudices about AIDS and homosexuals.

Morality does not enter the picture — it must not, one gathers. Penington is quoted as saying: "I had to go through a learning experience. I had no idea there was anything like the number of male partners associated with some male homosexuals. I didn't find it abhorrent. I just didn't know."

He commented unfavourably in this interview on groups like the Festival of Light and Women Who Want to be Women: "They take the rigid view that this disease is a consequence of moral weakness in society and if people didn't have multiple sexual partners the disease wouldn't be spread. If they say that is all that has to be done — that people should be told to be good — the disease is just going to romp ahead. You just have to face the fact that young people do have multiple sexual partners."

He's right, of course, in saying that a great deal more has to be done to combat AIDS than telling people to heed biblical moral standards, and yet it is hard for most people to disagree with the alleged "rigid view" quoted. In fact, in the whole history of the development and escalation of AIDS, it is hard to resist the temptation to say "We told you so".

Cause and Effect

While I don't think it is helpful to attribute this terrible, terminal breakdown of the body's immune system to "the wrath of God", nevertheless it makes sense that the Bible forbids a man lying with a man as one lies with a woman for very good reasons. It is not at all surprising that there are nasty physical as well as spiritual, social and psychological consequences of such practices being widespread, whether we look at them primarily as disobedience to God, violating the basic order of creation, or just as habits which contradict basic hygiene and biology. Either way, penalties are to be expected, as the whole range of sexually transmitted diseases (STDs), now so terribly prevalent, bears out. And with

Presbyterian Church of Australia in the State of N.S.W.

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Principal of Moore Theological College

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AIDS as well as all the others, the innocent suffer unjustly — children may be affected, or wives of bisexual or promiscuous men, or recipients of blood transfusions.

Professor Penington remarks, "Australia does not have a very happy history of dealing with its male homosexual minority." I would very much question whether any country has a "happy history" in this regard. It seems however that some countries (China for instance) have little or no visible homosexuality. There must be social conditions non-conducive to homosexuality as well as ones in which significant numbers of young people are channelled into this behaviour — and into heterosexual promiscuity too.

The Revolution is over

Obviously, we are living in such a society. This is where I disagree with Professor Penington's resigned acceptance of young people having multiple sexual partners. In any case, sheer fear of AIDS, herpes, chlamydia, hepatitis B and all the other STDs is now leading many to modify their promiscuity. A TIME magazine feature (April '84) said that "the sexual revolution is over" and that "many individuals are even rediscovering the traditional values of fidelity, obligation and marriage."

Opinion-makers like Professor Penington would do well to reinforce these values — there's no protection from venereal disease so sure as chastity before marriage and fidelity within it. Instead of mocking these standards and those who advocate them, all with a role of educating the public need to change their tune.

What causes homosexuality?

Public opinion is only one factor, though. Family breakdown plays a significant part in the prevalence of homosexuality, both male and female. English psychologist Elizabeth Moberly, in her book **Homosexuality: a New Christian Ethic** (James Clarke, Cambridge, 1983) suggests that the constant underlying principle in the homosexual condition is this: "that the homosexual — whether man or woman — has suffered from some deficit in the relationship with the parent of the same sex; and that there is a corresponding drive to make good this deficit — through the medium of same-sex, or "homosexual relationships."

(P.2) Divorce, or poor relationships within an overtly intact family, would often cause such deficits — and think of the number of children now affected by such shortcomings in fathering and mothering!

This book offers hope of healing for the homosexual condition, as of course does the Bible itself. This implies healing at a deep level, more than just a cessation of homosexual practices, important though that is. But prevention is more important still.

Counteracting AIDS

Measures have to be taken to minimise the risks of AIDS and other STDs even while people persist in sodomy and promiscuity generally. The NSW Government now appears ready to take some of these measures; perhaps too little, too late. But for the young especially, education must focus not merely on taking precautions while sleeping around, but on chastity, fidelity and responsibility.

A last word on AIDS, a point I've made before and must repeat. If we are truly followers of the Lord Jesus, we will, despite risks, be the last to shun and ostracize victims of AIDS.

National Conference of Church Women in Brisbane

Ten Anglican women from all the States and A.C.T. met with forty-six other Christian women in Brisbane from 5th to 9th August for the Biennial National Conference of the Australian Church Women. Anglican Women of Australia, G.F.S. and Mothers' Union were represented. Three Anglicans from Brisbane held positions on the Executive as well as the Planning Committee.

Over the five days the delegates not only passed motions and received reports, but became better acquainted and found many common interests through friendship and shared worship.

The theme for the conference was "Living in God's service" and four excellent speakers from different denominations now living in Brisbane, who had served overseas with missionary groups or were serving in Brisbane spoke of their work and challenged those present.

Australian Church Women has come of age with the passing of a new constitution after twenty-one years. This also was achieved at this conference.

Australian Church Women is involved with the promotion of Fellowship of the



National Conference of Aust. Church Women 5-9th Aug. in Brisbane

Least Coin, the Womens World Day of Prayer and the Winifred Kiek Scholar.

This year the Winifred Kiek Scholar is Valerie Palang from New Britain who was able to be present at the conference and spoke of her work with the women in Papua New Guinea. She is at present studying at Alcorn College in Brisbane for her work amongst women in the New Hebrides which she will do at the end of her study.

