

SOCIETAS '76

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editorial

No thinking person can doubt that today there is a crisis in authority. Dissatisfaction with the role of government is expressed by actions which ignore law (e.g. strikes and green bans). In school and university demands are made for students to shape policy rather than be dictated to by authoritarian figures. Large impersonal churches are often bypassed. In the home wives are demanding greater recognition as individuals who desire independence equal to that of their husbands, and parents are faced with more self-assertive children.

Is this questioning of authority structures and authority figures merely part of the natural anti-authoritarian streak in all of us? (Who says so? Why should I?) Or does the constant knocking and cynicism in our society reveal that there is something seriously wrong in the way we have thought of and used authority.

What is the role of the Christian in all this? Some want to sympathise with the whole movement which seeks to undermine authority and join in asking disturbing questions. Others see all anti-authoritarian attitudes as merely further indications of the moral decay of our society.

Whichever way you look at it, the crisis in authority is a challenge to Christians.

Have we anything to say to the bewildered man in the street around whose ears all those standards which he took for granted are falling? Perhaps God is challenging us to wrestle with the questions which our society is asking before we seek to give answers. We may seek to understand those questions and then endeavour to make our faith more relevant, or as we have so often done in the past, we may opt out and be lumped together with the rest of the uncaring establishment.

The crisis in authority raises this question for Christians: Have we really understood the biblical nature of authority or has our understanding of it merely been a carryover from some vague christian tradition? This magazine seeks to come to grips with what our society is saying about authority and to give a biblical response.

The challenge posed by the crisis in authority may be demanding, and lead to rethinking of many of our attitudes. But to ignore it will be to allow our Christianity to be seen as increasingly irrelevant by the man in the street.

Peter Taylor

CONTENTS

	Page
Anarchy Is Freedom, by Margaret Rodgers	2
The Authority of Jesus Is At Stake, by Peter Jensen	4
Authority In Conflict, by David Mansfield	5
A Willing Spirit, by Diane Middlemiss	6
What Should The Sisters Do? by Robin Payne	7
Getting On With The Job by David Reay	8
Authority And Honour, by D.B. Knox	9
Living With Big Brother, by Graham Cole	11
Supplement Special	12-21
Dictatorship or Partnership? by Rod and Jenny Marsh	23
Give A Little Whistle, by Phil Fraser	24
Ministry In Crisis, by Stephen Hinks	26
Is Violence Necessary? by John Pitt	27
Family Under Fire, by Judy Taylor	29
Grasping For Power, by David Gilmour	31

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MARGARET RODGERS

Anarchy is Freedom! That sign, spread right across a brick wall in large and inescapable letters, came into my view near the Bridge.

No God, No Master, No Boss, No Dictator! That slogan is painted in large letters on a bus shed which I often pass near the University grounds.

Both signs are the work of the anarchists, a pressure group in our society who are committed to the aim of releasing citizens from all the restraints and bounds which authority and law place upon them. Through the medium of that marvel of modern ingenuity, the pressure-pak can of paint, their message is placarded far and wide.

The anarchists are extremists, on the left-wing of the movement, representative of the desire to find release from restricting bonds, to find political, societal and personal freedom which is a characteristic of our contemporary society.

For in these times, in society at large there is often open dissent against all manner of accepted authority. One early example of this was the Anti-Vietnam Moratorium movement. At that time, in company with professional revolutionaries, respected public figures encouraged young men in our community to actively dissent from and ignore a law. Such people were patently sincere in their opposition to that War, and felt that they were taking a correct stand in encouraging the denial of the authority of a law. They contributed to the breakdown of the rule of a particular law, and some would say the rule of law generally in our society.

Open dissent

Whilst the above gives us an example of open dissent in society at large, this same trend is everywhere active within sub-groups in our society as well. For instance in university and school the authority of the teacher is being questioned. In family and home many parents feel they have no authority over their children;—whilst conversely adolescents, who may still respect and even love their parents, have difficulty recognising their parents as authority figures. Likewise, the relationship between male and female is swiftly changing in our society, for the concept of the authority of the male over the female is being dealt a deathly blow. In the Church also, accepted authority is questioned in many areas, perhaps the most obvious being the free charismatic groups who challenge the authority and the teaching of the organised, hierarchically-structured church.

In the face of this radical questioning of accepted authority in our society, people are fearful, having an uneasy sense that the centre of authority is not holding and that some kind of anarchy is about to descend upon us. From the pulpit, and other public places we hear talk of "the crisis of authority" in our age—viz. the theme of this magazine.

ANARCHY IS FREEDOM!



It is possible in this situation to feel that we are the only age to have experienced such upheaval and radical questioning of the accepted values and standards and even the rule of lawful authority. But even a cursory glance through the pages of the history books will remind us that we are one of many ages in which citizens have trembled, fearing the lawlessness which could descend upon their state.

Anarchy reigned

One man of the 17th century, Thomas Hobbes, was haunted by his memories of the Civil War in England earlier in that century, when he felt that the fabric of law and authority had been destroyed and anarchy reigned. Hobbes lived through the reign of Charles I, the Civil Wars, the Commonwealth and the Protectorate and the Stuart Restoration, and wrote a book which is regarded as a great and seminal work—*The Leviathan* in which he set out his theory of politics and society. One commentator has called him an “analyst of power and peace”.

For Hobbes anything was better than anarchy or lawlessness, which he calls the state of “Warre”, for in that he said “every man is Enemy to every man” and “. . . the same is consequent to the time, wherein men live without other security than what their own strength, and their own invention shall furnish them withall. In such condition, there is no place for industry . . . no account of Time; no Arts; no Letters; no Society; and which is worst of all, continuall feare, and danger of violent death; the life of man solitary, poore, nasty, brutish and short”. (*Leviathan* 1:13:62).

Hobbes thought that the only alternative to living in a society in which lawlessness reigned was to organise society under the authority of an independent arbitrator or sovereign, so that relationships between its citizens could be regularised and a means made available for peacefully settling conflicts. The cost of accepting and living under

such an authority was the loss of some independence and individual freedom but Hobbes regarded this as a small price to pay for the security and peace which that kind of society provided.

Hobbes shows that there are two alternatives available to human societies—either to live in a community which accepts the rule and authority of a sovereign ruler and so achieves peace, or to live in a community where no authority is recognised, where self-interest only is pursued, and in which anarchy reigns as a consequence. These alternatives are clear cut—submission to authority, or accepting of lawlessness and anarchy.

Black or white?

Many people still see these Hobbesian alternatives as the only possibilities, and many of those who preach “law and order” argue that to challenge existing authority is to open the way to the imminent descent of anarchy. Is the picture so black or white? If it is so clear cut, then those who are on the side of law and order are committed to a position of remaining firmly attached to and uncritical of the existing authority in their society no matter how diseased, unjust and harsh it may be. But we must remember that it is possible for life to be “solitary, poore, nasty, brutish and short” under the rule of authority in some societies just as easily as it can be in an anarchic situation. Therefore it seems that we are left with two equally unsatisfactory alternatives.

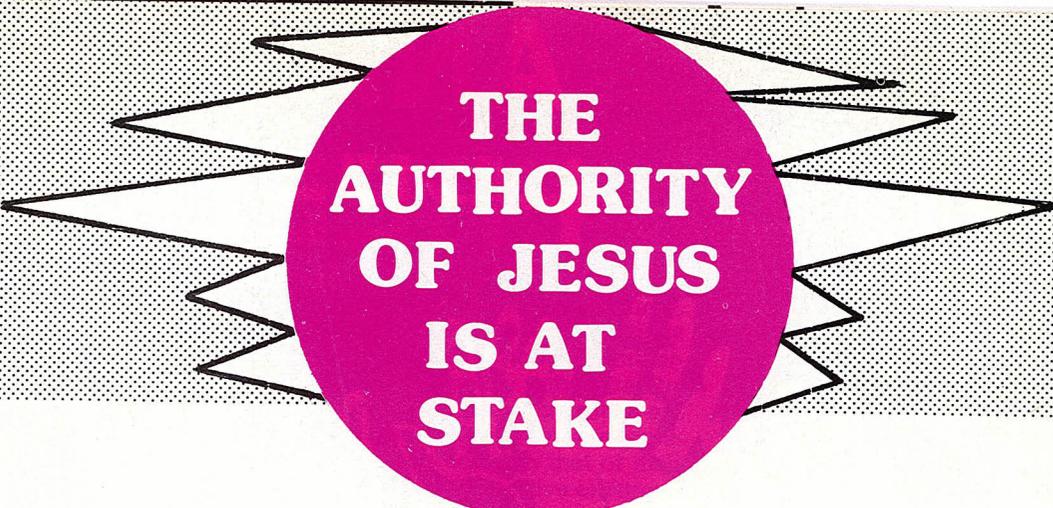
Justice, equality, harmony

Is there any other possibility? It seems to me that there is, particularly for the person of Christian conviction. That possibility is the society which has agreed to accept authority without doing so in a blind, unquestioning fashion. It is the acceptance of an authority which is constantly being re-examined and re-assessed within the changing patterns of society and in the light of biblical principle. It is obligatory upon

Christians to work towards achieving in our own society the conditions of truth, justice, equality, harmony and peace which exist in the kingdom of God—though we can only approximate towards the conditions which will exist in perfection in the new heaven and the new earth which God himself will bring about. That means that we will need to question and challenge societal authority and law if we feel that it is opposing, denying or negating the principles of truth and justice which we know to be grounded in the authority of God’s word. We must beware of the danger of consecrating and upholding the prevailing status quo in our society merely because it is the existing authority and as such out not to be questioned.

We must not be deliberately blind and inactive in our pursuit of truth and justice through fear that our questioning may result in authority structures being shaken or even destroyed. For we as Christians know that it is not possible to shift the locus of authority—for who *is* authority and power and the real possessor of sovereignty? None other but the king of kings—the ruler of heaven and earth. Therefore any other rule, authority and power on this earth, however permanent and secure it appears to be, is only illusory and fleeting, since all authority on earth exists only because He allows it. No power or authority on earth is perfect, eternally fixed, unalterable or unchallengeable, but all are fallible human constructions and that fact must be kept in view as we participate in the ordering of our society. We should not question existing authority merely for the sake of dissenting or to destroy but we must do so whenever we feel that the principles of God’s truth and justice are being contraverted.

Margaret Rodgers is the new Principal of Deaconess House (profile page 12).



THE AUTHORITY OF JESUS IS AT STAKE

PETER JENSEN

The most fundamental differences amongst Christians occur because of different attitudes to scripture. This is obvious in regard to the cleavage between Roman Catholics and Protestants. But even within Protestantism, it is possible to see two main schools of thought.

According to one, scripture is the sole and normative guide to Christian faith and behaviour. It is the very word of God.

According to the other, scripture is a unique witness to God. But it is not entitled to be described as 'the word of God'.

The first position is that taken by the Westminster Confession of Faith (1646): "Holy Scripture . . . is to be received because it is the Word of God."

The second position is that of the Basis of Union (1971), which is the foundation statement for the new Uniting Church of Australia: 'The Uniting Church acknowledges that the Church has received the books of the Old and New Testaments as unique and apostolic testimony, in which she hears the Word of God and by which her faith and obedience are nourished and regulated'. In the Basis of Union, the word of God is identified as the gospel of Christ, rather than the Bible.

It is no accident, of course, that over 300 years separate the two statements. In those years very powerful doubts have arisen about the nature of the Bible. It has become common for some Christians to stress the human character of scripture. They do not want to repudiate the Bible, but they would prefer to say that it is the product of religious genius rather than the inspiration of God. It points to God. It does not come from God.

There are four major causes of doubt about the Bible.

First, there is its alleged untruthfulness. It is said in areas of history and science scripture is marred by many errors of fact. This would make it impossible to be considered as God's word, since God does not err or lie.

However, irrefutable examples of historical and scientific error are hard to find. When examples are suggested, they have the habit of disappearing on close examination. Also, much of the problem dissolves when

we ask such questions as "What would constitute a mistake in this context?" "What does this passage assert?" "Is the author's intention to give precise figures?" "What literary style has the author employed?"

It is not at all certain that the doctrine of the inspiration of the Bible would be endangered by the discovery of some factual error: it would depend what the error was and whether this corrupted the purpose of scripture.

Second, there is the Bible's alleged immortality. The famous British scholar, C.H. Dodd wrote: "in matters of faith and morals an unprejudiced mind must needs recognize many things in the Bible which could not possibly be accepted with a Christian meaning". Dodd illustrates his point by citing a soldier who justified war by quoting "An eye for an eye and a tooth for a tooth". But Dodd's example really highlights the goodness of the whole Bible. That quotation is the foundation of justice in time of war. It limits vengeance. It does not, however, constitute all that the Bible says that is relevant. The Bible itself, taken as a whole, gives the right interpretation and suggests the Christian attitude.

Third, there is the Bible's alleged irrelevance. Another famous scholar, the German, Rudolf Bultmann, wrote "It is impossible to make use of electric light and the radio, and in case of illness to claim the help of modern medical and clinical methods and at the same time to believe in the New Testament world of spirits and miracles".

It is interesting to observe, however, that the very advances in human understanding cited by Bultmann, namely the decline in superstition and the growth of science, can plausibly be linked with the re-discovery of the Bible's message in sixteenth century Europe. It is odd to think that advances stimulated, in part, by scripture, should now be turned against scripture.

But, this is only made possible by Bultmann's own unscientific presuppositions. He has ruled the supernatural out of court to begin with. It is not that the Bible is irrelevant to modern man. He will not allow it to be relevant, on its own terms.

Fourth, there is the Bible's alleged obscurity. It is said that even if we believe that the scripture is the word of God, we cannot be

confident that we have got the message straight. The Bible is a difficult book. It would be arrogant to assume that we are able to say what it means. A Christian must be humble. He cannot be sure at the same time.

But this problem sounds more impressive than it actually is. If we cannot be sure what the Bible says, we cannot be sure of anything. Our law courts would cease; no scientific endeavour would be possible; our everyday relationships would dissolve. All these matters depend upon us possessing precisely the same abilities as are needed in understanding of the Bible. It is arrogant to believe that we understand each other sufficiently. It is merely common-sense. This is not to say that we understand scripture completely. Nor do we all have the same understanding. But it is to assert that an adequate understanding is open to the ordinary man. Countless illustrations from church history demonstrate the point. The Bible on its own is perfectly sufficient to make men Christians.

Indeed, such illustrations in themselves are sufficient to demonstrate the positive contention that the Bible itself is clear, sufficient and authoritative. For example, there can be cited the recent case of an incorrigible violent criminal in a metropolitan Australian prison. He was placed in solitary confinement. The Chaplain secured him the privilege of having a copy of the New Testament, a privilege he certainly did not seek for himself. Nevertheless, on his release, he was transformed. He began by assuring the Warden who released him of the concern and forgiveness that he now had towards him. This man had read the New Testament. To him, it came as the word of God. He obeyed it from the heart. It was clear, sufficient and compelling. God spoke.

In short, Christians have been far too hasty in abandoning the old concept of scripture.

It is perfectly clear, historically, that to do so is to abandon Jesus' view of the Bible. He treated the scripture as authoritative, as sufficient and as clear to the ordinary person. It was the word of God in his life. It is both inconsistent and spiritually dangerous to accept Jesus but to reject his view of this important matter. The authority of Jesus is at stake.

authority in conflict



DAVID MANSFIELD

The Christian is one who has submitted to the lordship of Christ. He enjoys a dynamic relationship with the living God. This relationship is born in love and is based on forgiveness. Like his Lord, the Christian acknowledges that "a man shall not live by bread alone but by every word that proceeds from the mouth of God" (Matt. 4:4 from Deut. 8:3). In short, he lives under the authority of his God.

However, the Christians must answer to another authority—one related to the latter in which it finds its sanction. In the framework of God's authority exist certain delegated human authorities which man has the responsibility either to assume or to submit to where they relate to him. There is the authority of governments, husbands, parents and earthly masters as well as the authority man is to assume over the rest of the created order (Genesis 1:26-31). In the New Testament the Christian is called upon to acknowledge these authorities (Rom. 13:1-7 and Eph. 5:21-6:9) and either assume them or submit to them as part of his Christian obedience.

The New Testament has a number of examples of problems that arise out of these two levels of authority, as they stand

in tension. John was outcast to a lonely island, Paul was locked in chains like a criminal, and Peter and John were threatened; and beaten, for what seems to be an open rebellion against the Sanhedrin's authority.

