

Archbishop to speak at Festival Tea



The Archbishop and Mrs. Jean Penman, with daughters Christine, 17 (at piano) and Lynette, 14.

Melbourne's Archbishop David Penman will be the guest speaker at this year's Home Mission Society Sydney Festival in the Sydney Town Hall on Friday, May 3.

Archbishop Penman's address will be the highlight of an evening's programme which will include a school choir and the annual report presented for the first time as an audio visual.

The festival will start at 6 p.m. with tea, following a service at 5 p.m. in St. Andrew's Cathedral. Archbishop Penman will also preach the sermon at that service.

Two thousand people are expected to

attend the festival and bookings are already being received. HMS general secretary Allan Whitham said the usual procedure for table allocations would be followed, with the early applicants having the best opportunity of a table in the upper hall.

"However," Canon Whitham said "we shall also take into account wherever possible, the wishes of those who had tables in the lower hall last year and want to be given a table in the upper hall this time."

"I must stress, though, that early application is the best way of ensuring a choice of location for a parish table at the festival."

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

The Rev. P. Garland has been licensed as Priest-in-Charge of St. Francis Church, Northfield, and as Precentor of St. Peter's cathedral, Adelaide, as from 1st April, 1985.

DIOCESE OF ROCKHAMPTON

Gregory Baker, Stephen Dent and Gary Fordham were ordained to the Diaconate and the Reverend Gary Harch ordained to the Priesthood on February 24, in St. Paul's Cathedral, Rockhampton.

Rev. John Parton of Wandal Parish has accepted the position of Assistant Priest at Christ Church Saint, Laurence, in the Diocese of Sydney.

Rev. Geoff Gray was commissioned as priest-in-charge of Longreach Parish on February 17.

The Rev. Michael Birch will be commissioned as priest-in-charge of the Parish of Winton and Area Dean of the West on February 16.

The Reverend Ross Tongue has been appointed to the St. Faith Canopy and was installed on February 24.

The Reverend Norman Kempson, Rector for Gladstone was appointed to the Redlich Canopy and installed on February 24th.

DIOCESE OF SYDNEY

The Rev. D. J. Robinson, Rector of Haberfield, has accepted the position as Rector of Leura.

Mr. Peter Nelson has been appointed as Lay Assistant in the Parish of Moranbah.

Moore College Graduation

Recently in the Moore College Dining Hall complex over 300 people gathered together for the Annual Commencement for Ministry of graduating students from Moore College and Deaconess House. The Archbishop of Sydney presided over the event and the newly installed Principal, the Reverend Dr. Peter Jensen, spoke of the need for theological education to be Gospel-centred. Some 14 students graduated from the College's Diploma of Bible and Missions, and 4 people were awarded the Th.L. including Peter Bolt who received the Hey Sharpe Prize for the highest marks in Australasia. There were 31 graduates of the Bachelor of Theology degree and 13 graduates of the Diploma of Arts which is awarded at the conclusion of the four year College course. Another significant aspect of Commencement was the graduation of over a hundred students from the External Studies courses. This has been an exciting development in the College curriculum which goes back to the early 50's and which now includes some 1500 students from South East Asia and as far as South Africa and South America.

However, the accent of the evening was not so much the awards and certificates given to those who came, but the involvement in ministry in which departing students from 1984 are engaged. It is an encouraging aspect to the work of the College that men and women who have been trained in full time study at Moore College are now involved in ministry in the Northern Territory, Nigeria, Tanzania, Singapore and the Seychelles. Prayers were offered for these students, as well as those who are involved in ministry nearer to home, that God might bless them in their work in the Gospel.

Ministries of 1984 Departing Students

Ray BECKMAN Curate, Camden
Peter BLOWES Missionary candidate (CMS)

Dale BROWN

Ordination candidate, Narooma Baptist
Margaret BROWN Deputy Director Nursing, Cooma Hospital
Greg BURKE Curate, Chatswood
Robyn CALF School Teacher, Sydney
Robert CAMERON Youth Worker, Sylvania Heights/CMS
Moses CHIN Ordination candidate, Sabah
Susan COLEN Missionary work (FEB) Seychelles
Bill COLEN Missionary work (FEB) Seychelles
David COY Curate, Cronulla
Stephen COX Missionary candidate (BMMF)
Graham CREW Curate, Sans Souci
Richard DAVIES Missionary work, Tennant Creek
Peter DAVIS Ordination candidate, Uniting Church

Steven

Translation work (CMS) NT
ETHERINGTON Curate, Castle Hill
Stephen HALE Pastoral Assistant, Springwood
Timothy HARRIS Curate, Uralla
David HILLIARD Curate, Doonside
Hugh ISAACS Children & Youth Secretary, CMS (NSW)
Anne KALAF Physiotherapist, Sydney Hospital