Nile thanks Carlton for start on radio

After nearly five years of successful broadcasting on 2GB, one of Sydney's leading commercial radio stations, the Rev. Fred Nile announced today that he will be handing over his Sunday night programme at the request of 2GB management to one of his good friends Rev. Gordon Moyes of Wesley Central Mission, Sydney, from Sunday 1st September, 1985.

Wide support:

"I have greatly enjoyed my five years at 2GB Macquarie Network since the four hour Sunday Night Light Show first started on 2GB on Sunday 19th July 1981, said Fred Nile." It has exceeded a total of 700 hours of broadcasting on a wide range of religious and moral issues to listeners in the Sydney metropolitan areas as well as country areas and other states based on God's Word."

Deep appreciation to 2GB:

"I especially wish to express my very deep gratitude to the 2GB management for their loyalty as well as their faith and confidence in my show over those five years particularly Mr. Bob Johnson, Macquarie Group Manager, Mr. Nigel Miland, 2GB General Manager and Mr. Sam Galea Programme Manager, who recently resigned," said Fred Nile.



Rev. Fred Nile, M.L.C., in Central Square of Amsterdam, Holland. On his recent world tour.

Mike Carlton — "Tongue-in-cheek"

"Apparently the person I really have to thank for starting my radio "career" was Mike Carlton, who during a 2GB brain storming session in 2GB's desperate days in 1981 suggested "tongue-in-cheek". Why not try Fred Nile on Sunday Nights?" This tongue-in-cheek suggestion was taken up seriously and it worked, because, for 2GB really had nothing to lose as the ratings on Sunday Nights were often too low to even rate.

W.E.F. forms church renewal unit

World Evangelical Fellowship formally launched its Commission on Church Renewal on June 6. This is WEF's fifth commission, and takes its place beside the Communications Commission, the Missions Commission, the Theological Commission, and the Commission on Women's Concerns.

The action was taken by members of the steering committee formed two years earlier to lay the groundwork for such a commission. The committee elected Rev. D. John Richard of India as chairman of the 25-member commission, and Dr. Pablo E. Perez of Mexico as its executive secretary. Two assistant executive secretaries were appointed: Dr. David J. Kornfield and Mrs. Mary Lou C. Wilson, both of the United States.

The commission grew out of a sense of need for it by the worldwide church that surfaced at Wheaton '83, the consultation on the nature and mission of the church sponsored by WEF and others.

At the outset the commission will refine and develop a study guide for a diagnostic questionnaire produced at Wheaton '83 to help local churches gauge in which areas they are falling short of the Biblical expectation for the body of Christ. It will also locate and share information about suitable resources for congregations about renewal.

The new commission defined renewal as the people of God turning to him in repentance, and walking together in fresh response to the indwelling Spirit and in obedience to God's Word, glorifying Christ in worship, in fellowship and mutual ministry, and in witness and service so as to bring all things under his lordship.

The threefold objective adopted by the commission is as follows:

1. Strengthening the vision and the efforts of national and regional alliances as they assist local churches and denominations in renewal.
2. Serving as a network for information and resources, thus enhancing the interdependence of churches in renewal.
3. Defining issues, seeking biblical guidelines, articulating consensus, and developing resource materials to facilitate the renewal process.

The World Evangelical Fellowship is an international agency through which national and regional evangelical fellowships and alliances relate to each other. There are currently more than 50 national member associations. They are linked together to promote unity in the Church of Jesus Christ and cooperation in its outreach and mission.

The Principles of The Reformation

D. B. Knox

All Christians are thankful for the improved spirit in church relations and for the disappearance of bitterness between Christian denominations, but it would be a great mistake to let go a firm apprehension of the principles of the Reformation for they are as true to-day as ever and they are in danger of being lost through neglect.

The first principles rediscovered in the Reformation is the uniqueness of the Bible as the Word of God, and so the only rule of faith and practice. The mediaeval church did not deny that the Bible was the Word of God, and the Council of Trent spoke of the Holy Ghost dictating Scripture. But the uniqueness of God's Word was lost when church tradition was put on an absolute equality with it. The Roman Catholic of Trent in Session 4 stated that it venerated with equal affection of piety and reverence not only the books of the Bible, but also the traditions of the church, and it added that no-one was to interpret the Bible except in accordance with the interpretation that the church gave it. In this way the uniqueness of the Bible as God's Word was obscured and all sorts of doctrines and practices not found in the Bible were put on an equality with Scripture because they were the practice and teaching of the church. Thus it became impossible that the church customs and teaching should be reformed by the Bible, because these were regarded as of equal divine authority as the Bible.

Protestant Danger

Nowadays the protestant churches are in danger of losing this great truth of the Reformation that the Bible is God's Word and so the only rule of faith and conduct by which all our religious life is to be judged. The reason is not that tradition is being given a divine authority so much as Holy Scripture is losing its divine authority. In much of modern protestantism, the Bible is being lowered to the level of a human book. Practices and beliefs are being tested more by our own opinions and customs than by the Bible.