So there are problems. This dual authority framework causes conflict. Some Australian Christians of the sixties were faced with the complex problem of whether to register for national service. Christians in some countries today are subjected to alienation from family, friends and society for honouring Christ as Lord. If we pretend that there is no problem it is because we have refused to come to grips with an issue that begs our attention. If we wish to honour Christ's Lordship in our lives this issue will touch on crucial areas of attitudes, values and behaviour.

Let me now try to explain the root cause of this problem and then illustrate the tension by describing a complex personal experience of it.

Delegated authorities are born out of relationships between the created. They are appointed by God for the benefit of the creation: e.g. secular authorities for the benefit of society as a whole; the husband for the family; etc. However, these authorities, while God appointed are not necessarily Godlike and conflict will occur when that "Godlike" foundation upon which they should be built is removed and replaced by something else. That foundation is service and the supreme example of this is seen in the life of our Lord.

It is when the responsibility to serve is overthrown by a passion to be served and the duty to obey overturned by a passion to rebel that breakdown will occur and conflict ensue. This will usually happen when those involved in the responsibility of delegated authority are not themselves submissive to God's authority. In such a case the Christian is in conflict. The failure of the delegated authority to submit to the ultimate authority causes a breakdown in the harmony of the authority framework. To whom is he to submit when the authorities he attempts to honour are opposed to each other? Let me explain how this conflict affected me.

Before coming to College I had an appointment as a resident tutor in charge of a number of mixed residential students. I was under the authority of others. There were many very serious moral problems which I felt bound, under God, not to overlook. In my responsibilities I answered to an 'earthly master'. As a Christian I answered to my Lord. Therein lay the conflict, for those over me simply did not share my distinct Christian moral values. My efforts to treat these problems seriously were met with indifference by my superiors and indeed, I was criticised for the stand I took.

What was I to do? To pull out and run would have been easy—on myself and my marriage. But to do that was to admit defeat to a problem which, while unsolvable because not unbeatable. It was unsolvable because it was unlikely that my employers would recognise and submit to the ultimate authority and I did not intend to deny my allegiance to the authority of my Lord. I decided that this was what the Christian life was all about: 'In the world and not of it'. For surely if I opted out I would eventually find myself in a new predicament of the same nature. How would I be able to contend in the new situation if I hadn't squared up to the last? Therefore I decided to ride it through.

I decided that I would be faithful to my employers in all matters except at the expense of unfaithfulness to my 'heavenly master'. On the surface the whole task was tense and joyless but despite apparent defeat there was victory—I knew I was on the right side—and in that lay my joy. This situation is like many which could confront Christians: the Christian employee, child and citizen, for example, could be caught in the same web of conflicting authority.

My point is two fold, firstly, in the conflict of opposing authorities the ultimate authority has the ultimate authority and the delegated authority at that point is resumed. Secondly, in such conflict the answer is not in opting out—that solves no problems. We are called to be in the world and it is in the world that we make our stand as Christians. Therefore, when faced with such a conflict the Christian should adopt the principle I have suggested. It does not solve the tension. Nothing short of the Lord's return will. But the tension is beatable—by unwavering loyalty to our risen Lord. In that lies victory, whether it means rejection by employer, family or society—it may even end in death—but it is still victory.

Perhaps what I am saying is of little comfort. But for the Christian where is true comfort and joy to be found? Indeed where is true discipleship to be found—in conformity or in transformity, in security or in loyalty?



DIANE MIDDLEMISS

"Most schools still have exams at the end of every term . . . If possible, get everybody to simply boycott the exams altogether. If this is too difficult, everybody can turn up for the exams but simply hand in their papers blank." (*The Little Red School Book*—S. Hansen & J. Jensen).

"Why should a child obey?" My answer is "He must obey to satisfy the adult's desire for power. Otherwise, why should a child obey?" (*Summerhill*, A.S. Neill).

These quotations, now a little "old hat", indicated a growing questioning of the authority of the teacher over the learner which today has reached crisis proportions. Brian Hill, a Christian, and Professor of Education at Murdoch University, Western Australia, writes "The Christian's mission in studying is to interact with his studies . . . that means learning by questioning, . . . making things hot for teachers and professors who shirk their teaching duties. Apathy towards the subjects you study is a sin". (Brian Hill, *Interchange* No. 17, 1975).

What is to be the attitude of Christian students to authority? What recourse has the Christian student when his protests go unheeded? What is the nature of a Christian teacher's authority and how should he or she exercise it?

The Bible has much to say about the nature of authority and those under it. The Christ-

ian student, as with all under authority, must learn to be subject (Romans 13; 1 Peter 2:13ff) as earthly authority is under God's auspices. Nor should he grudgingly submit, but with a willing spirit. This speaks against the militant Students' Rights concept.

But what of cases of clear injustice? Instances which do contravene biblical principle should clearly be the subject of protest. The programme *For and Against*, (A.B.C. TV. 28/3/76) took the form, in large part, of a discussion between students and Bob Hawke as to the feasibility of a high school Students' Union affiliated with the A.C.T.U. with strike action as part of its platform.

The Bible, in the context of the church, urges conciliation, the outcome of frank discussion between the person offended

and the person causing the offence (Romans 12). Moreover, the Christian must approach the person concerned in all situations of personal conflict, in a loving manner, determined, not to win a personal victory, but to seek the best for all concerned. Much can be accomplished, if the request is reasonable, by polite dialogue with the teacher. A recourse is the Students' Union of School Council, whose requests must still be put with the same courtesy.

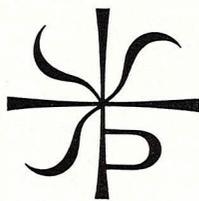
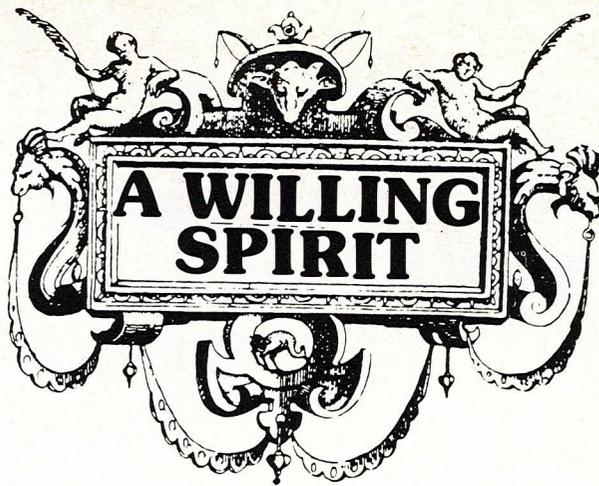
What is the nature of the Christian teacher's authority and how should that authority be exercised?

The Little Red School-Book is, unfortunately, not far off the mark when it says of teachers, "they're often afraid of their students and think they have to appear strict and unapproachable".

Christian teachers should not wield the authority entrusted to them by God, arrogantly or defensively, but seek the welfare of the students they teach. It is a naive teacher, such as A.S. Neill, whose book *Summerhill* has been quoted, who thinks students all know what is best for them. Teachers, mindful that they are sinful too, must often, under God, make decisions of a disciplinary nature. This will mean, in the case of the Christian schoolteacher, not a "let them do what they like" attitude, but an understanding of discipline as "what is good for the student". It is not good for the student, ultimately, for example, to throw paper aeroplanes or insult the teacher, and therefore it is inadmissible. The teacher never disciplines to retaliate, but because he loves. In this, God Himself is his pattern. (Is. 54:8, Jer. 31:18-20, Prov. 3:11f, Hebrews 12).

The teacher who seeks to understand the needs of his students will eagerly welcome and prayerfully consider, suggestions of Students' Unions or School Councils and will listen humbly to the individual student's polite requests. The Christian teacher is *adaptable* rather than rigid, willing to admit error and to apologise, as he expects his students to do.

The Christian student is obliged to speak out against abuses in dialogue with the teacher. The Christian teacher is obliged to meet with student opinion openly and graciously, with willingness to reconsider his decisions prayerfully.



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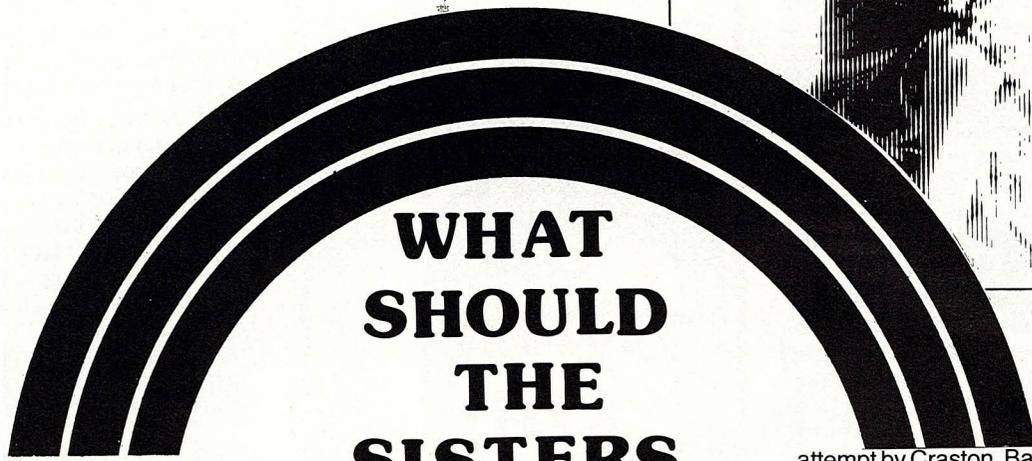
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WHAT SHOULD THE SISTERS DO?

ROBIN PAYNE.

**"A woman's place is in the home."
"Why can't a woman be a minister?"**

These opposing views highlight the controversy over the place of women in the church. The specific issue of ordination of women raises a whole range of questions concerning their contribution to the life of the church.

The role of women is an emotional question and at times it is taken up as a "cause". People speak of "justice" and "rights", echoing the popular ideas of liberation.

It is unfortunate that "rights" are to the fore in this issue. Surely the question needs to be looked at from the perspective of service and the use of gifts to benefit each other within the fellowship of those who belong to Christ.

Male "chauvinist" attitudes?

Perhaps women are forced into a militant position by some negative attitudes towards them which denigrate their place in the Christian community and question the role they can play. The image of the "normal Christian woman" can be so exalted that it leads the woman who doesn't fit exactly into that pattern, to question her whole being. Unfortunately a woman taking some lead in a Christian group is sometimes labelled as a "women's libber" or accused of seeking a prominent role for a personal ego-trip. Often, defensive males, eager to outline what a woman *cannot do*, overlook the positive contribution she may make.

What about women's gifts?

It can hardly be said that a woman has no worthwhile contribution to make. But how are we to use the Christian woman gifted in teaching and pastoral care who has studied to become skilled in handling the Bible? There are a number of women to-day who have undertaken theological studies and

are concerned to use their training for the benefit of others, but find their skills unwanted. Are we to say, as some do, that study and skills are inappropriate—they should spend their time on something else? Or can such leadership be used and valued within the church?

A Biblical approach

Any response to these questions must be biblical, and reflect God's mind. However, approaches to some of the biblical material range from the extreme literalist position which removes any opportunity for debate ("women must remain silent!") to excessive concentration on the historical and social background of the day which overlooks important theological principles. We need an exegesis which takes all the factors into account. We also need open minds.

Even starting from the same presupposition about the Bible's authority there is a wide range of understanding of the problem texts (e.g. 1 Cor. 11:3-16, 14:34-35, 1 Timothy 2:9-15). For example, 1 Corinthians 11 on women and "veils" has been variously interpreted in recent years as meaning on the one hand that it is absolutely inconceivable that a woman should ever speak or pray in the congregation (Weeks, *Westminster Theological Review* 1972) and on the other hand that the veil is a recognition by the church of the authority of a woman to engage in these activities, (Hooker, *New Testament Studies* 1963-4). This passage was regarded recently as enforcing the wearing of hats in church and, earlier such "clear teaching of scripture" was invoked by many Christians against giving women the vote. A careful reappraisal of all the relevant biblical evidence is needed, such as the recent

attempt by Craston, Baldwin, Packer (1973, *Grove Booklet* No. 17).

Choice of principles?

The Bible makes it clear firstly that men and women are not distinguished on a sexual basis as members of Christ and the church (Galatians 3:28, Genesis 1:26-27). Second, it is the responsibility of *all* believers to edify and build each other up in the faith (Colossians 3:16). To do this they are to exercise their God-given gifts (1 Corinthians 12:5-13, Ephesians 4:11-12, 1 Peter 4:10-11).

These gifts are given to both men and women without distinction and women do appear to exercise them (e.g. Acts 21:9, Romans 16:1-16, Colossians 4:15).

On the other hand there are the problem passages on which the debate has centred which appear to limit women speaking and teaching in the church (1 Timothy 2:11-12, 1 Corinthians 14:34-35). I believe that by concentrating too much on these passages we have tended to neglect the clear principles set forth above.

The question that needs to be asked is: What is the place of a woman in the total scheme of gifts and ministry within the congregation?

Opportunities for women?

To say that there are at present no opportunities for a woman to exercise Christian ministry is an over-simplification. Already, the valuable work done by deaconesses, parish sisters and missionaries speaks for itself. Additionally the teaching of women and children, exercising hospitality and caring are clearly worthwhile and not to be despised.

However, we need to do a lot of re-thinking about the contribution women can make so that their obvious gifts can be extended and used for the benefit of all. Also, we need to be carefully attentive to scripture and sensitive to the issues and people involved.

DAVID REAY

There were 350 people on the aircraft about to depart. Their safety partly depended on the work I was to do prior to the departure of the flight. I was being given orders that seemed contrary to safe working practice. Obeying those orders could have meant risking 350 lives. What was I to do? I knew I could make more sensible decisions, as the man in charge was relatively new to his position. Yet there was one problem: as a Christian I had been told to obey authority.

I want to share some thoughts on this subject of authority in the work situation.

I am working on an assumption that authority in itself is not evil or wrong. From Romans 13:1-8, it seems that God himself has instituted authority. All people in authority ultimately owe that authority to God. Hard as it may seem to accept at times, the person for whom you work is responsible to the Lord.

Abused and exercised

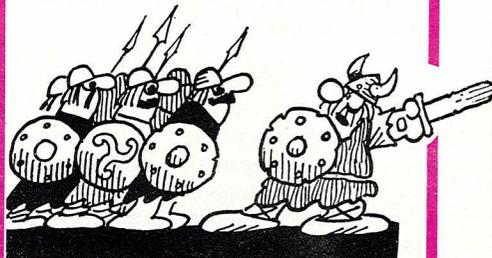
As will be seen, authority can be abused and exercised contrary to God's will. In those cases, a Christian is not automatically obliged to accept earthly authority (Acts 5:29). Yet the normal occurrence would appear to be that of Christians submitting to authority.

Despite what we may like to think, the Bible seems to be all in favour of the idea of our working for a living. Paul and Jesus, for example, both worked for most of their adult lives. Quite often, a Christian's attitude to work is to see it as an eight hour interruption to his or her life. It is that meaningless activity that is sandwiched between Christian fellowship, church, and leisure time. It is something to be tolerated rather than enjoyed. Unfortunately, at times this attitude is justified. We can be button-pushers, numbers on a computer print-out, insignificant little cogs in a mass of machinery. In our fragmented, complex society, it is hard to discover where we fit in, and it is likewise hard to discover at times where or how our jobs benefit the community.

We need at all times to be working as if for the Lord, in order to please him, not merely to please other people or ourselves. (Colossians 3:21-24). If that sounds like a cliché, it is, but I believe it is the only foundation for a satisfying attitude to work. It will also help us to accept rightful authority more easily.

While we may work for the Lord, we cannot pretend that earthly authorities are useless or unnecessary. What then is to be our attitude to those in authority over us? We should first recognise that a certain pattern of authority is necessary in most work situations. An employer or supervisor is not someone who is a necessary evil, an imperfection in God's design. God endorses the principle of authority.

GETTING ON WITH THE JOB



Legitimate authority

Four questions need to be asked. Firstly, can a non-Christian exercise legitimate authority over a Christian? I believe so, on the basis of Peter's words in 1 Peter 2: 18-20. He tells servants to accept their masters' authority not only when these masters are kind and considerate, but also when they are overbearing. He goes on to say that Christians will sometimes need to endure injustice and unfairness. So we can expect to suffer occasionally under wrongly exercised authority.

This is related to the second question: do we obey authority because of the particular person exercising it, or simply because it is authority? I do not believe that we are to

obey our superiors because they are godly men consciously doing God's will. Usually they fail on both counts. It is important to distinguish between the man and the position he holds. For example, in a work situation I must have respect for the authority of the head of my department, my foreman, or supervisor. Yet there can be instances when I can have no respect for the way that man exercises his authority, or even for the type of man he happens to be.