Beth LAMB

Ordination candidate, Uniting Church
Graham LAWRENCE Pastoral Assistant, Singapore
Sok Chin LIM Missionary work (CMS) East Africa
Pauline McCANN Nursing/Associate Staff NCF
Robyn McELNEA Assistant Pastor, Manilla
Robert McKEAN Curate, South Tamworth
Keith MASCORD School Chaplain, Scots College
Peter MORPHEW Pastor, Lithgow Baptist
Neil MORRIS Assistant Pastor, Alstonville
Stephen MORRISON Presbyterian
Seth NDEN Chaplain to the Gindiri Schools, Nth. Nigeria

Brett NEWELL

Missionary candidate (CMS)
Graeme ORR Curate, Eastwood
Dianne PARKES Missionary candidate (CMS)
Leigh ROBERTS Curate, Jannali
Lindsay ROBERTSON Assistant Pastor, Islington Baptist (Newcastle)
Andrew SCHACHTEL Missionary candidate (BMMF)
Ian SMITH Pastor, Griffith Presbyterian
Janis SMITH Pastoral Assistant, Seaford
Jenny THOMPSON Pastoral Assistant, West Tamworth
David THURSTON Pastor, Henty Presbyterian
Ray VASSALLO Curate, Turramurra

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Ethiopia — eradicating all religion

Over 2000 Protestant Churches closed

The following from Michael Bourdeaux of Keston College summarises many reports that have appeared from other sources and which have been covered by the ACR over the past months.

What we now see in Ethiopia is a clear expression of the paradox of love which Jesus' gospel brings. As the Christian West feeds the dying citizens of Ethiopia, their government closes local churches. Australian aid agencies have also observed the scene.



Behind the continuing world problem of famine, lies inexpressible personal tragedy

Religious persecution in Ethiopia

Religious persecution has been a feature of life in Ethiopia since the Marxist regime came to power in 1974. This policy is directly in line with the Communist regimes of Eastern Europe, who apply the theory that Marxism is an ideology in conflict with religion.

In 1982, a secret Party directive against religion appeared in the West. Its authenticity has been confirmed by Archbishop Mathias, former Archbishop of the Ethiopian Orthodox Church. The document sets out a government blueprint for the total eradication of religion from society.

The Orthodox Church has suffered grievously from the wave of terror which has recently overwhelmed Ethiopia. It is widely believed that the Patriarch, Abuna Theofilas, was murdered in prison, and other church leaders have been found dead in mysterious circumstances.

The document clearly states that monasteries will be confiscated, and the church is to be subverted from within. Political cadres are to be trained in Eastern Europe to come to Ethiopia posing as priests. Those who resist this campaign will be treated in a "special" way (liquidation?).

To date, this policy does not appear to have been widely implemented. But a similar policy has affected the Protestant Churches.

The regime has closed many churches associated with the Kale Heywat movement. (Kale Heywat ("Word of Life") was originally associated with the Sudan Inland Mission). In Wolayta, the

worst famine zone in the South, every one of the 748 churches in the movement has been closed. Some have already been demolished. Throughout the country, 1,700 of the 2,791 congregations had lost their power to function by October last year.

The persecution of the Mekane Yesus (Lutheran) Church has been consistent since 1977. The authorities started by confiscating the church's radio station, which is now used to broadcast government propaganda. About one third of the 1,500 churches are believed closed. In two regions, there are no churches open at all.

Little is known of other church groups. Mennonite sources believe that twenty church leaders have been arrested. In July 1983, a Roman Catholic College was confiscated without compensation. The work of the Bible Society seems to have come to a standstill, and Bibles have piled up in the port of Assab with no possibility of being distributed.

The condition of the Falashas, the Ethiopia Jewish community, has received world-wide publicity recently over the success of their emigration.

Persecution of Islamic communities appears to have been halted, for the sake of good relations with other Middle East countries.

Voices are now being heard from within Ethiopia which claim that the only way of alleviating the religious persecution is for the outside world to focus attention on it. It is significant that the "Red Terror" campaign launched by the Marxists on coming to power stopped

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"Head" means "authority over", never "source"

Computer & Macquarie University challenge evangelicals, ordination bombshell

In the appendix of a book just revised and republished in America, (George Knight, *Role Relationships of Men and Women*, 2nd ed Moody Press 1985), Dr Wayne Grudem drawing on 2,336 examples in ancient Greek literature of the use of the word *kephale* or "head", has failed to find one single instance where "head" meant "source" or "origin".

This discovery has come at a time in the international, and especially the Sydney Anglican debate on women's ordination, when many evangelical scholars have been claiming that the widespread use of "head" by St. Paul to describe relationships between Christ and the Church, and men and women in the family and in the Church, only means "source" or "origin".

The Movement for the Ordination of Women (MOW), who want women ordained to the presbyterate on exactly the same basis as men, have extensively publicised the opinions of several evangelical scholars in order to convince Church opinion as it moves to a Synod debate in October.