Christ Central

The second great principle of the Reformation is the centrality of Christ in salvation. The Reformers saw that justification, or our acceptance by God as His children, rested solely on the merits of Christ and not in any way on our own life or merits. As Article 11 of the 39 Articles puts it, we are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ through faith and not for our own works or deservings. This clear biblical doctrine cut away with one stroke the mediaeval religious activities such as pilgrimages, indulgences, penance, fastings and all the other long lists of meritorious works by which Christians tried to win their way to heaven. At the same time faith took on a new meaning. No longer was it merely assent to what the church teaches (even perhaps an implicit assent not knowing what that teaching might be), but faith was seen to be an attitude of trust

towards a divine person who had promised to save and help. This then was the second great principle of the Reformation, justification of the believer by faith alone — without good works, sacraments or anything else.

Universal Priesthood

The third principle was the universal priesthood of all believers, that is to say, the right of every Christian to come into God's presence through Christ, the one mediator between God and man. There is no hierarchy, priest, saint or human intermediary stands between the believer and his Heavenly Father. This principle swept away prayers to the saints, relics, the priesthood, auricular confession, and the seven sacraments as indispensable means of salvation. It made possible a true spiritual fellowship with God and Christ through the Holy Spirit's indwelling of the believer's heart.

Religious Liberty

The fourth principle was the principle of religious liberty. That is to say, that only the Word of God has authority over the conscience and that the human conscience is not to be coerced by external pressures such as threats of burning at the stake, inquisitions or episcopal imprisonment. The massacre of the Huguenots when perhaps 70,000 French protestants were killed in a few days, the prolonged burnings and executions of the Spanish Inquisition in the Netherlands when some hundreds of thousands of people perished simply because of their religious convictions are examples of the denial of religious liberty. The massacre of the Covenanters by the Catholic Stuarts is in sharp contrast to the Presbyterian refusal to take revenge when in turn they came to power. Even in the early days of John Knox, in spite of the martyrdoms at the beginning of the Reformation, the Presbyterians in power in Scotland did not execute a single person for religious beliefs. The Roman Catholics who were executed on Elizabeth I's reign in England were executed on political grounds because they were not willing to acquiesce in the political situation, for the Pope had issued a Bill in 1570 deposing the queen and calling on her subjects to rebel against her and to overthrow Elizabeth I's Government. It was for attempting this that they were executed, not for their religion, though modern Roman Catholics like to regard them as martyrs and the Pope has recently canonized them. It is true that the recent Vatican Council has modified the doctrine of the Roman Catholic church on religious liberty. The Council's new view is the result of the influence of the Reformation, which insisted that a

man's conscience is not to be coerced by an external power, but is directly responsible to God and His Word.

Church not Sovereign

The fifth principle of the Reformation is the denial of the temporal sovereignty of the church. Mediaeval popes deposed kings but the Reformation insisted on the Bible truth that the civil government receives its authority directly from God. It is the minister of God and is bound to govern in accordance with the divine will but not necessarily at the direction of ecclesiastics. This principle has found full expression in Australia where religious authority and political control are quite separate.

Protestant Spirituality

The sixth principle is the ethical value placed on ordinary life, together with the sanctity of daily labour, marriage, children and the home. The mediaeval ideal of holiness was physical withdrawal from the world into a monastery. But the Reformers taught that ordinary life was the best sphere for living a holy life and that for example, the married state, provided more opportunity for faith and self-denial than did the cloistered life of the monastery where everything needed was provided. Similarly, the monastic ideal of mortification of the flesh and asceticism was denied by the Reformers.

The wearing of a hair shirt, or the whipping of oneself with a rope is not the biblical way towards Christ-likeness of life, for the self-denial which trains us in Christ-likeness is the denial of ourselves for other people's needs, and living by faith that God will supply our own needs.

The seventh principle of the Reformation is the sanctity of ordinary work whether clerical or lay. The Reformers taught clearly that a man whose work was to mend shoes might please God just as well in that occupation as the bishop or priest in the sanctuary, or the nun in the nunnery. This doctrine was very hotly denied by Sir Thomas More who regarded it as outrageous, but its effect has been to sanctify the whole of life for those who believe in God.

These are some of the basic principles of the Reformation. They still need to be affirmed and taught, for they are vital to a true Christian attitude to life. They all spring directly from the clear teaching of the Bible and if the Bible is read and preached in an honest straightforward way, these doctrines will still continue. But if the Bible is down-graded then the mediaeval doctrines which have their root in the natural heart will spring up once again, and the truths which the Reformation rediscovered will be lost for a second time. The Bible can be downgraded in two ways: it can either be made subservient to church tradition, as in mediaeval religion, or it can be made subservient to autonomous human reason, which regards itself as omniscient. This is the great danger to-day.



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Moore Mastering the Media



Twenty one students from Moore College spent the first week of their August vacation learning how to understand and use news radio, television and audio-visuals. Clifford Warne hosted the week at the Anglican Television Centre, Northbridge, Sydney. He lectured on scriptwriting and interviewing, and illustrated various techniques for hooking and holding an audience. Peter Stanton, the Director of Anglican Radio, spoke about the opportunities for ministry through that medium and showed how to prepare programmes for a variety of audiences.

Stuart Mudge, Video Consultant, gave practical clues on video production and Norm Brook, the Director of the Christian Television Association, spoke about the limitations and strengths of the electronic media for Christian communication.