For instance, what attitude should you have when your superior, who is never punctual himself, reprimands you for being late once in a year? Confronted with that situation, I found myself having to accept the reprimand and to respect the man's right to exercise his authority. Yet I could not in any way approve of his attitude to his authority, or his own integrity. If we were to simply rebel against those in authority because we disagreed with them or disliked them, we would create a chaotic situation.

Rigid chain of command

Working for an airline, I came to appreciate the rigid chain of command on an aircraft flight deck. Imagine what would happen if the first officer decided that he preferred to fly the aircraft his way rather than the captain's way. At the very least, it would mean an uncomfortable ride for the poor passengers. In such cases, irrespective of whether or not the captain is a nice guy, his word must be obeyed.

So our submission to authority is not centred on the man exercising it. Rather, it is centred on the fact that God himself has instituted authority.

This submission, however, has limits for a Christian. The third question to be asked is to what extent do we obey authorities at work? This is where things can become difficult. If we are told to do something directly contrary to God's revealed will, do we do it out of respect for authority? It would seem not. Being asked to do something that would jeopardise peoples' lives, or being asked to lie in order to cover up a superior's actions, or to cheat for the employer's benefit, are examples of instructions going against God's laws.

Unethical instructions

In such cases, I believe that we ought to obey God's laws rather than the instructions of our employers. Yet such cases are not so common as to make submission to authority impractical. If unethical instructions are part of your everyday employment, perhaps you should consider changing jobs, trusting that God will guide you into something more suitable.

Quite often, we disagree with our employers not so much on profound ethical issues, but on working methods that have no ethical consequences. In these instances, a Christian should accept instructions, even though he or she may think that things could be done in a better way. Obeying God rather than man cannot legitimately

be used as an excuse for getting out of difficult or unpleasant tasks.

The fourth question involves looking at the issue from the other side: what attitudes should Christians in authority have towards those subordinate to them? It is often not until one reaches a position of authority that one realises the need for a general obedience to authority. In my job, I occasionally had to give orders. I had to depend on people carrying out those orders. I did not appreciate constant questioning of my decisions, or grumbling about my instructions. So it is the old story of doing to others as you would have them do to you. As a subordinate, treat your superiors as you would like to be treated if or when you attain such a position.

Likewise, Christians in authority should exercise it wisely and justly. It should not be exercised "just to show who is boss". Any authority we have is, in a sense, a loan to us from God, and we will have to account for our use of it. If we have control over others, we must remind ourselves constantly that they are not just clock numbers, job functions, or titles. We all know what it is like to be appreciated. This should be a natural by-product of our loving concern for others. It also makes good sense. If a man can be effectively motivated by those over him, then both employer and employee will benefit.

He came to serve

The overriding principle is that of service, with Jesus as our example. He came to serve, not to be served, and within our work situations, we too must seek to serve. If both management and labour followed this guiding principle, disputes between them would lessen considerably.

Within the framework of this overriding principle of service, there may be times when we will have no real option except to disobey. Yet such times are infrequent. It would be easy to say that we could just do as we like, using our "Christian freedom" as our excuse, but that is not an option for the responsible Christian.

We are free to be obedient, though not unthinkingly obedient. We need not exercise a blind loyalty that would announce itself in slogans like "My boss, right or wrong" or "My company, love it or leave it".

By all means seek to reform an unsatisfactory work situation, but beware of substituting what you see as a tyranny of management with a tyranny of labour. A Christian needs to be an activist at work, but that does not mean a rejection of all authority. It will usually involve working within an unsatisfactory situation and achieving change without doing violence to God's standards of love, service, and obedience.

There are no soft or easy answers to these questions. The Bible only gives us principles, not exhaustive detailed regulations. Each of these issues needs to be worked out with prayer, sensitivity, and large doses of Christian common-sense.

AUTHORITY & HONOUR



"Render to Mal the things that are Mal's and to God the things that are God's!"

D.B. KNOX

Authority is a consequence of those relationships which involve responsibility to advance the welfare of others. For example, God is our creator and His tender mercies are over all His works. This relationship of caring and providing for His creation confers an obligation of us to recognize His authority, to submit to it and to honour Him as our creator and provider.

Mankind's original and basic sin is the rejection of the authority of God and the refusal to recognize what this relationship calls for from us, namely, submission and honour. Like Adam, we grasp at equality; we aim to be what we think (mistakenly) God is like, namely, doing our own thing, being free from any relationship which involves responsibility and obligation. 'Liberty, equality, fraternity' is the motto of the natural man.

In this phrase, each person is regarded as an independent unit, with no authority one over the other which arises from permanent relationships, but only the ephemeral au-

thority which springs from the function of the moment, now one person now another exercising authority, each mutually submitting to one another in perpetual reciprocity. 'Freedom' is the modern catch cry, but of course it is a chimera. We cannot escape from our relationships so as to be free "to do our own thing".

Firstly we are related to God in an unequal relationship. God has the authority of our creator and sustainer, in the context of his love for us; we respond with reverence, honour, submission in the context of our love for Him.

The human family

Similarly, in the human family, the members are in mutual relationships and are not simply autonomous units, as the moderns would have us believe. Husbands and wives have a relationship. The family is a microcosm of God's relationship to His people, so that the husband has the responsibility to provide for and protect his wife and to take care for her welfare (which

includes instruction and growth in spiritual things) just as Christ provided for His Church. This responsibility to ensure welfare confers authority, and calls out, on the other hand, submission and honour.

Similarly father and mother together have responsibility to care for, take thought for and provide for their children, in temporal and spiritual things, while their children have the obligation to recognize the authority that this relationship and responsibility brings with it, and should submit to that authority by obeying and honouring their parents.

As the children grow older the relationship changes; the parents no longer have the same necessity to care for and provide for their children who are now adults, so in that sense their authority over their children ceases, for authority is concomitant with the relationship of responsibility to undertake for those over whom authority is given.

Submit to government

The government has the responsibility to take measures for the welfare of the people while we in turn have the obligation to submit to the government, and to honour those who are in a position of responsibility and so of authority. For example, we should honour the Prime Minister, and members of the cabinet and Parliament, and we should remember them before God in prayer, for they have duties towards us and therefore authority over us and we must fulfil our part towards them in honouring those to whom honour is due.

So too is the structure of the Christian congregation, pastors have the responsibility of oversight and care for those whom God has put within their flock. Christians for their part are to recognize the authority that goes with this responsibility and submit to their godly admonition and should honour them in their position of pastor. "Obey them that have the rule over you and submit to them; for they watch on behalf of your souls, as they that give account" (Heb. 13:17).

But all authority over our fellow man must be exercised in a human way, that is, with rationality and consideration for the human natures over whom the authority is exercised. By ignoring this principle, authority becomes authoritarianism, which is the exercising of rightful authority in a way which contradicts human relationships. Paul is a good example of a man who exercised authority but who avoided authoritarianism.

Paul was conscious of his authority (2 Thess. 3:14). He expected submission to it from the Corinthians. He told the Corinthians that if he came again he would not spare them (2 Corinthians 13:2) and he asked them "Do you want me to come with a rod or with gentleness". (1 Corinthians 4:21). It was a question of whether they were willing to submit or not.

The rod is the symbol of coercive authority,

but it was not authoritarianism, as coercion is only the ultimate sanction. Paul exercised his authority firstly by explanation, by exhortation and by appeal to the Corinthians' true conscience. This was in accordance with human nature and personal relations. But he did not abandon his authority which he was conscious that the Lord had given to him (1 Corinthians 3:10). He did not wish to be severe in the use of that authority, but he made clear that he would be severe if that were necessary.

Paternalism like authoritarianism is the exercise of true authority in a way which disregards the stage of development of the personality and in this respect disregards human nature and so puts personal relationships in jeopardy.

Authoritarian/paternalistic tyranny

Both authoritarianism and paternalism are the exercise of true authority and although we could wish it should be exercised in a better way, we are not at liberty to reject the authority just because it is authoritarian or paternalistic.

On the other hand tyranny is the exercise of authority where there is no right to exercise that authority. It is based on power, not on relationships. It may avoid both authoritarianism and paternalism and be very sweet and moderate in its exercise, but if it has no right to be exercised in the area where it is exercised, it is a tyranny. There is spiritual tyranny as well as secular tyranny. It is important that authority recognizes its limits. Paul was conscious of the limits of apostolic authority (2 Corinthians 1:24).

True authority serves. Jesus is the example here. He had full authority over all men. He was rightly called Lord and Master, yet he washed the disciples feet; that is, he stooped to the most menial service when it was needed. Yet because authority serves, it does not follow that it can be rejected. It expects submission. It is this ongoing relationship involving responsibility to take thought for, that invests those having this responsibility with authority towards those who are the recipients of the benefit.

God had created us in relationship; enjoy your relationships. Pray for one another, pray for those in authority over you, and for those under your care. If God puts you in a position of authority, remember this, that authority is only for the purpose of advancing the well being of those under your authority. Imitate Christ. Be among them as one who serves; relate yourself to them as their servant, with no pomposity, no triumph, no self interest.

If God puts you under authority relate yourself in a true way to those whom God has put over you, whether government, parents, spouse or pastor by accepting their authority, by honouring and respecting them and esteeming them highly for their work's sake. Jesus was obedient to his parents (Luke 2:51) and to his Heavenly Father (Phil. 2:5) (Heb. 5:8).

In a word, imitate Christ, and not Adam.

GRAHAM COLE

Authority is not a popular word at the moment. For many it challenges the notion of freedom and suggests the shackling of the human spirit. Yet no one escapes the authority of the state, for the state is everywhere. It has a stake in our births, marriages and deaths. It confronts us in most avenues of life: education, welfare, justice, business etc.

But to what extent has the state the right to interfere in private life? Can it interfere in the internal affairs of other states? Is corruption the exception or the rule amongst those who govern? What is the proper function of the state? To what extent should the state be obeyed against good conscience. Such questions are sharpened in the light of convention breaking; political intrigue, defiant strike action etc. Is it too much to say that there is a crisis of authority with regard to the state?

Powerful Currents

The Christian cannot avoid questioning. He is not immune from powerful currents operating in his society. Especially, when legislation is proposed that will in his opinion fundamentally alter the moral tone of his society, say in the avenue of divorce and abortion. What then is a Christian attitude to the authority of the state?

Historically, there has been more than one response to the question by Christians. Some have seen the state as a device of the devil with no right to claim the allegiance of God's people in any area. Others adopted a more positive attitude to the state as did Luther and Calvin. But history is not definitive so the Christian needs to take advantage of Scripture when formulating his view, for scripture reveals the mind of God.

In the New Testament Paul takes up the issue of the Christian and the state in part of his letter to the Christians in Rome. (Rom. 13:1-7). Paul argues that the Christian should be subject to governing authorities and maintains that these are delegated authorities instituted by God and they have certain functions. The governing authority in fulfilling that role can even be described as God's servant. Resist them and one is resisting God Himself. What do they do?

Paul argues that rulers are to be "God's servants for our good". In this capacity the governing authority has the right to exercise retributive justice; it deals the wrath of God against the wrong doer. Its function is not only negative but positive, however, since it approves good behaviour. On Paul's view in this passage then, the state does have authority — delegated authority — an authority concerned with justice and the good of society.

LIVING WITH BIG BROTHER!

A healthy respect

The consequence of Paul's argument is that the Christian should entertain a healthy respect for governmental authority.

Jesus put it this way "Pay to the emperor what belongs to him", (Mark 12:17). Like Paul, Peter prescribes submission to governmental authority, because such an authority is ordained by God. It is interesting to note that Peter's words were written when there was persecution of some sort, (cf. 1 Peter 1:6-7, 4:12-17).

But what if the governing authorities demand not only the "things of the Emperor" but also the things of God? What then is the Christian's attitude?

John wrote Revelation when the government had initiated persecution. The state ceased to be a bulwark of God against evil and became an agent of the demonic. John wrote against a perversion of the state. He did not call for an armed rebellion but for Christians to be enduring and faithful to God. Even in that situation God was still king. John follows Jesus who said "Pay to God what belongs to God" (Mark 12:17).

From the witness of Paul, Peter and John I believe that the Christians should be committed to a view of government that sees its authority as derived from God's and whose job is to promote justice among men with their well being in mind. The apostles lived under a system of government different from ours, that is: imperial rule as against parliamentary democracy. However, despite the different ways government is constituted in various societies, the biblical principles still apply.

Promotion of Justice

It is with regard to the issue of the promotion

of justice in and through government that evangelicals have often (it appears) abdicated their responsibilities. Too often Christians have adopted a quietistic stance or committed themselves to the status quo, when what is desperately needed in our society is the bringing of a Christian mind to bear on the issue of governmental authority, its nature and its limits.

In a parliamentary democracy the Christian has a role to play often denied him in some other parts of the world, through using the ballot box, letter writing or petitions. Paul was fully prepared to use his citizenship rights (Acts 25:11). So should we.

Thus if the issue of euthanasia was introduced in the form of proposed legislation, the Christian has no cause for apathy. Rather, he should utilize the means available in the structure of our government to put forward a Christian response. Nor should the Christian be paralysed by the fear that he is seeking to impose a Christian ethic on an unbelieving world. For the reverse will prove true if there is no Christian response. There is no neutrality on issues like these.

In the Christian world view Christ is Lord of all (Col. 1:15-20). There is a day coming when that lordship will be universally recognized (Phil. 2:5-11). Meanwhile the Christian living under the rule of Christ is to show the righteousness of the King in his life. He is to seek his neighbour's best interest, expressing this in every area of life, whether economic, social or political.

Cannot opt out

If this is right then the Christian cannot opt

out of his cultural and political responsibilities. Moreover, when it comes to the question of justice, he has recourse to scripture which, reflecting God's character, informs his thinking and affects his subsequent actions.

Furthermore, the disciple of Jesus is not paralysed by a false cynicism that sees political involvement as worthless in God's sight. This ignores the fact that God's Spirit is at work in the world restraining evil and making human civilisation possible. Because he is aware that man is alienated from God the Christian is not surprised to find corruption in high places.

State is God-given

In short, the Christian facing the state should respect it for it is God-given. He needs to be realistic about human nature, as the Bible is. He needs to be sensitive to the role of governmental authority as it promotes justice. In a society such as ours he has citizenship rights available towards realising that goal. His own life should be exemplary and worthy of commendation from the powers that be (1 Peter 2:13-17).

However, if the state trespasses on "the things of God" then he knows to whom his allegiance must go, even if suffering ensues. (Daniel 6:1-13). Just as he has no ground for an unthinking acceptance of social "norms" equally he has no brief from the New Testament for anarchy.

The Christian has an invaluable function to perform in affirming the worth of the state in the mind of God, its true role and its limitations. He is able to offer to the world a view of the state informed by a revelation that avoids the twin evils of naive utopianism and unqualified cynicism.

NEW STAFF:

DEACONESS MARGARET RODGERS

In January 1976, following the retirement of Deaconess Mary Andrews, Deaconess Rodgers became the Principal of Deaconess House. Miss Rodgers has a B.A. degree in English and History from the University of Sydney and a Th.L. At present she is studying for B.D.(Hons.) in Ecclesiastical History at the University of Sydney.

Before taking up her present position, Miss Rodgers taught scripture at Meriden and Abbotsleigh Schools and was Tutor and Assistant to the Principal at Deaconess House. In the 2 years prior to 1976, she was Warden of Women's Hall, a residential hall for university students run by the Diocese of Sydney. Here, she enjoyed its flexible and unstructured nature. With thirty students, it was informal and fairly democratic.

At Deaconess House, Miss Rodgers aims to make life as uninstitutional as possible. She feels the atmosphere should be as relaxed as a home, and that Deaconess House should not be seen as a place with merely a lot of rules to keep. There is a danger, she believes, of loss of identity in living within a large group of people. Consequently, she wants to ensure that this does not happen at Deaconess House.

Miss Rodgers sees the role of Deaconess House as being unclear, primarily because of the uncertainty of the role of women within the church. This subject is in need of vital study if the role of Deaconess House is to become clearer.

Miss Rodgers considers that it is important for all Christians, to increase their knowledge of the faith—especially those with intellectual gifts. She, therefore, encourages such women to undertake theological study.

Miss Rodgers' other interests are varied. She is an enthusiastic spectator of Rugby League, (an Eastern Suburbs fan), cricket and tennis and is about to take up bicycling. She also enjoys reading, especially biographies, and talking with her friends.