The view of Prof. F. F. Bruce of England is widely reported. "By head (in 1 Cor 11:3) we are probably to understand not, as has frequently been suggested, 'chief' or 'ruler', but rather 'source' or 'origin' — a sense well attested for Greek *kephale* (head)." Dr. Leon Morris of Melbourne is another scholar whose views have been publicised by MOW and their supporters: "If you look at the Greek background, 'head', isn't used in Greek generally for a top man. But it can mean 'origin', and it looks as if this is what Paul was talking about. Man is the origin of the woman ..."

In the last several weeks Dr. D. M. Scholer, Professor of New Testament at Northern Theological Seminary, Illinois (see ACR Mar 25) has had his lectures, tapes and books widely promoted and sponsored in Australia by MOW, the Zadok Centre, and individuals supporting women's ordination. Dr Scholer has said that the most common meaning for "head" in ancient Greek literature is source or origin.

Wayne Grudem's findings come then as a shock. Dr Grudem's 2,336 examples compose the widest survey ever published, including New Testament and classical Greek Dictionaries. He selected these 2,336 from the most influential classical Greek authors on a computerised data base, and uses of *kephale* or head in major authors around and during the New Testament period. The result was a survey of 2,336 instances of *kephale* in 36 authors from the 8th century BC to the 4th century AD.

The computer tabulated the number of instances of different meanings of *kephale*, the percentage this formed of the total instances, and its percentages of metaphorical uses.

For "source, origin: person or thing from which something else is derived or obtained", the result was a resounding zero, zero%, zero%.

Further, when *kephale* or head was used in these 2,336 examples to describe relationships between persons, in every case it meant superior authority or rank or ruler.

Why other scholars so wrong?

Dr Grudem also traced the head = origin or source idea in leading evangelical writers like F. F. Bruce, Letha Scanzoni and Nancy Hardesty.

The sweeping claims made by these writers have, when the footnotes are examined, only two sources, a journal article by Stephen Bedale (*Journal of Theological Studies*) in 1954, and a reference in the prestigious dictionary of classical Greek by Liddell-Scott.

"*Kephale* does not normally mean 'ruler', Bedale wrote, "in normal Greek usage, classical or contemporary, *kephale* does not signify 'head' in the sense of ruler ...". But, as Dr. Grudem points out quite correctly, Stephen Bedale gave absolutely no evidence to demonstrate his sweeping claim. Later scholars like F. F. Bruce just simply accepted the point made by Bedale without, presumably, checking it out.

Further, the dictionary reference in Liddell-Scott also turns out to be mis-used by evangelical writers. *Kephale*, amongst other meanings given in Liddell-Scott, never means source, as such, but extremities. That is, *kephale* or head as used of things can mean the beginning and the mouth of a river. It is just an ancient Greek way of talking about extremities, and never as the source on its own. It is only in English that we reserve the word "head" to describe the head of a river. In Greek it means the extremities of a river, beginning and end.

What has happened is that these evangelical writers have taken up an interesting idea put forward by Stephen Bedale in 1954 and not checked it out to see if in fact it is true. A false notion has been unintentionally created over the last 30 years. Dr. Grudem's work has now finally dispelled it.

The book in which this work appears, George Knight, *"The Role Relationship of Men and Women"* 2nd edition, was released by Moody Press in March. It should reach Australian bookshops in June or July. It will sell well.

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MARANATHA

'Where Can Wisdom be Found?'

Job Ch 28.

Ch 28 is one of the most impressive in the book of Job. Having reflected upon his previous eminence, his present catastrophe, and his own blamelessness, Job could not comprehend these things. He is unable to find an explanation for his torturous experiences.

The wisdom of the world offered by his well intentioned colleagues, has not resolved his problem. If anything, their efforts have compounded an already complex and painful situation. Human energy and logic provides no final explanation.

The search for wisdom (vv1-19)

In this section we are given a pictorial description of the way men search in the earth for hidden treasure, for gold and precious stones (vv1-11). In vv12-14 we see the reason for Job's analogy of the search for silver and gold. He says men are prepared to go to any lengths to locate material wealth, and so also does he look for the answers to the problems of life. Man can find gold by his efforts, but he cannot find true wisdom. It is something which cannot be obtained by probing or purchase, because it is not, like some precious stones, deposited in earth or sea (vv13, 14).

What is wisdom?

Because Job speaks of wisdom he compels us to raise the issue of definition. Wisdom is primarily a practical matter. The Concise Oxford Dictionary states, 'possession of experience and knowledge together with the power of applying them critically or practically'. In other words, wisdom must work itself out in conduct.

Richardson's *Theological Word Book* defines it as 'skill in making thought issue in the appropriate action'. Our convictions, our theology, our philosophy ought to issue in the appropriate action. Unless this is done, wisdom is not genuine wisdom.

The *New Bible Dictionary* defines it as: 'The art . . . of forming the correct plan to gain the desired results'. It is highly practical and not merely academic. It is the ability to take concepts and put them into practice.