The students were involved in workshops throughout the week culminating in the production of brief radio and television "spots" and the assembly of an audio visual.

David Peterson, who led the team of students, said the purpose of the week was to excite interest in the media and to encourage students to see how they could use the various media in a parish ministry.

The course was designed to complement lectures at Moore College on preaching and communication. It is believed to be the first such course available in a theological college in Australia. The success of this year's conference means that a similar course is certain to be offered as a regular part of the college programme.

Communications secretary

Australian to New York TV

John Martin, who has been Associate Secretary for Communication with the Anglican Consultative Council for the past six years, has resigned to undertake a number of consultancy projects including some video programmes with Trinity Church, Wall Street, New York, USA.

An Australian by birth, John Martin has developed the communications systems of the ACC and has established many worldwide inter-Anglican contacts. He has visited many member churches of the Communion and during his period in office inaugurated various Anglican publications.

The Revd Canon Samuel Van Culin, Secretary General of the ACC, said:

"John Martin brought a wide vision to the Council at an important stage in its

development. He has, in an imaginative way, encouraged us to develop an up-to-date system of communications. His contribution is appreciated and will be remembered by the Anglican Communion for some time to come".

Until a decision is taken regarding a permanent replacement in the New Year, Robert Byers, a former Church of Ireland Press Officer, has accepted a temporary appointment as Associate Secretary for Communication with the ACC until April 1986.

He has been asked to co-ordinate a draft presentation regarding the communications needs of the 1988 Lambeth Conference in preparation for meetings of the Standing Committee of the ACC and the Primates of the Anglican Communion, both to be held in Toronto in March 1986.

Former Hungarian Refugee Honoured by UNHCR

The United Nations High Commissioner for Refugees, Mr. Poul Hartling, has paid tribute to Dr. Laszlo Benyei, Resettlement Director of the Australian Council of Churches, who retired on July 31, 1985, after 30 years service.

Mr. Hartling said in a telex message that "Your retirement, while a sad occasion for your ACC colleagues, nonetheless offers me a welcome opportunity to pay tribute to your many years of dedicated and selfless service to refugees. Having been a refugee yourself, you have devoted almost 40 years to resettling other displaced persons and were the prime force in helping over 88,000 find new homes in Australia".

Mr. Gerry Hand, Melbourne MP, representing the Minister for Immigration and Ethnic Affairs, said at the reception to honour Dr. Benyei, that "The role of churches has been very significant in the resettling of refugees. Dr. Benyei has been devoting the last thirty years tirelessly to this important work. His contribution from the churches' side will be remembered. We hope that a strong partnership between the churches and the Government will continue to flourish in the service to refugees".

Mr. Don Chenery of Melbourne has been appointed Office Manager to continue the refugee resettlement work of the Australian Council of Churches. He will commence duties on August 19, 1985.

Arcic II to meet in New York

The Anglican-Roman Catholic International Commission (Arcic II) will hold its first meeting outside Europe August 27 — September 5 at Graymoor, Garrison, New York.

The Arcic II co-chairmen are Bishop Cormac Murphy-O'Connor of Arundel and Brighton, England and Bishop Mark Santer of Kensington, London, England. They head a group of twelve Roman Catholic and twelve Anglican theologians and church leaders.

Arcic II will be meeting without Monsignor Dick Stewart, its Roman Catholic Co-Secretary who died whilst on holiday in England on 29 July. The Anglican Co-Secretary is the Reverend Canon Christopher Hill, the Archbishop of Canterbury's Secretary for Ecumenical Affairs.

Arcic II was called into being by the 1982 'Common Declaration' of Pope John Paul II and Archbishop Robert Runcie of Canterbury to examine 'The outstanding doctrinal differences which still separate us, with a view towards their eventual resolution to study all that hinders the mutual recognition of the ministries of our communions and to recommend what practical steps will be necessary when, on the basis of our unity in faith,

we are able to proceed to the restoration of full communion'.

The Graymoor meeting will continue discussion of 'Church and Salvation', which includes the reformation issue of justification by faith. Another major topic will be 'Growth in Reconciliation', which takes up planning of future stages of unity, including mutual recognition of ministries.

U.S. church leaders will join Arcic II for an evening meeting, headed by the Most Reverend James Malone, Bishop of Youngstown, Ohio, the president of the National Conference of Catholic Bishops, and the Most Reverend John M. Allin, Presiding Bishop and Primate of the Episcopal Church.

Arcic has chosen to meet in the U.S. for its first meeting outside Europe because the Roman Catholic and Episcopal Churches have been in dialogue for many years and local co-operation is common. The location of the meeting is also significant, for Graymoor, headquarters of the Roman Catholic Society of the Atonement (Franciscan) has long been active in the Ecumenical Movement.

Bishop Donald Cameron, an assistant bishop in the Diocese of Sydney, is the only Australian Anglican member of Arcic.

Gippsland comes to grips with T.E.E.

1985 will see a record number of T.E.E. students in the Diocese of Gippsland.

That appears certain following an enthusiastic training session for course leaders held at St. Aidan's, Newborough recently.

The training course was led by Archdeacon Ray Smith from the Diocese of Armidale.