REV. JOHN WOODHOUSE

John Woodhouse has joined the staff of Moore College this year in a part-time capacity as a Junior Lecturer. He lectures first year students in Greek, Hebrew and in Old and New Testament Exegesis.

Before entering College as a student, Mr. Woodhouse, who has an Honours degree in Geology (U.N.S.W.) worked as a geologist with the N.S.W. Geological Survey.

At the present time, he is also a part-time Curate at St. Barnabus, Broadway and is concerned primarily in ministering to university students. He also conducts lectures

in the A.F.E.S. Course for students at the University of Sydney. On Fridays he and his wife, Moya, a primary school teacher, make their home available for any students who wish to call in, often for counselling purposes.

The relationship between College and the University is one which, in Mr. Woodhouse's view, is important and not exploited as much as it could be. He attempts to find opportunities for College staff members to minister to university students and he also encourages students to seek any help they might need from the College.

Mr. Woodhouse is himself a student at The University of Sydney. He is studying to qualify for an M.Th. degree in New Testament.

REV. MICHAEL HILL

Michael Hill, who has joined the staff of Moore College this year, is lecturing in Philosophy and New Testament. He is also studying towards an M.Th. in New Testament at the University of Sydney.

Mr. Hill's career began as a primary school teacher. He has taught in Papua New Guinea as well as in Australia. Later, at Moore College, he obtained his Th.L. and B.D. degrees. When he left College he ministered within the Diocese of Armidale. He was the Curate—later Curate-in-Charge—at Narrabri, and then Curate at the Cathedral of St. Peter in Armidale. His final year at Armidale was spent as the Chaplain at the University of New England.

Mr. Hill's wife, Christine, is a Mathematics teacher and is working towards a B.A. degree through the University of New England. The Hills have two children, Timothy (6) and Natalie (4).

While in Armidale Mr. Hill studied at the university for a Litt.B. in Philosophy. His interest in philosophy began during his student days at Moore College. At Armidale he was able to pursue this interest. He believes that philosophy has been a neglected field amongst Evangelicals because many see it as possibly involving the loss of one's faith. He feels that there is a need to examine things pre-suppositionally. This includes locating the pre-suppositions of the Bible and comparing them with the pre-suppositions on which modern life is based. In undertaking philosophical analysis, however, Mr. Hill considers there is a great need firstly to understand the Bible and one's faith very clearly.

In returning to Moore College, Mr. Hill has been encouraged by the College's faithfulness to the Bible as the word of God. He believes it is vital to see it as God's words to men, and not as men's thoughts about God. He sees the College's courses as the means by which parishes can be provided with sound teaching. Within the parish structure he would like to see, what he terms 'koinonia' groups, especially where

parishes are large. Smaller groups, of say 40 to 60, should exist for members of a congregation to be able to share and effectively relate to one another.

Mr. Hill's other interests are sport and woodwork—both only when time permits!

REV. BILL LAWTON

1976 has seen a return to the staff of Moore College of Bill Lawton. This time, however, he and his wife Margaret bring with them their five children, Kathy (13), Nicola (12), Rosalind (10), Ian (8) and Derek (5). Margaret, a graduate of Sydney University, was an English/History teacher and involved in post-graduate work in Psychology before her marriage. This year she has been a member of the panel on C.E.T.V.'s "I've got a Problem".

Before entering Moore College, Mr. Lawton was an accounts clerk and salesman. As a Curate, he ministered in the parish of Eastwood in Sydney. Then he joined the staff of Moore College as a junior tutor and later lecturer in Church History, Greek and Hebrew.

After leaving College, Mr. Lawton was Rector of St. Jude's Dural until 1967 when he was invited by the Bush Church Aid Society to minister in the parish of St. Andrew's, Mullewa, in the Diocese of North West Australia. In this parish of 25,000 square miles of wheat, sheep and cattle, he adopted an itinerant style of ministry. He sees this as being an exciting and challenging time, involving 'person-to-person' rather than 'ecclesiastical' work, resulting, for him, in changed attitudes and values.

In 1969, he returned to Sydney, as the Rector of Gladesville, where he remained until this year.

In addition to lecturing in Church History, Christian Worship, Pastoralia and New Testament, Mr. Lawton is the Dean of Students and Director of Field Work. This latter position involves him in the pastoral oversight of the student body in matters relating to catechist appointments and practical training for the ministry.

After an eleven year absence from the College, Mr. Lawton is aware of some enormous changes. Students today, he feels, face more competitive examinations, have a greater work load and are coping with more critical studies of the Bible than in the past. He believes that the changing values of society are reflected in a less restrictive attitude towards social questions within the College.

Mr. Lawton believes that in some places the parish structure operates effectively, whilst in other places its effectiveness has ceased. The whole concept of ministry is one which he thinks needs to undergo change, especially in regard to the participation of lay people.

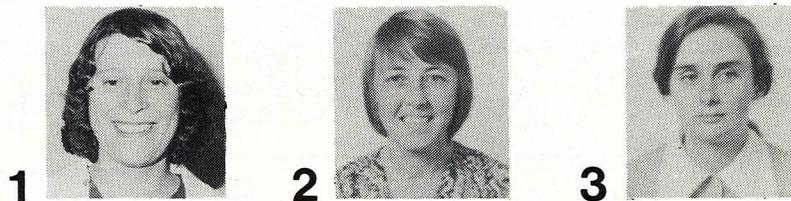
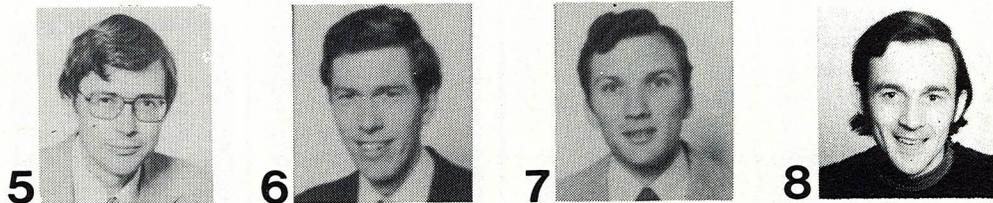
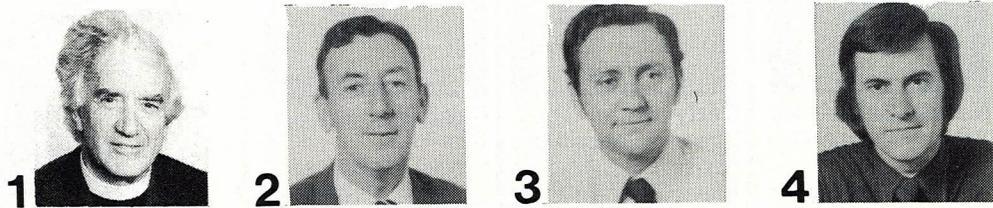
MOORE COLLEGE

STAFF & STUDENTS 1976 special supplement



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staff



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The Rev Canon D.B. Knox, BA, MTh, PhD.
- 2** The Rev W.J. Dumbrell, MA, BD, ThL, MTh, ThD.
- 3** The Rev P.T. O'Brien, BD, ThL, PhD.
- 4** The Rev W.J. Lawton, BD, ThL, Th Schol.
- 5** The Rev P. Jensen, ThL, BD.
- 6** The Rev I.R. Mears, BSc, MEd, ThL, BD.
- 7** The Rev M. Hill, ThL, BD.
- 8** The Rev J. Woodhouse, BSc, ThL, BD.

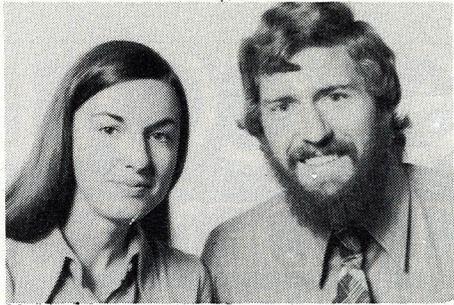
- 1** DEACONESS HOUSE:
PRINCIPAL: Margaret Rodgers BA, ThL.
- 2** ASSISTANT PRINCIPALS: June Horne, ThSchol, Catherine Hewett, ThL.
- 3**

VISITING CHAPLAIN: Rev A.M. Blanch.

- VISITING LECTURERS:
The Rev A.M. Blanch, ThL, BD, ThSchol.
- The Rev R.A. Cole, MA, PhD, MTh.
- The Rev Canon A.A. Langdon, BA, BD, DipEd., MACE.
- The Right Rev D.W. Robinson, BA, MA.
- The Rev B.L. Smith, ThL, BD, ThSchol.
- The Rev T.R. Wallace, ThL, DipRE.
- Dr W.E. Andersen, MA, MEd, PhD, DipRE, MAPS, MACE.
- A.E. Craddock, BA.



Stephen Abbott, Third Year. Married to Sue. Previous occupation, Draughtsman. Sydney Candidate. Catechist at St. Luke's, Miranda.



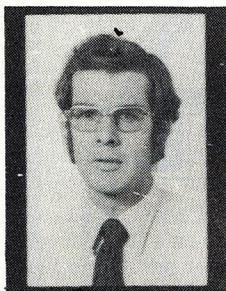
Hugh Begbie, B.A., Th.L. Fourth Year. (Deputy Senior Student) Married to Helen. Previous occupation National Service. Armidale Candidate. Catechist at St. Andrew's Lane Cove.



Dallas Bryant, Deac. Dip. First Year. Deaconess House. Previous occupation Missionary & Pre-School Teacher. Children Paul, Phillip, Roslyn, Andrew.



Pauline Clements, First Year. Deaconess House. Previous occupation Secretary. Student Deaconess at St. Philip's McCallum's Hill.



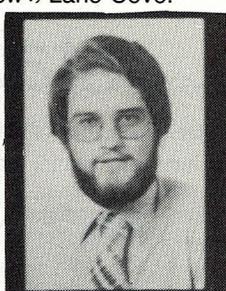
Cliff Ainsworth, Second Year. Previous occupation, Teacher. Independent. Catechist at St. Stephen's Bellevue Hill.



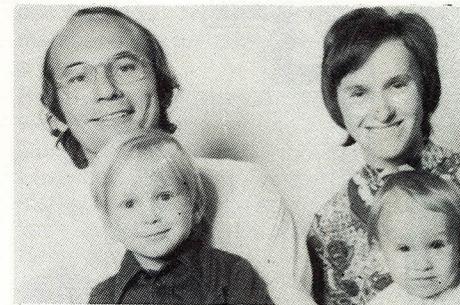
Neroli Bale, First Year. Deaconess House. Previous occupation Teacher. Teaches scripture at Danebank.



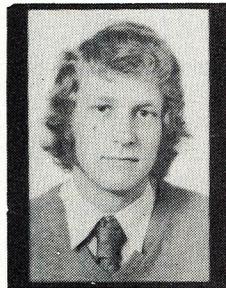
Betty Benn, Third Year. Deaconess House. Previous occupation Teacher. Student Deaconess St. Alban's Fivedock.



Ralph Bowles, B.A. First Year. Previous occupation Student. Independent candidate. Catechist at St. Mark's Darling Point.



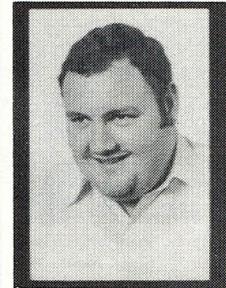
Ron Bundy, Second Year. Married to Margaret. Children Simon and Ruth. Previous occupation Commercial Cleaner. Sydney Candidate. Catechist at Holy Trinity Beacon Hill.



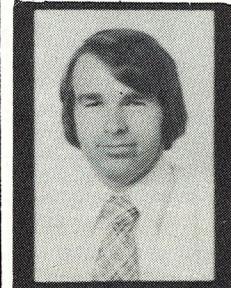
Neil Atwood, First Year. Previous occupation Student. Anglican Youth Workers Course.



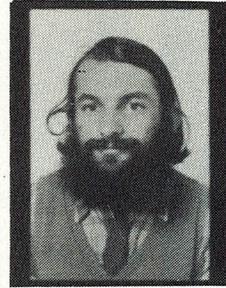
Les Barley, L.Th. First Year. Married to Lynne. Sons Martin and Thomas. Previous occupation Commercial Artist. Sydney Candidate. Catechist at St. Paul's Wentworthville.



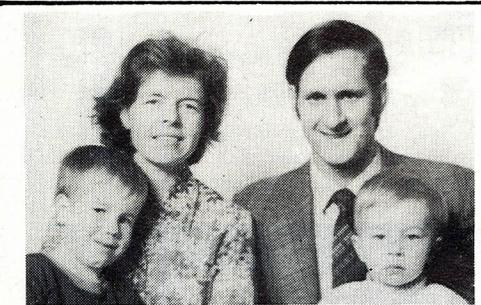
Ian Bridge, Third Year. Previous occupation Bank Officer. Sydney Candidate. Catechist at St. Luke's Enmore and St. Augustine's Stanmore.



Ernest Burgess, First Year. Previous occupation Clerk. Sydney Candidate. Catechist at St. Paul's Harris Park.



Robert Colacino, Fourth Year. Previous occupation Student. Sydney Candidate. Catechist at St. Alban's Lindfield.



Peter Back, Dip. R.E. Second Year. Married to Vivienne. Sons Jonathan and Christopher. Previous occupation Missionary. Sydney Candidate. Catechist at All Saints West Lindfield.



Robert Barrie, Th.L. Fourth Year. Married to Carol. Previous occupation Building Supervisor. Catechist at St. Stephen's Taren Point. Sydney Candidate.



Andrew Campbell, B.Ru.Sc(Hons). Second Year. Married to Maxine. Sons Michael and Daniel. Previous occupation Minister. Presbyterian Candidate. Catechist at Earlwood Presbyterian Church.



Michael Chuvura, Dip.D.M. Second Year. Married to Merylyn. Previous occupation Bank Clerk. Independent Candidate. Catechist Ashfield Baptist Church.



Graham Diggins, B.Sc. Second Year. Married to Susan. Children Martin and Naomi. Previous occupation Industrial Chemist. Independent Candidate. Catechist at St. Stephen's Villawood.



Raelene Ford, Third Year. Deaconess House. Previous occupation Teacher. Student Deaconess at St. Peter's Cooks River.



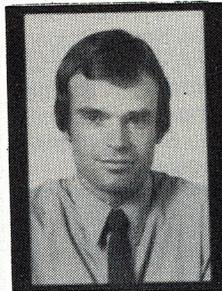
Donald Geddes, B.Comm; Dip.Ed. First Year. Married to Noela. Children Peter and Roslyn. Previous occupation Teacher and Lecturer. Presbyterian Candidate. Home Missionary at Abbotsford/Fivedock Presbyterian Church.



Peter Clark, Dip. Tech. (P.A.) First Year. Married to Heather. Daughter Sarah. Previous occupation Personnel Officer. Sydney Candidate. Catechist at St. Paul's Gymea.



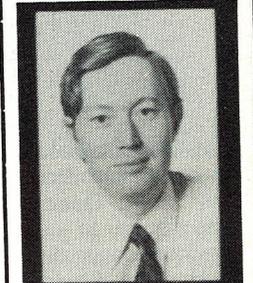
Marcia Doran, BA. Second Year. Deaconess House. Previous occupation Teacher.



Graham Fitzgerald, First Year. Previous occupation Electrical Technician. Sydney Candidate.



Phillip Fraser, BA. Third Year. Previous occupation Student. Sydney Candidate. Catechist at St. Peter's Morddale.



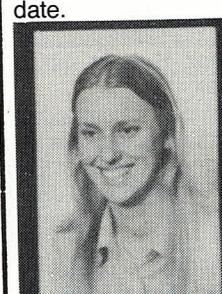
David Gilmour, BA, Dip.Ed; Th.L. Fourth Year. Married to Marie. Previous occupation Teacher. Sydney Candidate. Catechist at St. Alban's Belmore.



Graham Cole, BA, Th.L. Fourth Year. Married to Julie. Previous occupation Administrative Officer. Sydney Candidate. Catechist at Christ Church St. Ives.



Michael Douglas, First Year. Previous occupation Student. Catechist at St. James' Carlton.



Joan Gray, Third Year. Deaconess House. Previous occupation Teacher.



Larry Galbraith, First Year. Previous occupation Student. Anglican Youth Workers Course. Catechist at Christ Church Gladesville.



Coryn O'Nians BA. Th.L. Fourth Year. Deaconess House. Previous Occupation Welfare Officer.



Paul Cooper, B.Sc, Th.L. Fourth Year. Married to Megan. Previous occupation Geologist. Presbyterian Candidate. Elder at St. James' Presbyterian Church, Burwood.