It is at this point that Job's problem comes into focus. He is experiencing total crisis. He is desperately attempting to sort out the facts of his situation, but completely unable to do so. He cannot achieve the right result. He had been an upright, virtuous, pure and just person. He did all the right things, and look at him now! He finished up in the most calamitous condition.

To a greater or lesser extent most of us

can identify with this. Here I am, living a life of obedience to the Lord, and abruptly everything falls to pieces — a death, a failure, a tragedy — rudely invades my life. Why? It is not unheard of for honest and sincere Christians to die a painful death due to an incurable illness.

Is it possible for us to understand this kind of thing? The wisdom of the world cannot produce the answer. This is what Job was struggling with. Wisdom is the capacity to take those facts and put them together in such a way that one comes up with the correct results. Job had not been able to do it. His cry was How am I going to find wisdom? If this is the way the facts of life are, if this is the way God treats us, where can wisdom be found? Man cannot find it. The sea cannot produce it. Living creatures cannot manufacture it. It cannot be found in the earth. It cannot be found in the air. Where then, does one find wisdom?

The fear of the Lord (v28)

We must not think that Job fully comprehended it, but he saw the Origin of wisdom. He recognised that although men are unable to manufacture it, at least man can realise where wisdom begins. 'The fear of the Lord — that is wisdom, and to shun evil is understanding. Or, as Solomon expresses, 'The fear of the Lord is the beginning of wisdom'. (Prov 9:10). This is what Job was struggling with. Wisdom must consider the facts and in some way put them together in a manner that will produce results. Man cannot do this. So Job came to his great conclusion: wisdom is found only in God. 'God understands the way to it and he alone knows where it dwells'. (v23). If you wish to discover wisdom, then begin to obey God. Otherwise, you will never be able to unravel the riddles of life.

Job and Jesus

We must recognise that both we and our world are subject to the Lordship of Christ. We can only begin to be wise when we cease to strive for wisdom independently of God and his might. Apart from a true recognition of divine revelation in the Bible, man's investigation produces folly rather than wisdom. The fear of the Lord, covenant consecration, is the beginning and chief part of wisdom. Godly living in fellowship with Christ, is the true ground of wisdom. Whatever the agonies, whatever the unfathomable tragedies of life, whatever the darkness that surrounds us, the person who walks in communion with Christ is the person who has found true wisdom.

Ethiopia — continued

only when information about it appeared in the foreign media.

Archbishop Mathias

Our attention has been drawn by Keston College to the text of a paper given earlier this year by Archbishop Mathias, who is mentioned above, to an American Government briefing, organised by The Ethics and Public Policy Centre on The Politics of Famine. The paper, entitled The Ethiopian Government Anti-Religious Programme, covers the persecution of all religious groups. However he quotes from a secret government document that expresses their dissatisfaction with the results of their eradication programme.

"... With the nationalisation of all land (including church properties), a victory for which the people paid with their blood, it was hoped that religious organisations — in particular churches and mosques — would be denied the resources for maintaining a sufficient number of clergy and other religious workers in spreading their counter-revolutionary teachings. And that gradually this breeding ground for reaction and exploitation would die off.

"Unfortunately, this has not been borne out by subsequent developments. The loss of their independent sources of income (which only on a limited scale has been mitigated by temporary government grants) has not weakened them. On the contrary they have been strengthened in their resolve to spread their faith and provide spiritual support to their followers. The people themselves have also, through voluntary collection of money, become a source of independent support. Churches and mosques are in increasing measure attracting huge crowds of worshippers and their anti-revolutionary threat is growing dangerously. In order, therefore, to ensure the revolution's progress towards its final objective, we repeat that there cannot be a more urgent task than that of the immediate launching of a campaign to remove the evils of religion."

With the release of this directive, religious persecution and oppression were stepped up affecting the orthodox church in the following ways:-

"The Communist regime has arbitrarily dismissed from their posts a total of fourteen Archbishops . . .

"In 1984 the Communist regime appointed from within its own ranks an avowed Marxist Leninist, Mr Ababaw Yegzaw, to head the administration of the Ethiopian Orthodox Church. The appointment of Mr Yegzaw to head the administration of the Ethiopian Orthodox Church finalised the total control of the Church by the Communist regime.

"In direct contravention to canon law, demotions and transfers of Archbishops are dictated by Ababaw Yigzaw, who directly reports to the Communist regime.

"Since the rape of the Orthodox Church by the Communist Junta, seventeen Archbishops have been removed from their Archdioceses.

"The Communist regime even had the audacity to appoint a Communist cadre to become the Archbishop of the Ethiopian Orthodox monastery in Jerusalem. This Communist cadre, who has posed as Aba Yohanes, is now named Archbishop Athnalous. Just in the past five years, the Communist regime has transferred five Archbishops from the monastery at Jerusalem.

"It can be clearly seen from these acts that I have described how far the Communist regime has gone in demeaning and humiliating the Ethiopian Orthodox Church.