Representatives from the parishes of Bairnsdale, Maffra, Drouin, Newborough, Orbst, Traralgon, Mirboo North and Nerrim South were present at the training session.

T.E.E. stands for Theological Education by Extension

Students study at home for two or three hours each week, with the help of a basic textbook and carefully prepared study guide.

Each week, as well, they gather with other students in their locality — usually between six and fifteen in number — to discuss their work and share their experiences, under the director of the

course leader.

Courses vary in duration.

Two courses are being offered this year

The first is Pastoral Care — Caring in the Local Church. The aim is to encourage growth in self-understanding and the development of caring skills.

The second course being offered is Friendship Evangelism — How to Share your Faith. The emphasis here is on developing genuine friendships and using ordinary conversation as a channel for sharing one's faith.

The cost of each course, including all the materials needed, is \$10.00.

At the conclusion of the course, students receive an attractive certificate.

Some of our Gippsland students will complete their fourth T.E.E. subject this year, and will then be eligible to receive the Preliminary Certificate of Ministry issued by the Diocese of Armidale.

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'Moscow wants to crush their resistance'

Being a Christian in the Ukraine today

Early this year documents were smuggled to the West from the Ukraine about new action that was to be taken against Christians, by the State authorities. Among them was a document detailing the persecution of Baptists and other Christians and a copy of a Decree of the Regional Committee of the Communist Party of the Zakarpatska Region of the Ukraine.

It was marked 'Secret' and was for the attention of the police and offices of the KGB — one of whose jobs is to control dissidents. It was dated July 3 1984.

The Ukraine, in the south-western part of the Soviet Union, has immense riches in many minerals including coal and oil as well as having a rich agricultural area. So it has always been important to Russia ever since the early 18th century. And when Czarist Russia collapsed in the Bolshevik Revolution in 1917 the Ukraine declared itself an independent country, the Ukrainian National Republic.

Move against the Churches

That only lasted until 1921, when faced by superior forces in numbers and weaponry and without medical supplies its army was defeated by the Bolshevik Red Army.



Josyp Terelya

Moscow was determined to crush the continuing underground resistance movement and any other possible source of resistance to its ideology and control. So the NKVD (forerunner of the KGB) moved against the intelligentsia, the peasantry and, especially, the Churches. So many thousands were executed and imprisoned. A second purge, at the beginning of the Moscow-induced famine in the Ukraine (1932-33) in which over seven million died.

But the Church did not die. As it has often done in the past, it went underground. For the past 50 years it has continued to teach and preach.

The official policy of the Soviet Union is anti-Christian — it is said that the State Head of Religious Affairs is an avowed atheist.

Atheism taught in schools

It stems from Lenin's teaching. In a letter to A. M. Gorky in 1913 he wrote, "Every religious idea, every idea of God is unutterable vileness of the most dangerous kind, 'contagion' of the most abominable kind. Millions of sins, filthy deeds, acts of violence, and physical contagions are far less dangerous than the subtle, spiritual idea of a God decked out in the smartest 'ideological' costumes."

So even in the schools, atheism is taught as a subject.

But despite all this, the Decree of July 3 1984 complains of the failure of the State "militant atheist education of youth".

And the Decree laid down what action was to be taken against all Church members in a fresh persecution. It was not just a local decision in a small area, but the implementation of a policy decision taken at the 26th Congress of the Communist Party of the Soviet Union in line with the pronouncements of President Chernenko.

There were to be five new measures:

1. Anti-Christian propaganda was to be stepped up.
2. Criminal charges were to be made against Church members in villages where there were few; where there are many other measures were to be taken.
3. Sunday Masses (which would include all Church Services) were to be forbidden on the grounds that there was too much work to be done on the collectives and State farms. Any who disobeyed this were to be punished by fines, loss of wages and blocks being put on the education of their children.
4. Christian activists were to be dealt with severely.
5. A special 'psychiatric' department to 'treat' those arrested was to be set up near the existing Regional Psychiatric Hospital.

The KGB has established many 'psychiatric hospitals' throughout the Soviet Union over the years to deal with dissidents of all kinds.

Vladimir Bukovskiy who came to the West in 1976 spent 12 years in Soviet prisons, labour camps and 'psychiatric hospitals' including the notorious Serbsky Institute in Moscow. He has described the suffering imposed on himself and other 'patients' in the name of 'treatment'.

The KGB will inform the 'hospital' that a certain dissident should be hospitalised. He is there diagnosed as 'insane' by a low-level staff member but some are seen for a few minutes by a psychiatrist. As one put it, "for us to make a medical

Josyp Terelya: 'the entire life of a Christian is the Cross and martyrdom'

diagnosis it is enough simply to know of the existence of anti-government letters. There's no need to read them."

Drugs, massive doses of insulin and ECT (electric shock treatment) are all used as normal practice, but straightforward torture plays its part as well. Bukovskiy has described how a 'patient' will be picked at random, be wrapped in a tight canvas bag that is then soaked with icy water, and then be left. The canvas shrinks and begins to crush the 'patient'. Occasionally they die.

Your disease is dissent

The Zakarpatska Decree directed that provision was to be made to accommodate an additional 250 people for treatment and that the staff was to be increased and to include five doctors and

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Eric Brady reports in the Church of England Newspaper



Christians in Russia: many face harsh imprisonment.