Trevor Edwards, BA, Third Year. Married to Ruth. Previous occupation Archivist. Sydney Candidate. Catechist at St. Clement's Lalor Park.



Neil Emerson, Third Year. Previous occupation Technician. Sydney Candidate. Catechist at St. Philip's McCallum's Hill.



Ian Fauchon, AASA. Third Year. Married to Kathlyn Children Susan, Jeffrey, Christopher, David. Previous occupation Accountant. Sydney Candidate. Catechist at Christ Church Rouse Hill.



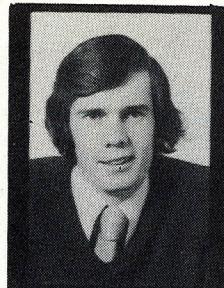
David Greentree, BE, First Year. Married to Suzanne. Previous occupation Engineer. Sydney Candidate.



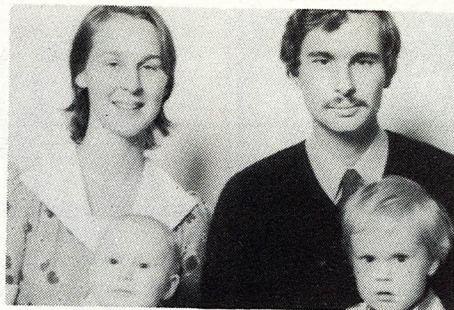
Pauline Halford, First Year. Deaconess House. Previous occupation Nurse. Student Deaconess at St. Aidan's Annandale.



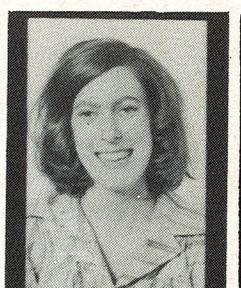
Tim Hawkins, First Year. Previous occupation Department Manager. Anglican Youth Workers Course.



Stephen Hinks, BA, Dip.Ed; Th.L. Fourth Year. Senior Student. Previous occupation Student. Sydney Candidate. Catechist at St. Thomas' Kingsgrove.



Roderick Irvine, First Year. Married to Helen. Sons Tom and David. Previous occupation Student. Sydney Candidate. Catechist at Holy Trinity Panania.



Susan Noble, BA; Dip.Ed. Third Year. Previous occupation Teacher.



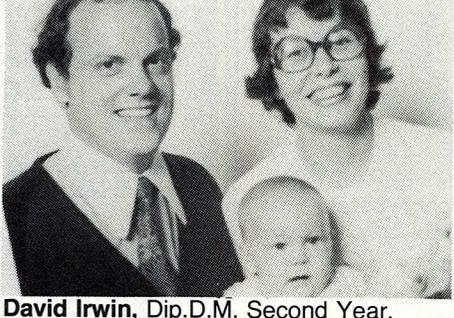
Barbara Hamilton, First Year. Deaconess House. Previous occupation Air Hostess. Student Deaconess at St. Aidan's Annandale.



Raymond Heshurst, Th.L. Fourth Year (Deputy Senior Student) Previous occupation Teacher. Sydney Candidate. Catechist at St. Andrew's Roseville.



Peter Hobart, First Year. Previous occupation Marketing Assistant. Sydney Candidate. Catechist at Soldiers' Memorial Cabramatta and St. Paul's Canley Vale.



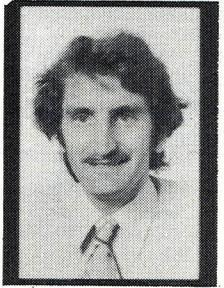
David Irwin, Dip.D.M. Second Year. Married to Jane. Daughter Kate. Previous occupation City Missioner. Independent Candidate. Catechist at St. Mark's Northbridge.



Campbell King, BA, Dip.Ed. Second Year. Previous occupation Teacher. Independent Candidate. Catechist at All Saint's Tregear, Mt. Druitt.



Phillip Hardie, First Year. Married to Diane. Previous occupation Teacher. Sydney Candidate. Catechist at St. Paul's Bankstown.



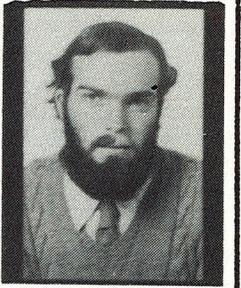
Simon Hubbard, Th.L. Third Year. Married to Meredith. Previous occupation Naval Officer. Sydney Candidate.



John Jenner, First Year. Previous occupation Teacher. Independent Candidate. Catechist at St. Faith's Narabeen.



Gail Jones, Third Year. Deaconess House. Previous occupation Journalist.



Stephen Lee, First Year. Previous occupation Clerical Officer. Sydney Candidate. Catechist at St. Peter's Watson's Bay.



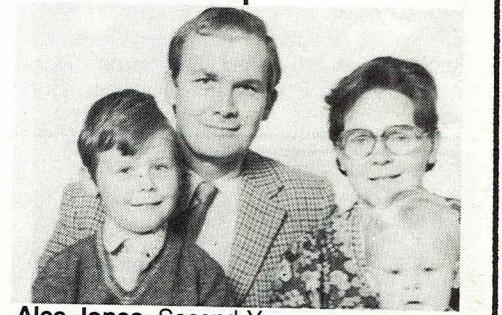
Mark Harding, BA.(Hons). Second Year. Previous occupation Teacher. Sydney Candidate. Catechist at St. Barnabas' Broadway.



Judy Harris, Third Year. Deaconess House. (Senior Student) Previous occupation Teacher. CMS Candidate (Qld). Student Deaconess at St. John's Glebe.



Tim Hudson, BE. Third Year. Previous occupation Electrical Engineer. Sydney Candidate. Catechist at St. Stephen's Normanhurst.



Alec Jones, Second Year. Married to Ethel. Sons Bernard and Michael. Previous occupation Office Administrator. Sydney Candidate. Catechist at St. Stephen's Newtown.



Ross Kennedy, Th.L. Fourth Year. Married to Jenny. Previous occupation Teacher. Sydney Candidate. Catechist at St. Andrew's Wahroonga.



Rodney Marsh, B.Sc. (Agric). Th.L. Fourth Year. Married to Jenny. Previous occupation Student. Independent Candidate. Catechist at St. Mark's Yagoona.



John Menear, First Year. Married to Janelle. Previous occupation Personnel Officer. Sydney Candidate. Catechist at Holy Trinity Chatswood and St. John's Lane Cove.



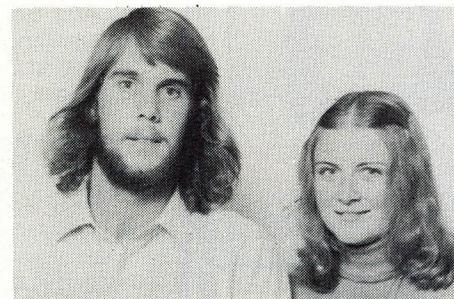
Cliff Letcher, Dip. Theol. & Christian Mission. Second Year. Married to Sue. Sons Andrew and Steven. Previous occupation Farmer. Presbyterian Candidate. Catechist at Rosebay Presbyterian Church.



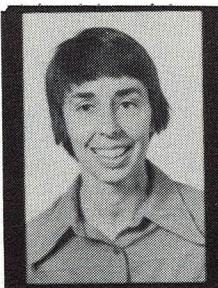
Kenneth Martin, B.Ec; Dip.Ed. Second Year. Married to Gillian. Previous occupation Teacher. Presbyterian Candidate. Catechist at Scot's Church, Sydney.



Robert Mirrington, M.Sc; Ph.D. Third Year. Married to Diana. Children, Ruth, Paul, Susan, Kevin and Joanne. Previous occupation, University Lecturer. Sydney Candidate. Catechist at St. Barnabas' East Roseville and St. Philip's Castlecove.



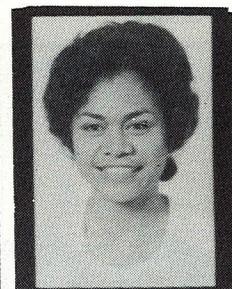
Simon Manchester, First Year. Married to Kathy. Previous occupation Teacher. Independent Candidate. Catechist at All Saints and St. James' Balgowlah.



Daphne May, Third Year. Deaconess House. (Deputy Senior Student) Previous occupation Diet Supervisor. Student Deaconess at Holy Trinity Panania.



Diane Middlemiss, BA., Dip.Ed. Third Year. Previous occupation Teacher. Independent Candidate. Catechist at St. Luke's Mascot/Botany.



Meleane Moala, First Year, Deaconess House. Previous occupation Radio Programmer. Student Deaconess at St. Matthew's and St. Andrew's Bondi.



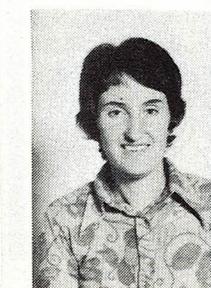
Helen Monaghan, First Year. Previous occupation Teacher. Anglican Youth Workers Course. Student Youth Worker at St. Philip's Caringbah.



David Mansfield, HDDT. Second Year. Married to Helen. Daughter Jenny. Previous occupation Cheesemaker. Sydney Candidate. Catechist at St. Aidan's Hurstville Grove.



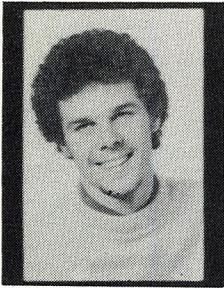
Bruce Meller, First Year. Previous occupation Student. Presbyterian Candidate. Catechist at Randwick Presbyterian Church.



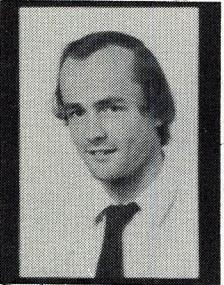
Robin Payne, BA; Dip.Ed; Th.L. Fourth Year. Previous occupation Teacher. Independent Candidate.



Joe Mock, B.Sc; Ph.D. Th.L. Fourth Year. Previous occupation Research Student. Independent Candidate. Catechist at the Chinese Presbyterian Church, Surry Hills.



Mark Newton, First Year.
Previous occupation Student. Anglican Youth Workers Course. Catechist at Camden.



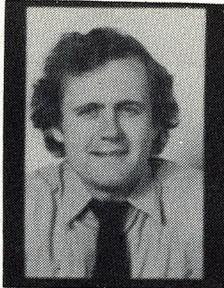
Richard Nixey, AASA, Third Year.
Previous occupation Accountant. Sydney Candidate. Catechist at Pendle Hill.



Jonathan Noble, A.Th. First Year.
Previous occupation Student. Presbyterian Candidate. Catechist at North Sydney Presbyterian Church.



Hugh Norcott, Second Year.
Previous occupation Printer. Sydney Candidate. Catechist at St. Stephen's Lidcombe.



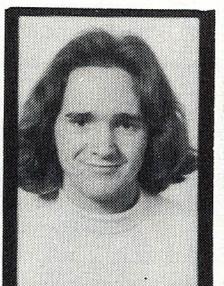
Paul Perini, BA, Th.L. Fourth Year.
Married to Michelle. Previous occupation Student. Sydney Candidate. Catechist at St. Georges' Earlwood.



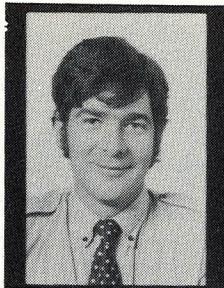
David Pettett, Third Year.
Previous occupation Public Servant. Sydney Candidate. Catechist at All Saints Woollahra.



John Pitt, BA, Third Year.
Married to Hilary. Previous occupation Music Teacher. Independent Candidate. Catechist at St. John's Asquith.



Ian Powell, First Year.
Previous occupation Student. Anglican Youth Workers Course.



Robert Presland, First Year.
Previous occupation Radio and Television Technician. Sydney Candidate. Catechist at St. Luke's Regent's Park.



David Reay, Second Year.
Previous occupation Aircraft Load Controller. Sydney Candidate. Catechist at Christ Church St. Ives.



Gordon Rees, Second Year.
Previous occupation Industrial Clerk. Anglican Youth Workers Course. Catechist at St. Alban's French's Forest.



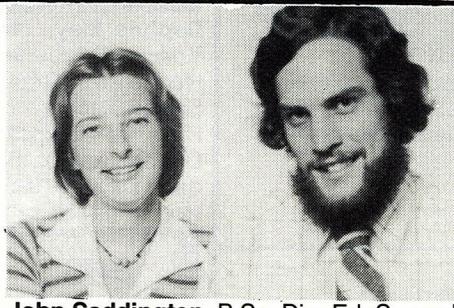
Brian Roberts, Third Year.
Married to Denyse. Children, Elizabeth, Heather, Luke. Previous occupation Technical Officer. Sydney Candidate. Catechist at Holy Trinity Panania.



Michael Robinson, Th.L. Fourth Year.
Married to Ann. Previous occupation Bank Officer. Sydney Candidate Catechist at St. Andrew's Summer Hill.



John Rutherford, Second Year.
Married to Leonie. Previous occupation Systems Analyst. Catechist at St. Peter's East Lindfield.



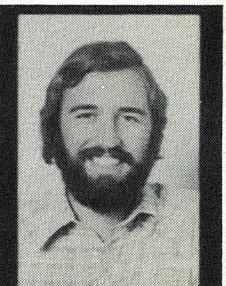
John Saddington, B.Sc; Dip. Ed. Second Year.
Married to Margaret. Previous occupation Teacher. Independent Candidate. Catechist at St. Mark's Yagoona.



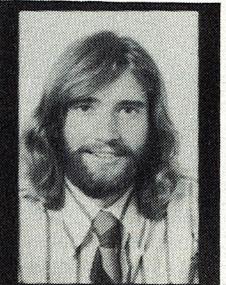
Richard Sewell, Fourth Year.
Previous occupation Computer Operator. Sydney Candidate. Catechist at St. Peter's Manly Vale.



Philip Sinden, B. Comm. (Hons) Second Year.
Previous occupation Marketing Officer. Catechist at St. Matthew's West Pennant Hills.



Richard Smyth-King, Third Year.
Previous occupation Outboard Motor Mechanic and Boat Fitter. Sydney Candidate. Catechist at St. Mary Magdalene St. Marys.



Richard Stovell, First Year.
Previous occupation Student. Anglican Youth Workers Course. Catechist at St. Mark's Brighton-Le-Sands.



Ley Na Tio, L.Th. Second Year.
Deaconess House. Previous occupation Church Worker in Indonesia.



Neville Sandon, Dip.D.M. First Year. Married to Levona. Children Danielle and Nathan. Previous occupation Pastor. Independent Candidate.



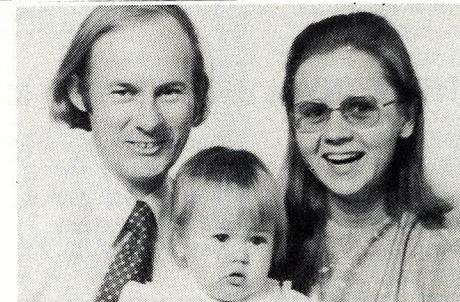
Rosemary Waugh, BA;Dip.Ed. Third Year. Deaconess House. Previous occupation Teacher.



Barry Webb, BA; Dip.Ed; L.Th. Third Year. Married to Alison. Previous occupation Teacher. Independent Candidate. Catechist at Burwood Brethren Church.



Nick Speyer, BE. Second Year. Married to Joy. Previous occupation Civil Engineer, Sydney Candidate. Catechist at St. Lukes Mascot/Botany.



Paul Weaver, BA;Th.L. Fourth Year. Married to Sarah. Daughter Kate. Previous occupation Computer Programmer. Sydney Candidate. Catechist at St. John's Maroubra.



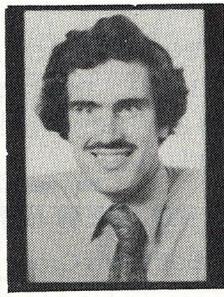
Aureliano Tan Jr., BSc. First Year. Married to Nenita. Daughter Charis. Previous occupation Physics Lecturer and S.U. Staffworker. Independent Student. Catechist at Chinese Christian Church.



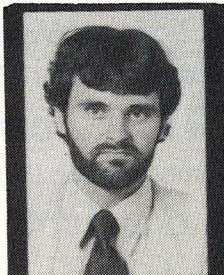
Lindsay Whybrow, First Year. Married to Carolyn. Daughter Amanda. Previous occupation Teacher. Sydney Candidate. Catechist at St. Anne's Merrylands.



Peter Taylor, BA. LL.B. Third Year. Married to Judy. Children David, Jonathan and Susanna. Previous occupation Barrister. Independent candidate. Catechist at St. Philip's South Turramurra.