"The Communist regime has not limited these acts of religious persecution to the Orthodox church alone. It has meted out equally harsh punishment and acts of suppression to Ethiopia's Catholic and Protestant Churches.

"The regime has left no stone unturned in its mission of destroying religious beliefs. Its oppressive weight has been thrown against Ethiopia's Jews and Muslims alike. Still under detention are 288 clergy of the Protestant Church. 1,500 churches were confiscated and turned into cadre ideology offices.

"This systematic anti-religious campaign conducted by the Communist

regime is oppressive to all who believe in God . . .

"As a result of religious persecution, grow violations of human rights, collectivisation of agriculture, devastating famine and a regime that is bent on imposing a godless, alien ideology throughout the country, and as a result of the raging civil wars, two million Ethiopians have fled from their country into neighbouring countries as refugees. The conditions of these Ethiopian refugees in the neighbouring countries of the Sudan, Kenya, Somalia and Djibouti are quite similar to those of the starving inside Ethiopia itself.

"I pray to God and appeal to the freedom-loving people of the West not to forget the pain and agony that is being inflicted on my countrymen and women on a daily basis."

Australian perspective

The ACR has spoken to representatives from relief and missionary agencies who have been working in Ethiopia who all confirm the extent of the persecutions but add that the drought and famine have slowed down the government's plans for several reasons. Ethiopia has become the focus for international media attention and therefore the major nations governments. But of far greater importance is the influence of the christian relief work, where government officials and soldiers have worked alongside christians and, as a World Vision spokesman said, "They have seen that christians are not concerned with power, wealth and property, but with people and their needs. The christians' tireless commitments to the relief of hunger and pain has made a big impression on those who before had only believed the government's propaganda line about christians."

A Sudan Interior Mission representative said, "Whereas before we were concerned for the needs of 2½ thousand families, the government has asked us to take responsibility for 18,000 families. Whilst churches may have been closed down, christians have not. Their faith is being strengthened."

The ACR comments: We have a clear mandate from the Lord Himself to continue to send aid to the victims of this wretched famine no matter what the government's attitude is towards christians. Did not Jesus say, Matt 5v44, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Here surely is the Gospel in action.

However, as christians it is also right to draw attention to what the Marxists are doing and to encourage governments to bring pressure to bear where there are blatant violations of the freedom to believe and practice that belief.

Herald writer honoured

Alan Gill gets Walkley Award

Australian Religious press member Alan Gill won a special commendation in the best feature section of the 1984 Walkley Awards for Australian journalism.

His award was for a series of three articles called "Hitler's Choirboys", published in the Sydney Morning Herald, for which Mr. Gill is religious affairs writer.

The articles were an investigation into the saga of the Vienna Mozart Boys Choir, the members of which were trapped in Australia at the outbreak of World War 2.

They were befriended by Archbishop Daniel Mannix, who took up their cause, and most of the former choirboys still live in Australia today.

Their choirmaster, Mr. George Gruber, was arrested and interned as a Nazi, and considerable controversy still surrounds his guilt or innocence.

Mr. Gill said he believed it was rare for a broadly religious article to gain a Walkley.

He said he owed a measure of credit to ARPA secretary Barry Huggett, who gave him his first contact with a former choirboy.

John White on Church discipline

The Australian Fellowship of Evangelical Students together with Scripture Union have sponsored the tour in Australia of Dr. John White. It has been a *tour de force*, in fact, as Dr. White has addressed thousands of people across Australia during the past 3½ months. Apart from the N.S.W. C.M.S. Summer School conference, where Dr. White gave studies on the Book of Nehemiah, he has also led seminars on Parenting, Discipline and Church Leadership.

On Monday 15th April over 200 Christian workers gathered to hear this popular author expound his views on Church discipline. This in fact was a preview of his forthcoming book on the subject. Although the conference was for most of the day, John White spoke for barely two hours in two separate sessions. The rest of the time was given to questions from the floor and the mandatory breaks of morning tea (¼ hour) and lunch.

Two criteria, Dr. White declared, have dominated the history of church discipline viz (i) the restoration of the sinner and (ii) the purity of the church. Although valid, these were considered to be insufficient as a mirror of the concerns of the New Testament. To these two, Dr. White added the restoration of fellowship between the offender and God and the offender and his/her fellow saints. This note of reconciliation, which was of course at the heart of the gospel, had been noticeable by its absence in the history of the church. Love, as the motive behind reconciliation, ought therefore to be the driving force behind the exercise of church discipline.

Although Dr. White dwelt mainly upon the negative aspect of church discipline, or corrective church discipline, the notion of church discipline is much wider. "The training in godliness of the members of the church by the members of the church" was the positive expression of the biblical position, of which the exercise of censure was only

the corrective where godliness was not operative. An exposition of Matthew 18:15-20 took up most of the first hour, and the afternoon session saw the application of these principles in the Corinthian correspondence.