60 other medical staff. All were to be "trustworthy comrades of the medical service."

A doctor at one of the 'psychiatric hospitals' in Leningrad told a 'patient', "Your discharge depends on your conduct. By conduct we mean your opinions precisely on political questions. Your disease is dissent!"

The documents give details of some of the individual Christians who have been sent to hard labour in prison camps. In January 1983 Pavlo Klymuk, a poet who had been writing in a Baptist journal Herald of Truth in Lviv, was sentenced to five years. Five others were named as serving three years in Labour Camp IV-301/59 in the Vynnytsia Region and another two were mentioned as serving five years each. In Labour Camp VL-315/30 in Lviv there are nearly 400 Christians of various denominations.

That Labour Camp is, in fact, the former Yanov Concentration Camp run by Nazis over 40 years ago. In their time over 112,000 inmates were executed. When the Soviet Army 'liberated' it, they took it over.

Recently conditions have become even harder in that Camp. In a search of the

The Council of the ANGLICAN YOUTH DEPARTMENT DIOCESE OF SYDNEY

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Tel: (052) 78 5203

TEACHER — 1986

The Southern Highlands Christian School aims to open the secondary department, Year 7, as an extension to its existing primary school in 1986, the Lord willing. The board of this parent-controlled Christian School invites applications for a teaching position from a qualified person in Maths/Science area prepared to be involved in the preparation and execution of our Christ-centred curriculum. The position will include work in primary grades and other subject areas.

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COORPAROO: St. Stephen's, Brisbane. Cnr Cavemish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wanniasa (Cm. McBryde Cres and Laurens St) Services: 8.15 a.m. 10 a.m. and 7.30 p.m. All welcome. Rev. Paul Watkins.

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China gets Bible paper



The Reverend James Payne and Bishop K. H. Ting at the signing of the Memorandum of Understanding between the UBS and the China Christian Council in Hong Kong.

One hundred tons of Bible paper has been sent to Nanjing.

With this paper it is expected that 100,000 copies of the Chinese Bible in the Union Version will be provided in China this year.

The paper was provided by the United Bible Societies through the Amity Foundation with the view to speeding up the production of Bibles.

"This is good news", says the Reverend James K. Payne, Australian General Secretary of the Bible Society, who is also Chairman of the World Executive Committee of the United Bible Societies.

"We are privileged to be able to share our resources with Christian friends in China."

An agreement between the Bible Societies and the Amity Foundation, which represents Chinese Christians, was reached earlier this year to establish a printing plant in China.

Bishop K. H. Ting, President of the China Christian Council and Mr Payne, representing the UBS, were the signatories at the historic ceremony in Hong Kong.

The printing and binding plant will give priority to the production of Bibles, New Testaments and other Christian publications.

Funding for the project will be arranged by the UBS in consultation with the Foundation.

MAINLY ABOUT PEOPLE

DIOCESE OF WESTERN AUSTRALIA

Bishop D. W. Bryant, DFC, has retired from active ministry at St. Lawrence's Anglican Church, Dalkeith.

Rev. Rod Corby was commissioned Rector of the new parochial district of Westfield on August 4th.

Rev. Frank Sheehan will become Chaplain to Christ Church Grammar School on September 1st. The current chaplain, Rev. Ted Witham is leaving for a study programme in the U.S.

Canon Cyril Manuel has resigned as provincial representative of the A.B.M. and will be re-commissioned as Rector of Victoria Park on October 2nd.

Canon Ron Edwards will resign from the chaplaincy at Perth College at the end of the year. He will also resign his canonry of St. George's Cathedral.

Rev. Llewellyn Jones will become Rector of Busseton on September 1st.

Rev. Roger Blakeway will be commissioned chaplain of Anglican Homes on September 17th.

DIOCESE OF NEWCASTLE

Bishop John Lewis has nominated Canon Arthur Malcolm and Archdeacon George Tung

Yep to be consecrated as Assistant Bishops in the Diocese of North Queensland.

Rev. Stan Willey is to chaplain to the Missions to Seaman from February 1st, 1986.

Rev. Ken Child is to be full assistant priest in the Parish of Gosford in place of Rev. Ian Bailey.

Rev. Chris Baxter is to be chaplain to the Peace Hospitals in Sydney Diocese.

DIOCESE OF WILLOCHRA

Rev. Peter Simmons will take over the Anglican Parish of Strathalbyn in September.

DIOCESE OF GIPPSLAND

The Bishop of North Queensland has announced that Canon Arthur Malcolm at present Rector of Palm Island is to be an assistant Bishop in the diocese and will have extra-diocesan responsibilities for aboriginal people in northern Australia.

Rev. N. T. Rishards, the Rector of Bass/Phillip Island was installed as a Canon of St. Paul's Cathedral, Sale on July 7th.

Rev. John Gale was ordained at St. Paul's Cathedral, Sale on June 23rd.

Brother Andrew says Islam is greater threat than communism

Brother Andrew, author of the best-selling book, *God's Smuggler*, has claimed that more persecution will come to Christians from Islam than ever came from communism.

In an interview with Dan Wooding, of Open Doors News Service, the Dutch-born founder of Open Doors, said: "There's now a system working alongside communism with the same aim — to get rid of the Church — and that is Islam. But they are more effective. Their countries are harder to infiltrate. The Christians there are under more pressure and there is less liberty in almost all of the Islamic countries than there is in most of the Communist countries."