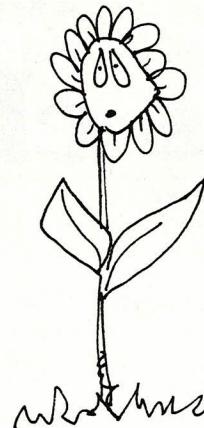


Graeme Toovey, First Year. Married to Lesley. Previous occupation Teacher. Independent Candidate. Catechist at St. Clement's Jannali.



Chris Worall Second year Previous occupation Clerk. Sydney Candidate Catechist at St Marks Brighton-Le-Sands

where have all the flowers gone?



STEPHEN ABBOTT

After four years as a member of staff, David Peterson, his wife, Lesley and two sons Mark and Christopher left college at the end of Trinity Term, 1975.

David's exodus took him to Manchester University where he is continuing his studies under the distinguished scholar, Prof. F.F. Bruce.

At the moment he is involved in set course work in New Testament Exegesis, together with his own research work in the Epistle to the Hebrews with special reference to the theme of 'Perfection'.

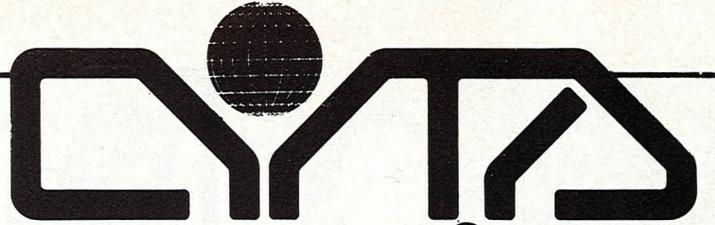
The Petersons live in Chedle, a large village on the south side of Manchester, David is assistant curate to St. Marys Church Chedle, a strong evangelical centre, well-known for its vigorous preaching and pastoral ministry.

David expects to complete three academic years in Manchester, arriving home in the latter half of 1978. I am sure he would appreciate our interest and support through prayer.

Dr. Robert Withycombe, Susan-Mary and son Hugh left college at the conclusion of Michaelmas Term 1975. Robert had been a member of staff for four years and specialized in Church History. He was also Dean of students.

Robert has taken up the position of Warden of St. Mark's Library in Canberra. The Library's task is to promote theological study and research and to arrange various courses. Robert's role is to co-ordinate and administer these tasks. In addition, he lectures in Church History in a course for local clergy run at the Library. At the present time, Robert is busy acquiring new books for the library, as it is the main source of books for the National University's Religious Studies courses. He also plans to do some research work in Australian Religious History. We wish him and his family well in their new position and pray that God will bless them richly.

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PHOTOGRAPHY



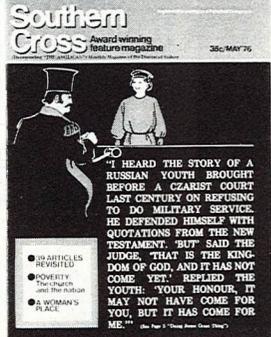
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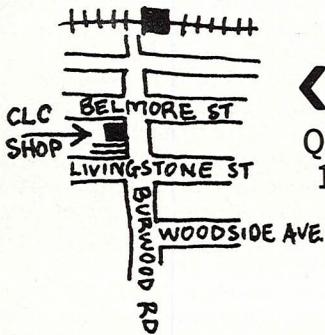
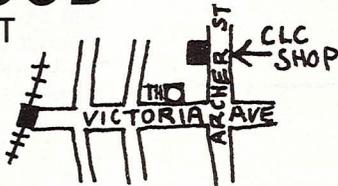
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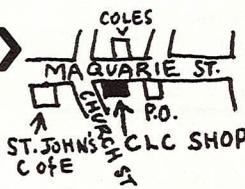
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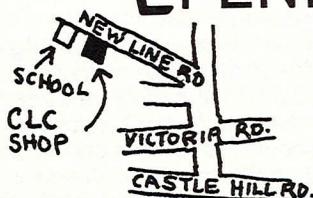
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COLLEGE PRAYER

PETER BACK

Each week, at the college prayer meeting, we pray for a particular country, with specific prayer points from missionaries with whom we are in correspondance. We also seek to have news and points for prayer from former students of Moore College or Deaconess House.

We pray also for the students who left College last year. We know that once out of College they face different situations—the need for right priorities to be maintained between study responsibilities and the demands of their local Christian community, for which they have responsibility.

Within our College there is the need to pray for the Principal and Staff, that they may know God's guidance and wisdom in their teaching ministry, and that in the regular sharing of the Word of God, we as students will grow with them in the knowledge of the Lord and of His Word.

We pray too for those involved with Administrative responsibilities within the College: With keeping of accounts, the Bookshop work, Correspondence courses, and for those participating in the domestic work.

There are other organised times of prayer. Smaller groups meet on Mondays when we share our personal needs. Perhaps it is the pressure of Greek exams or of study generally, or for family members who are not well, or for problems faced in seeking to fit into a parish.

On Thursday evenings, Chaplaincy groups of ten or twelve, theological students and boarders, meet with a staff member for Bible study and prayer. These groups provide a variation from formal Chapel services and an opportunity for Christian fellowship and discussion.

What is the value of these times of prayer? Without prayer, our College life would be the same as any other academic institution. It is our prayerfulness, or lack of it, that distinguishes us from students of any other discipline. To study "theology" and fail to maintain a living, vital relationship with our Lord is surely hypocrisy of the first order. It is like a preacher telling his congregation of the need for them to pray more and not taking the time to pray himself.

This writer has a sneaking suspicion that God would accept a little less of our "work" for Him, if He could only have a little more of our time in daily prayer fellowship with Him.

Our aim should be a balance between study preparation and prayer-preparation, that those who meet students from these Colleges will take note that we "have been with Jesus".

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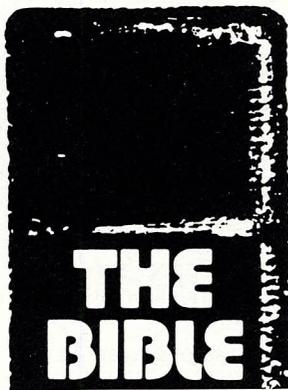
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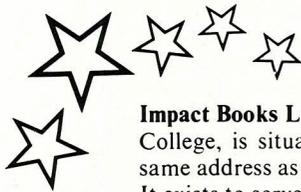


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ROD AND JENNY MARSH

"Who is the captain of your ship?" A man we know probed marriages with this penetrating question. For him it was paramount. From the answer he thought he could determine the cause of and prescribe the remedy for any ills which afflicted the marriage. He thought that just as a ship could not run effectively without a captain, so also a marriage could not survive without a clearly defined authority figure . . . the husband.

Authority is an important part of marriage and the husband as the "captain of the ship" is one view of how authority can be exercised in a marriage. But there are other views. It can, for example, be exercised by the wife alone; or perhaps by both partners equally in all areas; or by each partner having a completely separate area; or, finally, by sharing authority with the husband having the final say. All are different ways of running a marriage. Each has advantages and disadvantages. The husband who makes all the decisions may make things simple, but tends to provoke mutinies on his marriage ship. When, on the other hand, decisions are divided into separate areas, the oneness of marriage is inhibited and there is a danger of sharing less and less which is a sure recipe for disaster. Joint decision making is ideal but agreement is sometimes difficult.

Relationships

What does the Bible have to say about the husband-wife relationship, especially concerning authority for decision making?

Firstly, commands to individual Christians are to be taken seriously in the marriage context. Both are exhorted to be kind, compassionate, loving, meek and gentle. (Colossians 3:12-13). This is basic to all else that could be said of the marriage relationship.

Secondly, the Bible gives no clearly defined role to each partner. Such clarity would certainly make marriage simple—each following his or her defined part. But as with other aspects of life, God only gives general principles.

For instance, Ephesians 5:23ff and I Cor. 11:3 indicate that the husband is head in a Christian marriage. But what does this headship mean? It does not mean a general authority of men over women (as is sometimes claimed) but concerns authority only in the husband and wife relationship. Further, it does not mean that the husband is free to dominate the wife. Headship in biblical terms is not dictatorship. The Bible's view of authority in marriage is not an

MARRIAGE: Dictatorship or Partnership?

authoritarian view of marriage. Yet some Christians think that the headship principle can be applied only in an authoritarian manner. Security may be found in a marriage where all action is dictated by the husband, but such security encourages neither personal growth nor mature relationships.

A stunted view

Judith Miles in *The Feminine Principle* comes dangerously close to advocating such a stunted view of marriage when she says "The limits set on my activity by my husband's wishes have been a protection from my own short lived enthusiasms, poor judgement and spiritual foes". This view suggests an infallible husband—a prize acquired by few wives. Could not Mrs. Miles' statement be reversed by the husband admitting that his wife's wishes have sometimes been a protection against his short lived enthusiasms?

This view that the husband's headship does not mean control by the husband is demonstrated by the fact that it was *after* the Fall that the husband's rule was imposed on Eve—"he shall rule over you" (Gen. 3:16). Christians often make the mistake of taking a "post Fall" model of husband domination for what Christian marriage should be like. Rather we should have a "pre Fall" model of the marriage relationship and understand that before the Fall headship was "a primacy within a fellow human relationship determined by love and the willingness to serve" (Thielicke). Although not a *model*, the husband's rule and the wife's obedience may be a provision by God for post-Fall marriage, just as divorce was a post-Fall provision because of sin (Matthew 19:8). But it is not the Christian *ideal* for marriage.

Whims of her husband

Failure to accept this may lead to headship becoming an ego trip for the husband, where the wife's personality and gifts are obliterated in the service of the whims of her husband. In such a marriage no allowance is made for two developing persons to complement each other, and to draw out each other's gifts. As Germaine Greer aptly puts it: "Every wife who slaves to keep herself pretty, to cook her husband's favourite meals, to build up his pride and confidence in himself at the expense of his sense of reality . . . to encourage him to reject the consensus of opinion and find reassurance only in her arms is binding her mate to her

with hoops of steel that will strangle them both".

Dishes and nappies

The domination of the personality and gifts of a wife by a husband may be further promoted by the view that housework is her divinely appointed role. In *The Family Here Today . . . Gone Tomorrow?* Don Howard says a woman's correct assessment of her identity "means in the humdrum of the household tasks, with the dishes and the nappies and the daily round, she can say: 'This is God's role for me and in this role I complete my husband'."

Shouldn't it rather be said that "dishes and nappies" are for both and not for the wife alone? One partner complements and completes the other in shared tasks, not through the divided roles of housework and breadwinning. Every aspect of both the husband's and wife's life ought to be seen as shared rather than as a separate role.

What then does headship mean? Ephesians 5 likens man being head of the woman to Christ being head of the Church. Christ exhibited his headship over the church by dying for it. Christ is the primary servant of the Church. So too the husband is to be the leading servant in the marriage. The wife should respond to that service as the Church should respond to Christ. She also seeks to serve her husband. Each seeks the interests of the other. But it is the husband whom God has placed as leader in this service. Such a concept of headship clearly precludes domination in marriage.

In practice, the husband should take a leading role, for example by refusing to override his wife, not pushing his point of view but listening to hers (even when he doesn't feel like it!), and by seeking to understand what his wife's actions may be saying, not just her words.

This principle also applies when disagreements occur over major decisions. By refusing the temptation to dominate, the husband exercises his headship. It is very easy for the Christian husband to convince himself that by dominating his wife he is exercising his God-given right as head of the marriage. Such an attitude should not be encouraged by a wife "opting out" of decision making. To allow her husband to make the important decisions may be a simple way out, but it will not contribute to a deepening of the relationship.

A wedge between

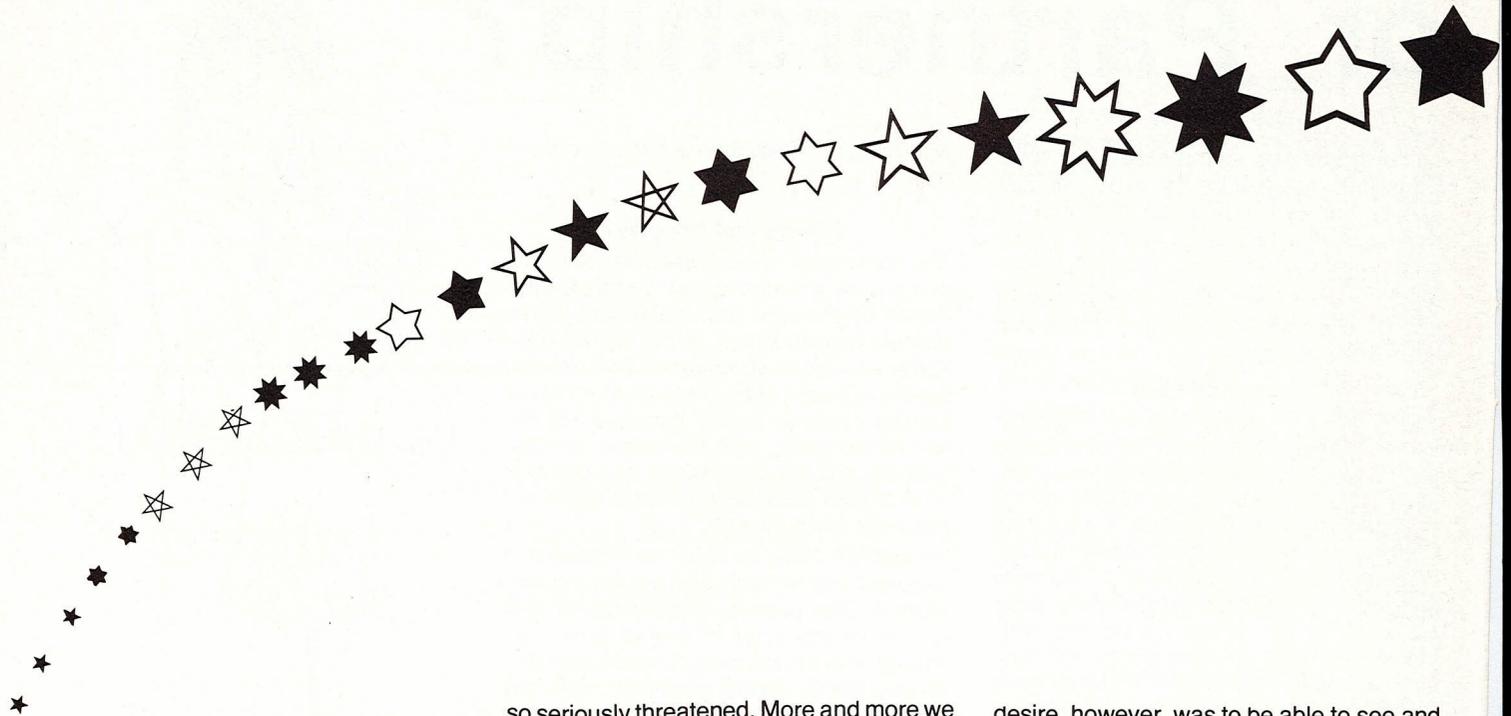
Frequently petty differences can drive a



wedge between husband and wife. Here the husband should serve his wife by acting as reconciler, just as Christ reconciled a hostile world to himself. Even when the husband feels he is in the right, (as God was in his argument with the world) he is to lay aside his rights (as Christ did) and take up the role of reconciler. The wife on her part should respond.

More positively, the husband's role as spiritual head is to ensure that he and his wife regularly pray and read the Bible together. The unity of their marriage is then nurtured and their individual personal relationships with God grow. This should mean that new areas of each others lives become shared in prayer, e.g. When a husband knows that his wife is praying for his important meeting, he is encouraged and she shares in his work.

Authority in marriage is given to the husband because of his headship. But his authority is to be exercised by service not domination. In this way Christian marriage will be more like its pattern, and reflect the relationship between Christ and the Church. This is the ideal for which we strive.



PHIL FRASER

**"Give a little whistle,
and always let your conscience
be your guide."**

(Jiminy Cricket).

There is no longer a Jiminy Cricket on the shoulder of modern man. Or so it seems. The "new morality" appears to have replaced the little fellow's time-honoured advice with "Always let your feelings, your desires, be your guide". Some say that the modern conscience is becoming more and more lenient—maybe even fizzling out and vanishing altogether.

Others are adamant. "It's *not* fizzling out, for no atmosphere of permissiveness can silence the loud clear voice of conscience that speaks in every individual." They echo the thoughts of 18th Century Philosopher Emmanuel Kant:

"The power of the conscience is not something which man makes; it is incorporated into his very being . . . it follows him like a shadow. When he thinks he has escaped it, he may not follow its advice; but it still speaks, and he cannot avoid hearing it."