Much of what Dr. White said was helpful. However since most of his examples of church discipline came from North America, there appeared to be a cultural gap which needed bridging to see the application of his principles to the Australian scene, and in particular to denominations, like the Anglican Church, where the diocesan structures can often impede any effective discipline of church members. Indeed, the question of membership is so hazy and ill defined in the Anglican Church that one wonders if the question of discipline could arise. Nonetheless, a helpful corrective to the prevailing view among many evangelicals in Australia that the "Word should discipline" or "let the Word do it" was seen in Dr. White's approach. As Dr. White said, such a view was naive and not borne out by experience. The mandate of Matthew 18 is still before the church to deal lovingly and compassionately with the wayward and disobedient. Many churches in Australia have still to come to grips with this teaching of our Lord, and if one might add a further fundamental criterion to John White's concerns for the exercise of church discipline, it would be the glory of God as it is manifested in the obedience to his commands.

Evangelize China Fellowship

Inaugural meeting of International Council

Representatives from ten countries, including Australia, met last month in Los Angeles, for the Inaugural Meeting of the International Council of EVANGELIZE CHINA FELLOWSHIP. The Council, which replaces the International Board, will meet tri-annually. Dr. Edwin Orr, Chairman of the International Board, was unanimously elected as the first Chairman of the International Council.

The Australian Representative of ECF, Mr. Ivor Jones of Sydney, attended the meetings and reports an inspiring, challenging and most rewarding Conference. Under the dedicated leadership of Chinese Evangelist and ECF General Director, Dr. Paul Szeto, and the Chairmanship of Evangelist, Bible Teacher and Historian, Dr. Edwin Orr, ECF is meeting new challenges in the field of evangelistic endeavour.

Founded by the late Chinese Evangelist, Dr. Andrew Gih, in 1947, ECF continues to promote evangelism amongst the Chinese peoples of the World. ECF continues to minister through institutions founded and presently sponsored by it, including an orphanage in Macau, a Girls High School in Hong Kong and a Bible College in Thailand. ECF also aims to promote and support the ongoing fellowship with the many churches and Institutions founded by Dr. Andrew Gih and which, during the past ten years, have become autonomous.

The theme of the Conference was "ECF LOOKING AHEAD TO THE MISSIONARY CHALLENGE OF THE 21st CENTURY".

In his report as General Director, Dr. Paul Szeto challenged staff and Council to be leaders, committed to doing the Divine Will. Speaking from Isaiah 6, Dr. Szeto called for a clear vision and renewed commitment to serve God, through the growing ministries of ECF. "If we expect our staff to be faithful; if we expect our supporters to be faithful; if we expect our ministry to grow, we must follow the example of Isaiah who said, 'Here am I, send me!'"

During 1984 the Lord had continued to

direct and prosper the work of ECF and there was a real sense of oneness and unanimity amongst staff and council, as reports were presented, business discussed and decisions made. The purchase of a strategically located property in Monterey Park, Los Angeles, as a Gospel Centre and Administrative Headquarters, was a cause for much praise. Monterey Park is fast becoming Los Angeles' second Chinatown and recently received the much coveted title of ALL AMERICAN CITY in the USA.

Evangelism continues to be the first priority of ECF, a positive demonstration to the redeeming love of God, urging all to repent, to receive Christ as Saviour and Lord, through the power of the Holy Spirit and to participate in Church fellowship and missionary outreach.

The ECF Conference concluded with staff and the representatives from the United States, Canada, United Kingdom, West Germany, South Africa, Switzerland, Thailand, Singapore, Hong Kong/Macau and Australia, meeting around the Lord's Table with Dr. Edwin Orr and Dr. Paul Szeto officiating.

Representatives returned to their various countries and Boards greatly encouraged, challenged and excited about ECF ministries and future growth. Due to the sensitive nature of some proposed new programmes of ministry, it is not possible, at this point, to publicize all! Sufficient to say that the Lord God Omnipotent is doing a new and mighty thing amongst the Chinese peoples of the World. ECF will be a part of this to the praise and glory of His Holy Name.

The Christian public and ECF supporters in Australia will be interested to know that the Australian Representative of ECF, Mr. Ivor Jones will be commencing ministry with the EVANGELIZATION SOCIETY OF AUSTRALIA, as National Director, from the 1st May. Mr. Jones will also be available for deputation and ministry and will be spending a portion of his time actively promoting the work and ministry of ECF. ECF's new address is: Mr. Ivor Jones, PO Box 5, MARYSVILLE VIC 3779.

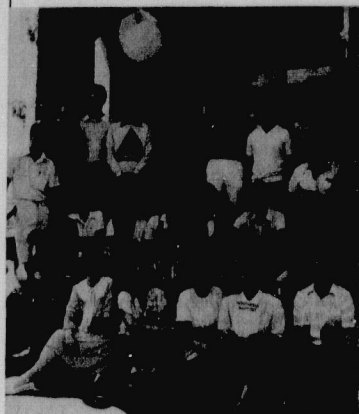
'Baptists knock' on the Northside

Annual college outreach week

For two hours each day of the week Monday 24-31 March, twenty nine N.S.W. Baptist Bible College students knocked on the doors of the Northside Baptist Church Crows Nest area. This effort which meant that calls were made to 3,500 houses and units was part of the annual Bible College outreach week. The students found most people were out, and some residents peeped through the hole and stayed inside. However 1,500 doors were opened, and despite the prevailing indifference many worthwhile conversations were held. Massive amounts of literature were distributed declaring the good news of the resurrection, and informing people of the many ministries of the Northside Church.