"Now, there is very little liberty in Russia, but there is more liberty there than in ninety percent of the Islamic countries," he continued. "So in relation to the Gospel and church activities for whatever reason, we have not recognised the potential threat to the Church. It's

time we now expose Islam in the same way that we have exposed communism. Not by speaking against it, but by getting in and proving that the job can be done."

Brother Andrew said this new wave of militant Islam has come at a time "when there's nothing to stop them." He said that when, in the 1500s, the Islamic armies were beaten back and stopped "at the very gates of Vienna," it was "the power of the Reformation that stopped them. But this time there is no moral power, no spiritual fervor that can stop Islam. There is much more of the compromising spirit. For one thing, we are still paralyzed spiritually and morally from the Second World War, and we still shake because of what the Arab countries did more recently with oil prices. We have no power at all to stand up and say, 'No!' So we have to make deal after deal with them."

(EPNS)

Synod continued

critical of what one called "a purple diocesan revolution". This will lead to Diocesan Bishops doing whatever they want to do and then coming to General Synod for approval to save their conscience.

the biggest fear, expressed by both the evangelicals and anglo-catholics to whom he spoke, is that there is a down playing of the role of the parish clergyman and the importance of the local congregation. The tendency towards prelacy amongst Diocesan Bishops has always been a problem but now, they suggested, it had become reality. When this is tied to limited tenure, which Melbourne now has and Adelaide wants to introduce, the local parish priest will find himself totally dependent on his bishop for preferment and will be forced, for his own survival, to support his bishop.

This will increase bureaucracy and centralisation.

One member added, "General Synod debates are dominated by the purple with a very disproportionate number of Bishops speaking. The clergy come a poor second and the laity seldom speak, except on legal matters."

A final comment from one parish clergyman was, "Most of what has happened is so far removed from what I'm on about day to day that I find it hard to justify being there."

It has become very clear from our interviews with the wide spectrum of party views that we canvassed that the repercussions from this General Synod could radically alter the structure of Australian Anglicanism as we know it.

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Sunday Schools create Women's Ministry problems

"Women missionaries planting churches is one of the greatest inconsistencies in western Christendom," says visiting scholar.

Speaking at a public lecture at Moore Theological College last week, Professor Don Carson, Professor of New Testament at Trinity Evangelical Divinity School, Illinois, made these startling claims.

Dr. Carson was in Sydney to deliver the ninth Annual Moore College Lectures. Prior to those lectures he was asked to speak to the Fellowship of former Moore College students on the topic of "Women's Ordination and the Bible". He told a crowded hall that he did not intend to go over the same tired old passages again. Instead he chose to seek to assess the quality of the arguments being advanced. This he did, effectively using his growing reputation as one of the world's leading Ncw Testament scholars.

Scholar

Dr. Carson chose to major on the structure of the arguments put forward by David Scholer. This was both because Scholer is one of the more articulate Biblical proponents of women's ordination, and also because he had visited Australia earlier this year and



Dr. D. A. Carson

many were familiar with his work. He gave a summary of Scholer's position (and that held by most supporters of women's ordination) before giving 12 hermeneutical reflections on the argument.

12 Reflections

Carson began by suggesting that it was methodologically undesirable to choose one text as normative and to force its meaning on all other texts. This was a criticism Church Record made of Scholer during his visit. Carson showed how wrong the use of Galatians 3:28 was as used by the supporters of women's ordination.

Other points he made included the undesirability of searching for complex explanations of a text which are not consistent with its simple meaning, of confusing in debate "being" with "function", of setting an array of brief and difficult texts against major texts, of breaching normal logic, and of limiting statements by aligning them with their cultural background and its boundaries.

He made a very strong reference to the methodological irresponsibility of resorting to previous studies which have been inadequately grounded in the primary data. Here he was particularly

attacking the use of "kephaler" as "source". He informed his audience of where this idea originated and showed the inadequacy of the original research. He showed that between 800BC and 300AD there was not one piece of evidence for the word meaning anything other than "authority" in Greek literature.

Each point made by Dr. Carson was backed by a careful and detailed example to show how the Bible has been misused.

Culture

Dr. Carson stated that this was not an issue in many cultures. This showed, he said, that the current movement is cultural rather than Biblical. "God's restrictions are for our good", he said, adding that there was nothing demeaning about them because they are from a wise and Providential God.

"Breakdowns in the rules will come back to haunt us to the third and fourth generations", he said.

At the same time, he suggested, "Men need to be sensitive to the hurt and the pain women are feeling. They are squeezed by a world that doesn't fit the Biblical framework. The other big problem is that we have adopted western views of hierarchy which give the idea of subordination. We need to get back to servanthood".

Missionaries

Dr. Carson was asked about the relationship between what he was saying and the use of women missionaries to plant churches. "This is one of the greatest inconsistencies in western Christendom", he argued. He suggested that the rise of the Sunday School movement led to a method of Church planting which concentrates on children. "Women came next. Lastly you went after men. This led to an abundance of women in the church." He added, "You have more women than men in the church, you're not going to ordain them, what do you do with them — send them out to be missionaries."