The guardian angel of conscience has survived and *will* survive, they say, because it is the very mouth of God—the "image of God" in man. It is the unchanging moral standard amidst great perversity and evil.

Threatened existence

The conscience has had a long and varied history of decline and fall, rebirth and life in its power to shape the behaviour of men. But seldom before has its existence been

so seriously threatened. More and more we are being urged to "do whatever turns you on" and less and less to do what your conscience tells you. Your conscience may justify a few political or social views you hold (e.g. "conscientious objection") but it certainly is not the thing you live by. Conventional morality is being tossed out (what used to be wrong is no longer necessarily wrong). The individual conscience is replacing the community conscience (what's right for you may not be right for me) and a great diversity in moral standards and behaviour has resulted.

In the midst of this revolution, what place does the Christian give to his conscience? Moral choices are confronting us continually, and yet so often we are uncertain and we balk. We may *feel* guilty in a given situation, but we are not sure whether we are guilty.

Key issue

For many Christians the key issue is this: a large proportion of my conscience bears all the marks of my particular historical and social context; moreover it has been "taught" by parents, teachers, ministers and others who naturally stamp it with their own idiosyncrasies of emphasis and interpretation. More significantly, it has been moulded by an unconscious conformity to society attitudes in its desire for acceptance. In what sense, then, can I claim that it *even resembles* the "voice of God"? What is its authority?

In the beginning, the mind of man was filled with God (Gen. 1:27). He viewed the world around him through the eyes of God. His

desire, however, was to be able to see and know himself independently of God—to be his *own* judge—to be another god—to know what was right and wrong for himself. Instead of knowing the world by reference to God as the centre, man wanted himself as the centre, as the judge. In becoming "like God" (Gen. 3:5) man became a god against God. He was now a rival of God and at disunion with other men, with things and with himself (Gen. 3:11). He no longer set his eyes on God, but only on himself, and he is ashamed (Gen. 3:7) and fearful (Gen. 3:10)—dimly aware that he lacks something essential to himself.

The conscience is primarily a sign of this disunity within us. It usually functions by protesting at an internal inconsistency: we so often feel that something is wrong, and yet we strongly desire to do it. The conscience does not *create* the law; it merely arouses the guilt by registering the inconsistency; "You believe it's wrong, and yet you want to do it, don't you?" It is a call to be consistent—to live up to your own standards and to justify your having them, by obeying them.

A Christian, however, is dissatisfied with vain attempts to make his life consistent with his own standards. For even if the protests of conscience could be satisfied, even if he could "live by his conscience" without guilt, he senses that even then he would be disturbed by a deeper level of conscience. He would feel imprisoned by his own little system of self-justification, and somehow would be profoundly upset by a disunity he cannot explain. Increasingly he becomes



GIVE A LITTLE WHISTLE

dissatisfied with himself at the centre of his existence, and in time, he finds his centre not in himself and his own self-justification, but in Christ. *Christ* becomes his conscience. His "natural" conscience, no matter how strict, is now seen as an ugly ungodly attempt to justify himself; instead of seeking to be self-consistent, he finds unity with himself in *Christ*. The origin and goal of his new conscience is not a law, but the living God. His entire being reaches outward, instead of inward. Once again, his eyes are focused on God, and he seeks to know the world around him through the eyes of God.

Unconventional attitudes

There will be times when his "natural" conscience will be offended by his behaviour. Jesus was condemned by the world when He ate with sinners and outcasts, and when He broke the sabbath. Possibly He felt "guilty" as a result. The religious world expected Him to have higher principles than *that*. But the paradox is, of course, that He *did* have higher principles—but not of hypocritical Pharisaic piety or social class, but of self-sacrifice and God centredness. As a result His behaviour was unacceptable to the religious status quo. Similarly, if our conscience has been set free from "law", we will not be afraid to live by the unconventional attitudes of Jesus, even if we feel "guilty".

But what pattern of living should result from

such an attitude? In many Christian traditions there has often been a confusion of equating middle class respectability, with a truly Christ-centred conscience. As a result Christians cannot be distinguished from non-Christians in their life-style (e.g. standard of living, job, material possessions, attitude to social issues and politics). Precision in doctrine and belief has become divorced from, and elevated above concern for the truly *Christian* life-style—virtually nullifying it.

The world's expectation

The world around us can so easily mould us; and we often give in to the world's expectation of us. It sees the church as an upholder of moral uprightness, good manners, status quo politics; it says we should not get involved with undesirables or criminals. The church is there to *uphold* society structures, and to teach people to become good respectable citizens, keen to promote prosperity for themselves. It is *not* there, (they say) to radically question the existing structures in politics and law and to adopt new principles: that produces only fanatics, weirdos and stirrers. Such is the attitude of the world around us. If we reject this pressure to conform and instead, seek to make Christ our conscience, we may feel uncertain, timid or guilty. But that is exactly the

price we pay if we choose to be real disciples of Christ.

Replacement

What then are we going to do with our conscience? Some say educate it with the Word of God, so that its sensitivity becomes biblical, not natural. But that is to imply that its foundation is basically good, and that it just needs a bit of biblical pruning. Our "natural" conscience has been so steeped in worldly attitudes and principles, that nothing short of *replacement*, or complete rejection of our natural conscience, will prove sufficient. Christ alone must be our conscience. If we choose anything less than Him for our conscience, we will always be more concerned to justify ourselves than to look through His eyes at a world without hope.



MINISTRY IN CRISIS

STEPHEN HINKS

"Rector, you haven't been down to visit me lately"—probably one of the many comments the local clergyman receives as he ceremoniously shakes a hand at the door after the service. Those who overhear the comment try to ignore it, for "God has so adjusted the body . . . that the members may have the same care for one another." Question 1.—has he/she been 'up' to visit the rector, apart from Sunday? Question 2.—has anyone else been down to visit?

Paul tells us that "the body does not consist of one member, but of many." Many Christians today look at their local congregation and wonder how it all works out in practice. The situation in our churches at present is firmly based on the foundations of the past. But are the patterns of contemporary worship such that we don't need the man out the front who lives in the house beside the church? Has he been reduced not only to an impersonal object during the service, but, more so, to an unnecessary one? It is not just the system which is attacked, but the man who represents it. If we've not been disillusioned completely, then we've certainly been confused. Result: a crisis.

The crisis

"The authority of the minister is being questioned today in Christian circles." Is this a criticism of the minister's function, or does it question his right to exercise authority? As to the latter, our attention is captured by the word "right", for Christians have no rights. Rather, the minister's authority is vested in the word entrusted to him (2 Tim. 1:13,14). The authority of that word can never be challenged, though the servant's presentation may be. It is the role of the collared elite as portrayed in the past which is being challenged.

Before proceeding to examine the role of the minister in the light of scripture, let us raise an important issue—the source of criticism. Is it an informed and considered challenge, or merely a reflection of anti-

authoritarian attitudes prevalent in our society? We are to live in a respectful way says Paul, praying for and submitting to those in authority (1 Tim.2:1,2), especially those who labour among and are over us in the Lord (1 Thess.5:12). Let us proceed then, trusting that our motives rest in a genuine

desire to find a workable solution.

Mistaken Ideas?

Confusion as to the minister's role arises partly because the ministry is seen to be such a diverse occupation, and a man who has one or two particular gifts is often required to be a jack-of-all-trades. One mistaken idea is that the clergyman's training should equip him for such a diverse role. New Testament passages (e.g. Eph.4.) show us that the relationship between God's word and His people is an intimate one, and the minister is a servant of the word to the Christian community. God graciously distributes gifts to all in that community, to equip and build it up. If the minister is called to the task of pastoring and teaching, we must not place demands on him that God does not. Realising that the responsibility rests with each member in different ways (Rom.12:4ff), we must ask what is the particular function of our minister, and how far is he permitted to fulfil it? Also, what assistance will he receive in that function? Furthermore, we need to ask the same questions of each individual member. It is true that the minister has to some extent been responsible for just criticism by allowing himself to be recognised as the proverbial "one man band". But although he has not encouraged lay participation and has tended to do all the work himself, parish councils and congregations have contributed to this passively by allowing the situation to develop. The minister has been

made the pivot of parish machinery, and, as such, tends to function as a general clearing house for all activities. This can lead to two extremes: The minister is unaware of the newly formed youth cricket team which uses the church name; or, the minister so insists on knowing and deciding everything that it is only he who opens the parish hall for visiting groups. There are many decisions and responsibilities which can and ought to be made by the congregation through the wardens or elders and councils—e.g., baptismal policy, special services, functions of the Sunday school, etc. When the "who says so?" question is put to the minister, his reply should be genuinely in the first person plural.

Progressive Ideas?

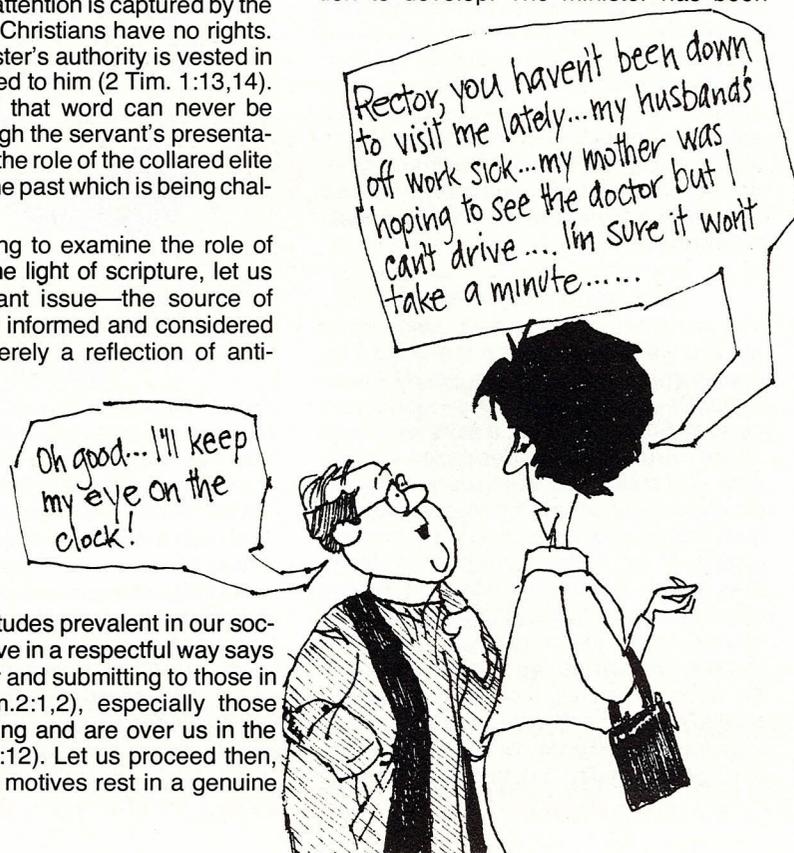
In the search for improvement, some suggest, for example, that clergy ought to specialize and work with each other in teams. But if the clergy have to get together to become more effective, it is an indication that the laity are either simply unwilling or insufficiently encouraged and trained. If lay inclusion in the team is ignored, the emphasis in ministry is quite wrongly shifted to the ordained. The entire body of the church should exercise a congregational-team ministry. So 'progressive' is this concept that Paul urged it in 1 Cor.12.

Does this remove or alter criticism of the minister's authority? Should he, in fact, assume the role of sole organiser? No, but with people who are willing to be led, being a pastor-teacher may mean acting as a co-ordinator. For if the minister shows the true and life-giving word by his example and teaching, and so pastors the people of God that they do the same, he is exercising leadership in a congregation which is eager to minister the word of God.

A workable solution

To return to the opening example—visitation is a ministry in itself, and clergy realise that it may form a part of sermon preparation, for it enables them to know those to whom they preach the word (their primary obligation). But it exemplifies a task with which each member is mutually charged, and which ought not to be left to the minister.

Why the challenge to the minister's position in 1976? The crisis arises because both clergy and laity are uncertain as to the role of the minister. I believe he is trained, equipped and employed to perform a particular function—to teach, motivate and encourage the congregation. His teaching and example should mobilize and direct the laity, with the result that the talents of every member are co-ordinated and used efficiently for the benefit of all.





Is Violence

Necessary?

Today violence is widely accepted as an unavoidable step in the quest for justice. In this situation the Bible has been reinterpreted. Jesus is seen as an agent of violence. He proclaims a curse on the fig tree; he casts out the money-changers from the Temple and he predicts the destroyed Temple.

These events are seen as indications of the radical and violent way Jesus went about his ministry. In *Jesus Christ and Liberation in Africa*, (Ecumenical Review) Jacques Ngally argues for the necessity of violence to oppose oppression and to liberate those who are suffering under the threat of it. He claims that "all human action to liberate individuals and nations is linked, explicitly or implicitly, to the action of Christ, the Son of the liberating God. To oppose such action amounts to opposing the action of Christ himself."

Ngally is not simply advocating violence for its own sake, but he is reluctantly accepting its necessity when all non-violent means have been exhausted.

Some Christians who advocate such a use of violence, e.g. Rev. Colin Morris, leader of the church in Uganda, base their views on S.G.F. Brandon's book, *Jesus and the Zealots*. Brandon claims that Jesus was a Zealot sympathiser. The Zealots were a radical and warlike band of Jewish rebels who opposed the Roman rule. They carried out their resistance until A.D. 73, when they committed mass suicide in the fortress of Masada rather than allow themselves to fall into the hands of the Romans. Brandon argues that the early Jewish Christians joined forces with the Zealots, and participated in their revolutionary tactics until they eventually perished with them at Masada. He says the Christianity we have today is not that as expounded by Jesus. What we have is Paul's theology and the four gospels which were written to conceal the fact that Jesus was involved in the Zealot movement.

"Eye Witnesses"

Brandon's thesis presupposes that the gospels are not historically reliable. But, if we do not begin with this presupposition, we find in the New Testament a tradition of "eye-witnesses", who have exercised extreme care in presenting the facts about Jesus. We also see that Paul had good relations with the Jerusalem church. He even took up a collection from the Gentile congregations to support the poor Christians in Jerusalem. (Acts 24:17). Paul would hardly have exerted himself on behalf of a Zealot church which utterly rejected the whole basis of his life's work.

These historical records show that Jesus rejected the way of violence. He preached neither pacifism or activism. His was not a political gospel, but one which was rooted in the eternal purposes of God. Although he had Zealots among his followers, he also had Pharisees and pro-Roman tax-collectors. Roman officials came to him for help and Greeks sought him. He said he would rebuild the destroyed Temple in three days (referring to his coming death and resurrection). This saying was twisted and used against him at his trial in an endeavour to show him as an agent of violence against the establishment. His predic-



tion of the fall of the physical Temple, far from advocating violence, was in part to illustrate the end of the old sacrificial system.

Jesus also refused to be used for political ends. At times he had to withdraw because the crowd tried to make him a political leader. He rejected their idea of a Messiah. His kingdom and mission did not relate to any existing patterns of religion and government. He did not make use of violence to achieve his purposes. He made a dramatic but peaceful entry into Jerusalem, then went to Bethany... hardly the strategy of a revolutionary! When arrested, he objected to violence being used to help him. Even at his trial he claimed that his kingdom was not of this world; otherwise his servants would fight. He did not deny that he was asking but asserted that his kingdom was not earthly but spiritual.

Paying tribute money

When Jesus was confronted with questioners concerning the lawfulness of paying tribute money. (Mark 12:13-17), he asked

whose image was on the coin. He was told "Caesar's". He then confounded them by his well-known reply: "Render to Caesar the things that are Caesar's and to God the things that are God's". This was not an evasion; it effectively avoided the trap of admitting allegiance to Rome or being found a traitor to Rome. Jesus meant that the coin which bore Caesar's image legitimately belonged to Caesar. Therefore, there are obligations to the state which do not infringe the rights of God, but are grounded in his appointment. (c.f. Rom.13:1-7; 1 Tim.2:1-6; Tit.3:1f; 1 Pet.2:13-17). By recognising the relative autonomy of the civil authority, Jesus showed himself opposed to any notion that he would fulfil his mission by violence.

We see then from the life and teaching of Jesus that he neither advocated nor used violence. The purpose of his mission was to bring the kingdom of God into this world. That kingdom was neither introduced by violence nor are its ideals achieved by violence. It is a kingdom which does not have military might as its basis but one where God rules as king in the lives of men and women. God's rule is proclaimed by the preaching of the message that God forgives the sinner who repents and accepts God as king in his life.

In closing, let me give two practical suggestions in reply to the issues raised by the theology of violence.