The Bible College moved to Northside for the week. The single students were accommodated with Church people and all students shared in the life of the Church and its programme. It was a two-way ministry as the students gave of themselves and also learnt from their exposure to the many community ministries of the Church. Northside members also conducted daily devotions and gave talks on some of the specialised services the Church offers to people.

Dr. Taplin, the lecturer in Practical/Pastoral Studies, who led the students commented at the week's end, "Our



ministry at Northside led us to appreciate the community ministry of the Northside Church and to be challenged concerning reaching people for Christ. Everywhere we went were signs of the cults. Churches must continue to be flexible and innovative, seeking to serve communities in Christ's name and build bridges of friendship."

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The ordination of women

The case for the ordination of women

As I understand it, the argument FOR the ordination of women can be summarized in six points.

FIRST, the restriction of the ordained ministry to men for about 2,000 years has been the result of secular social factors. It has not been the result of true or permanent theological principles.

SECOND, this restriction has arisen from patriarchal social attitudes which have denigrated women. The continuing exclusion of women from the ordained ministry is symptomatic of a continuing deprecation of women. Many illustrations of such attitudes among men in the churches (including clergymen) can be, and have been, given.

THIRD, the Bible, while reflecting many of the understandings of male dominated societies, fundamentally asserts the equality of men and women. Genesis 1:27: "So God created man in his own image, in the image of God he created him; male and female he created them". This is all the more so of redeemed men and women. Galatians 3:28 says: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." According to Genesis 3:16 woman's 'subordination' to man is the result of sin.

FOURTH, much of the Bible asserts this fundamental truth. For example we find in the Old Testament women leaders such as Deborah and Miriam, we find women prophets, and so on. Jesus clearly rejected any denigration of women which might have been part of his culture. Even St. Paul had women among his co-workers in the gospel.

FIFTH, we are living in a society that in many of these matters is far more enlightened than previous generations. The exclusion of women from the ordained ministry can no longer be justified from the attitudes of the society in which we live. Since it was only ever worldly social factors which led to the restriction in the first place, there is no justification for retaining this inequity today.

SIXTH, theological and Biblical arguments put forward against the ordination of women are all false because they all ultimately come from male dominated social attitudes. On the basis of Genesis 1, Galatians 3:28 and all the good things the Bible says about women, we know the arguments to be contrary to the fundamental Biblical teaching about men and women, namely equality.

The six points can be enlarged upon and illustrated, but my impression is that this is the gist of the case.

A general response to the case for the ordination of women

I want first to make three general responses before responding to what I consider to be the very serious error in these arguments.

Firstly, I believe it to be true that there have been, and continue to be, cases of denigration, undervaluing and generally poor treatment of women by men in the churches. I believe that there are some women in our churches who have been hurt, and hurt badly, by the attitudes of some men. I recognise that there IS a problem here.

Anger distorts the vision

However, there is a problem with the problem. If you have been hurt it is difficult to see clearly beyond your own pain. But I am bound to say that the problem which we have with wrong attitudes towards women is being blown out of all proportion. It is being presented as the sin of our day. Not just one of our sins which calls for repentance and changed behaviour, but as a fundamental sin which calls for the radical reinterpretation of Scripture and a new understanding of human nature. The

change called for is likened, by advocates of women's ordination, to the sixteenth century Reformation. As one has put it:

"I believe the ordination of women to be part of a spiritual movement being brought to fruition to serve the needs of a new society." (Susanne Glover, "The Inevitability of the Ordination of Women," Church Scene, May 18, 1984)

We need to understand that the momentum of this debate, and the passion and singlemindedness with which it is being pursued owe much to the conviction that the problem is enormous, indeed that the very gospel is at stake. Again, I quote:

"The effect of years of assent to this kind of male authority renders most women in the Church incapable of responding to their own perceptions of God." (Editorial, MOW Newsletter, February 1984. Emphasis added)

And again,

"There is nothing more meaningless than the supposed equality of women that is evidenced nowhere in the Church, not only in its ministry, but in simple day to day relationships." (Susanne Glover, "Strictly 'on the record'," MOW Newsletter August 1984. Emphasis added.)

If you come to think that the situation is really like that, then of course you will want to support the move for radical change. But I put it to you that the problem of women's oppression in the churches is not of that proportion. I have heard women respond to statements like those I have quoted in utter amazement, unable to relate to such a portrayal at all. The reason is, I believe, that it is only when you become angry, only perhaps when you have been hurt, that you can see things that way. But anger distorts the vision.