He pointed out that this was not the way the great missionary movements started.

Carson suggested that 80% of church times is devoted to those under 20, 10% to women, and men's breakfasts every now and then.

Dr. Carson stated, however, "men have abdicated their responsibilities and then we have the cheek to 'sass' women when they take over."

Tapes

The lecture caused so much comment, and was so carefully argued that many present asked for copies of it. It was taped, and the Moore College External Studies Department have made it available at \$5.50 post paid. It can be ordered by phoning (02) 519 2644 or by writing to the External Studies Department at 1 King Street, Newtown 2042.

continued page 12

President of Dutch Synod Speaks

Passing Through Crisis

(Grand Rapids) "It is undeniably true that the Reformed Churches in the Netherlands (GKN) are passing through a crisis. But there are more than shadows to report for the churches have become much more open to the needs of the world around them. The accents have changed somewhat, and the old familiar sounds are heard less frequently, but the ministers work just as hard on their sermons as they used to, and the basic gospel is definitely being proclaimed."

These sentiments were expressed by Dr. J. H. Kouwenhoven, president of the GKN synod, in an interview with him published in *De Wachter*, bi-weekly publication of the Christian Reformed Church in North America (CRCNA). Dr. Sierd Woudstra, editor of *De Wachter*, interviewed Dr. Kouwenhoven while he was attending the CRCNA synod here as a fraternal delegate from the GKN.

The interview covered a wide range of subjects. Dr. Kouwenhoven admits that there is a kind of gap between the GKN synod and the "person in the pew". He expects the gap to diminish when the new (Gouda) synod convenes for its working sessions later this year because the conservative element is more strongly represented at this synod.

Concerning the attempt to reunify the Netherlands Reformed Church (NHK) and the GKN, Samen op Weg (Together on the Way), Dr. Kouwenhoven stated that a long process is envisioned, with

classes (districts) and congregations all moving at their own pace. The year 1986 (100 years after the "Doleantie") will not be the date of actual reunion, but only the year when the two churches will have reached "the state of reunion." Dr. Kouwenhoven dismissed as irrelevant the objection that such a reunion would necessarily lead to more doctrinal freedom. Not only have both denominations, religiously and theologically moved closer to each other but like most other churches, both are so much exposed to modern thinking that as churches they wrestle with the same problems.

On the moot question of homophilia, Dr. Kouwenhoven insisted that the Dutch synod has never wanted to say that homosexuality and heterosexuality are to be considered as equal. According to him, his synod insisted on an ethical approach to the homophilal neighbors. That approach implies that the church accepts the homosexuals as they are and should leave the question of whether or not they live in sin entirely up to God.

In a concluding editorial comment, Dr. Woudstra, sensitive to the spiritual, ethical and theological questions the Dutch churches have to cope with, appealed to them not to lose sight of the basic certainties of the gospel, but urged them in all their speaking and searching for answers to be controlled by the gospel's saving truth.

(RES NE)

J. T. H. Kerr Thanksgiving

"Thank God for 'J. T. H.!' said the Right Rev. Arthur Ingram, the Moderator of the Presbyterian Church of Australia, in the State of N.S.W., on the occasion of the funeral of the Reverend JOHN TERRY HARLAND KERR, held in the Ashfield Presbyterian Church, Sydney, Thursday, August 22nd.

Rev. J. T. H. Kerr passed away, August 19th, after a brief illness, in the Tamworth Base Hospital, N.S.W. Mr. Kerr, aged 85, had gone to Tamworth to assist in the taking of three services, for one of his former students, the Right Rev. A. Ingram.

Those leading the service, acknowledging the life and ministry of this great man, included the State Moderator, the Rt. Rev. Arthur Ingram; the Acting Principal of the S.M.B.C., the Rev. Ray Wheeler; the newly appointed Principal and Minister of the Ashfield Presbyterian Church, Rev. David Cook; Rev. David Inglis of Scot's Church, Sydney, Mr. Kerr's "home church"; Rev. Bill Camden, a missionary translator with the Presbyterian Church in Vanuatu and the Rev. Keith Black, Director of the S.U.M. (Sudan United Mission) in Australia and New Zealand.

Relatives and acquaintances joined with board members and former board

members, students, past and present, from near and far, to pay homage to the man known affectionately to some as "the chief" and to others as "J. T. H."

Born in North Queensland, near Cairns, Mr. Kerr had trained as a school teacher and had enrolled at the very Bible College of which he later became the Principal, now known as the SYDNEY MISSIONARY AND BIBLE COLLEGE.

There he trained under the founder, the Rev. Benson Barnett and married the Principal's daughter, Marguerita ("Rita"). Together they served as missionaries in Japan for a period of two years. Upon their return to Australia, Mr. Kerr entered the Presbyterian Theological College and in 1935 was ordained. Mr. Kerr then had a ministry in a variety of N.S.W. churches.

In recent years he kept in touch with as many past students as possible. One of his greatest thrills was when the General Assembly of the Presbyterian Church, conferred on him the honour of Minister Emeritus.

This year marked his jubilee as a preacher and it was a great joy for him when he saw one of his former students inducted as the Moderator of the Presbyterian Church in N.S.W.

Ramon Williams (a former student)

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