Warning National leaders

First, the preaching of the gospel should not be equated with advancing political and social programmes which may employ violent measures. Preaching the gospel includes warning national leaders of the heavy responsibility placed on them by God not to seek to achieve their goals by military means. Also it involves warning them that if they abuse that responsibility, God's judgment will undoubtedly fall upon them. At the same time we must not set ourselves up as instruments of that judgment.

Secondly, our responsibility to care for those in need involves bringing the gospel to them and at the same time contributing to their material needs. We need to realise that there is a magnitude of social injustice and inequality outside our country and it is this that Jacques Ngally, Colin Morris and other third world theologians have reacted against by advocating violence as a necessary measure. We must seek to implement social justice and equality inside and outside this country, but to do it in such a way that promotes peace and brings honour to God.

JOHN PITT

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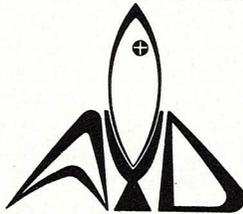
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JUDY TAYLOR

In the Victorian era, a child was to be seen and not heard, obedient, well-behaved, and trained to conform to the parents' clearcut social and moral standards. "Father is always right", and "Mother knows best" were taken for granted. Today this situation is reversed. Parents are no longer sure that they know the best way to handle their children. Popular magazines are full of warnings to parents not to be too strict or too permissive. Many parents have become paralysed with indecision. The family is under fire from all directions.

David Cooper, in *The Death of the Family*, suggests alternatives to the conventional family and says that "the age of relatives is over". John Holt, an American educationalist, writes that children should have all the rights of adults, including the right to vote and to handle money, and to choose their own guardians.

Role crisis

The crisis in authority for the Christian parent today is a role crisis. Under pressure from our permissive society, other parents, and our children's peers, we either begin to doubt that we should expect our children to conform to our standards at all, or we retreat into Victorian rigid autocratic family life, too frightened to give our children any freedom in case they misuse it. Larry Christenson (*The Christian Family*) opts for "the divine order"—a hierarchical and authoritarian family structure in which the man is the unchallenged head of the family, answerable to God, the wife inferior to the husband, and the children a poor last, to be obedient without question. This order is based on 1 Cor. 11:3 ("the husband is the head of the wife . . ."), but Leon Morris (*A Woman's Place*) makes it clear that whatever is meant by this passage, it is not a catalogue of inferiority. If so, we would have to accept that Christ is inferior to God.

Where then is the beleaguered Christian parent to look for answers to his dilemma? Can he learn anything from research into child growth and development? Is there a biblical pattern of family life? Do these two conflict?

Pattern for the Christian family

Our pattern should be the way God, our Father, acts towards his children. Donald Howard says in *The Family, here today . . . gone tomorrow?*

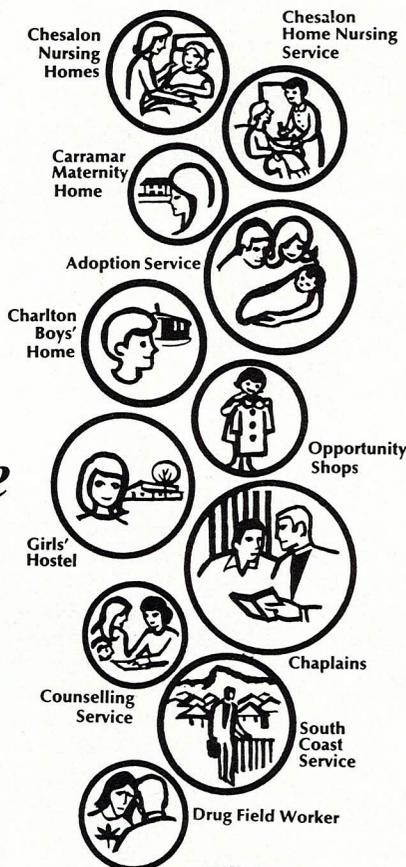
"the Fatherhood of God is one of consistency, compassion, tenderness and love . . . God never uses the rod if instruction brings results. When he says he is going to use the rod, he uses it, and our discipline is to be patterned on his".

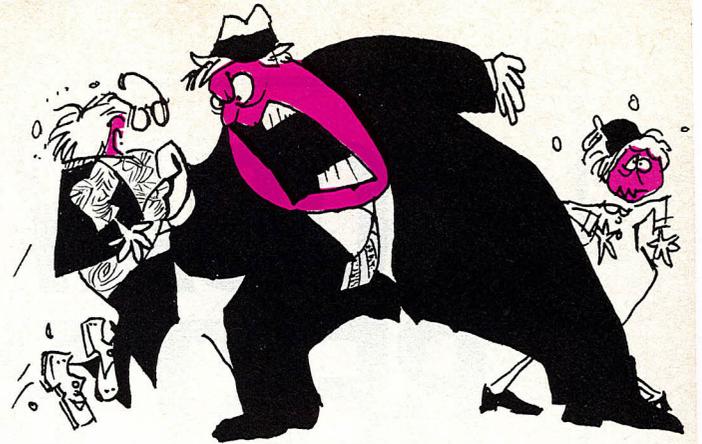
God teaches us and corrects us, and only when nothing else works does he bring us up with a jolt reminding us to turn to him again. Ephesians 6:4 shows the pattern of Christian parenting. "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the

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Lord". Teaching and training are to go hand in hand. A Christian home should not be an unhappy place where children are disciplined severely and autocratically, but a place where love and mutual submission is found in all relationships. This is the dominant theme of Ephesians 5. This kind of parenting is more demanding of parents than an authoritarian method. It requires creative teaching and training, a positive rather than a negative approach to childrearing.

Creative teaching

We should not aim to squeeze a child into a box conforming to our own image, but to help him to grow up as an individual, developing his full potential within the limits of "the way he should go" (Proverbs 22:6). God wants us to teach our children His ways. There can be no neutrality. We should not be put off by talk of "letting children make their own minds up about religion" or be afraid of prejudicing them. We have decided that God's ways are the best ways, so our responsibility is to use all possible means to guide our children to make the same decision. The ultimate choice, to accept or reject, is theirs. Our part is to teach them to the best of our ability, and to pray for them, believing God's promises for the children of his people. Failure to teach doesn't convey to a child a neutral position; rather it conveys to him that Christianity is unimportant.

Creativity in teaching will involve time, honesty, love, and all the sensitivity and imagination we can muster. Just as rote learning of school subjects is an inadequate method, straight reading of the Bible or a Bible story book is not enough. We should use every method at our disposal to ensure that our children come to understand God's word, e.g. art, music, drama, literature. (Good practical examples are given in *Hidden Art* by Edith Schaeffer.)

Seeing is believing

Probably the most influential part of our teaching is our example. The child should be able to see something of the reality of God in the lives of his parents. He should see a Christian response to everything in life—tragedy, winning, losing, politics, lies, sharing, helping those in need, money, possessions. We should let him see how we make decisions such as whether to see a certain film, buy a new car, etc. Children learn more by our example than by what we say. If we take the Bible seriously, they are

likely to do so too. If we are not afraid to admit our failings, and show that we are honestly trying to become more Christlike, they are likely to see our faith as a real and worthwhile way for them too. No one is quicker to see our inconsistencies than a child. We should not be afraid to apologise to our children and ask God's forgiveness with them. This is how they can learn that just as God forgives us when we fail, He will forgive them too.

Creative Discipline—To spank or not to spank?

"God did not intend spanking to be the last line of defense for an embattled parent. It is the first action which a parent takes, in obedience to God, to correct disobedience in a child". (Christenson)

Such a negative approach to discipline provides an easy way out for the Christian parent. It is not the way God our father deals with us. We should be as creative and individual in our discipline as in our instruction. We should teach our children the right way, explain, point out what they are doing wrong, reprove, and correct them, and only then if necessary, make them do what is right.

A creative approach to discipline is not in conflict with the biblical view of man. Sinful tendencies can be clearly seen in any child at an early age. His first word is likely to be "No", and he will continue to demonstrate to his parents just how naturally rebellious he is. This should not surprise us if we take seriously the biblical view of man as a sinner, but will enable us to take a realistic view of childrearing. It is unrealistic to expect that rebellion can be beaten out of a child. It will only go underground to emerge when the child is free of our restraints.

Realistic discipline means approaching every child as a different individual. This is how Jesus dealt with the people he met. It is easy for some children to be quiet and good, outwardly at least. Others seem to be born with "ants in their pants", never still, and with a positive genius for annoying people. The difficult child is not helped to modify his behaviour by nagging or constant comparisons. Praise is more effective than blame. Questions are more effective than lectures.

Don't provoke

We need to keep in the front of our minds

the injunction Paul gives in Ephesians 6:4. We should not be afraid to be firm, but we should not provoke a child to anger. Love is the dominating feature of the relationships described in Ephesians 5 and 6. A good test of whether we are acting in love is to ask ourselves why we are disciplining the child.

Hand in hand

Discipline should always go hand in hand with instruction. Reasons should be given where possible as soon as a child is able to understand them. This will not only make it more likely that he will obey us, but also will prepare him for reasoned decision making and responsible behaviour. In discipline as in teaching, we can learn from research in child development and children's needs. The child is continually fighting for his independence, but there are certain ages where he seems to reach peaks of defiance. Ilg and Ames, *Child Behaviour*, tell us for example that a child of seven will often take money. If we are aware of the difficulties we might expect at certain ages, we will be able to deal with them more creatively.

If however we are sure that our demands are reasonable for the individual child, taking into account his age and temperament, we should not be afraid of firmly insisting that they be carried out. We should recognise the difference between understanding how a child feels and allowing an action. Failure to recognise this causes much of the guilt and confusion we feel about being permissive parents. For example, you do not allow a three year old to hit his baby sister of the head because you understand that he is suffering from sibling rivalry. You remove him from range of the said head. You explain what he ought not to do; you suggest an alternative activity, but you do not allow him to repeat the action. Punishment will only be necessary if all this has failed.

Clear Guidelines

The Bible gives us clear guidelines for the role and authority of parents. Christians do not need to be anxious about bringing up children, and should not overreact to outside pressures and modern views of child development, either by becoming autocratic or by giving up. Rather we should take the trouble to fully understand the biblical view, and base our family pattern on it.

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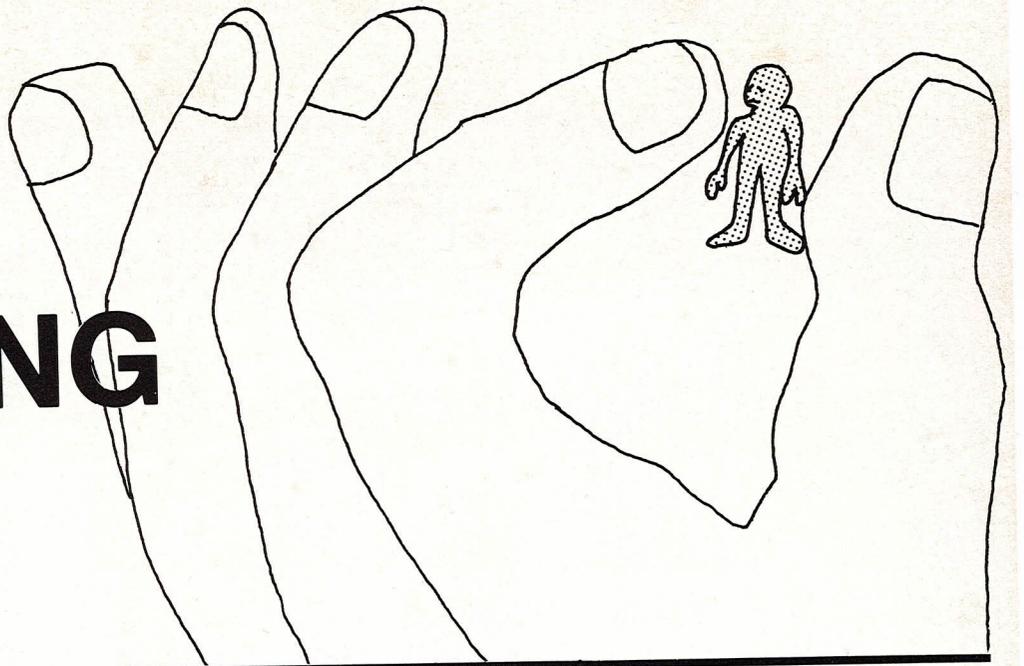
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GRASPING FOR POWER



DAVID GILMOUR

The devil is a liar, a deceiver, and an accuser of God's people. From the beginning of history he has deceived men into believing lies about God and His purposes. God told Adam not to eat from the tree "for in the day that you eat of it you shall die". Satan showed most persuasively that this command was unreasonable and that only benefit could come from eating. For, he implied, equality with God is a thing to be grasped; just take and eat and you will be wise like God (Gen.3:5). Further, he stated flatly, "You will not die"; and Adam and Eve were deceived.

This is not merely the disaster of one naive human couple of long ago. It is the common fate of men in our generation, as the picture language of Revelation 12 and 13 shows us. We may not believe in dragons and strange beasts these days, but the realities of which these chapters speak are just as fearful, as they have the same elements as in that first Eden encounter. When our Lord hung on the cross, a war was raging in heaven. Then Satan, the accuser of God's people, who still considered equality with God a thing to be grasped, was cast out from heaven by the authority of the risen Christ (Rev.12:10).

This conquered dragon now waits like a prisoner in death row for his final call. But although his days are numbered, and his powers restrained, God allows his rebellious nature to fulfil God's purposes. Satan now pursues God's people and is the instrument by which they are distinguished from those who in fact worship him and join him in a perishing world.

Satan has agents

Satan has appointed his agents in this task of fighting against God's people—by testing their faith in God's Word and by trying to win all men to accept Satan's authority alone

(Rev.13:1,11). He does this by making claims contrary to God's will and by cursing His character (Rev. 13:6). He deceives man into believing more reasonable, effective and attractive alternatives (so they seem) to obedience to Christ's authority alone (Rev.13:13,14). The serpent's style hasn't changed.

Christians need continual reminder of the ultimate nature of rebellion in our world. Far from being a fanciful myth, the book of Revelation speaks of heavenly realities which are responsible for the daily pressures which urge men to assert themselves over others. Authority is viewed as ultimately from God: He not only ordains it at every level of human relationships, as creator, but He will also bring its rejection to an end at Christ's return. God is the beginning and the end of all things and to rebel against His authority is to rebel against Him. Satan instigates such rebellion by deceiving men into believing that authority need not be obeyed.

Every Christian ought carefully to look at his role in society, family and local congregation and search for genuinely radical alternatives to the world's grasp for power and equality with God. That the devil is still on the rampage is no excuse for those he now deceives, any more than it was for Adam and Eve. God does not allow us to be tempted beyond our strength (1 Cor. 10:13). We can be assured of this because God's purposes will be fulfilled; the devil's days are numbered; his power was broken at the cross and his doom is sure. This encourages those who love God's truth, and warns those who are deceived into neglecting it lest they join the devil in his fate. (Rev. 20:7-15).

Sharp contrast

I am not defending the "status quo" of human establishments, rather directing us

to the true nature of discipleship: to "have this mind among yourselves, which you have in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped . . ." (Phil.2:6). The New Testament stresses the sharp contrast between the obedience of Jesus to His Father, on behalf of others, with the natural disobedience and self-assertion of men. Paul, in Ephesians 5 and 6, appropriately introduces a discussion about authority and relationships in the family and in society with a call to his readers to be imitators of God, "walking in love as Christ loved us . . ." (Eph.5:1,2).

In all relationships Christians ought to be "subject to one another out of reverence for Christ" (Eph.5:21) not because some can lord it over others, but because all are under Christ's Lordship. Not only are those under authority to be subject to those who have it from God, but those who have authority are subject to those over whom they exercise it (Eph.5:25; 6:4,9). This is the perspective that Christ brings to bear upon human relationships—that in the end it is not authority in itself that counts, but the obedience of One who stooped to serve though He had the authority of God Himself. For He did not count authority a thing to be grasped.

We conclude, as Paul does in his argument in Ephesians (5,6), with the reminder that in our involvement in the affairs of the world, we should "be strong in the Lord" by putting on the armour God wears in the battle against His enemies (Eph. 6:10,11). As we meditate on the list in Eph.6:13-18, we ought never to forget that *our* real fight is the same as God's (and the victory as sure). It is not against men, but against the "wicked spiritual forces in the heavenly world, the rules, authorities and cosmic powers of this dark age" (Eph.6:12). If we remember this, we will withstand the lies, the deceits and the accusations of the devil.



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