I do not wish to brush the real problem under the carpet, but we will not be helped by exaggerations which get the problem out of proportion, and propose solutions which are far too radical. A sprained ankle may cause pain, but that does not require the amputation of a leg!

My first general response, then, is to recognize a problem that lies behind this debate, but I want to urge that it be kept in perspective.

Equality and interchangeability

My second general response is to agree that the Bible affirms a very significant equality between men and women. The key texts that are so often quoted are important. Genesis 1:26 affirms that humankind as male and female are the image of God. Together they receive the divine commission to have dominion over the animal world. Galatians 3:28 affirms that women no less than men are justified by faith in Jesus. I agree that the Bible approves of womanhood, and that women play an important part in the purposes of God in history.

Although it is no doubt important to be reminded of that, the case against the ordination of women has been completely misunderstood if that is thought to be the issue between us. The issue is not whether men and women are equal in worth, equal in status before God, equally sinners, equally forgiven, equally loved by God. The issue is whether the difference between men and women is merely biological. Or is there a more fundamental difference which ought to affect how men and women relate?

The argument for the ordination of women asserts a concept of equality between men and women which amounts to interchangeability 'Equality' then means 'equivalence' and excludes difference.

As I hope to show, this concept of equality is not derived from the Bible

My second general response, then, is that the equality of the sexes in the Bible does not mean interchangeability.

Feminism denies Bible

My third general response is to acknowledge that the world about us does influence our thinking and behaviour.

It is claimed in one of the six points that the restriction of the ordained ministry to men for 2,000 years is the result of

Many Christians, particularly laymen, have found the debate on the ordination of women to be confusing. Many have longed for the arguments for and against to be set out in a clear and logical manner. When the question comes before the Synod of the Diocese of Sydney later this year, it will be most important that the Synod representatives share a clear understanding of the issue on which they will be voting. But it is not only the people on Synod who need to have a clear insight. This has been one of the most hotly debated Christian issues in recent times.

With a view to assisting in improved understanding of the question, the Australian Church Record is printing a slightly abridged version of a talk given recently to the Evangelical Fellowship of Anglican Churchmen by JOHN WOODHOUSE.

John Woodhouse is a lecturer at Sydney's Moore Theological College. In setting out the case for the ordination of women, he proceeds to give a general response to the arguments advanced and then looks at the case against ordination from a thoroughly Biblical perspective.

The Record has endeavoured to reproduce the material in an easily readable manner. Most of the Bible references are quoted in full, but it will probably repay readers to have their Bibles handy when reading this article.

worldly factors and not sound theological principles. I am inclined to think that the boot is on the other foot. The thought that men and women are interchangeable in the congregation does not come out of the Bible. Rather it comes straight from the modern feminist movement.

Is that good or bad? Is the feminist movement to be compared, as some suggest, to the liberation of American slaves last century? Or is it rather more like the movement at the end of the last century which challenged traditional and Biblical views of human nature, and promised a new kind of society? These promises proved to be a delusion. Humanism in its early forms assured us that human beings were good, and only needed education.

I suggest that feminism is far closer to humanism than to the abolition of slavery. Feminism challenges the Biblical understanding of human nature, and promises a new kind of society. Although it is not yet waning, there are small signs that reality may be shattering the feminist dream. What foolishness it would be if, just as there are signs of the feminist movement realizing something of its error, the churches decided to follow its lead!

My third general response, then, is that important elements in the case for the ordination of women come out of feminism, in particular the view that male and female equality means interchangeability wherever biology permits. This is the very point at which secular feminism stands most radically opposed to the Bible.

The case against the ordination of women

The issue is whether the difference between the sexes ought to make any difference at the point of ordination. In dealing with this we need to understand the kind of difference which gender makes in the Christian congregation.

At the present time our culture is conditioning us to believe that one's sex is a superficial and largely irrelevant matter. The Biblical teaching is that the differences between the sexes are good and we need to recognize the differences as the good and perfect will of God.

Genesis 1:27 sets out the sexual distinctions. The image of God is here identified with 'man' as 'male and female'. One obvious deduction is that the 'image' is not to be identified with the male only (nor with the female only) but with mankind as male and female. It is reasonable to infer that in certain respects this text suggests an equality between men and women. In context, however, it speaks of the relationship between humanity and God. Genesis 1 does not address the relationship between male and female. This comes into focus in Genesis 2.

In Genesis 2:18-25 we read of the formation of the animal kingdom and of woman. In the ideal situation in Genesis 2 there is a clear order of relationships. God is the one who initiates all the action. His action is that of loving care and provision. Man is given responsibility to care for the garden, and to name the

animals. Man is also, and at a different level quite clearly, given responsibility for the woman, and he names her.

Much discussion rages over whether woman is 'subordinate' to man in Genesis 2. It depends on what you mean by 'subordinate'. What is clear is that there is an ordered relationship in Genesis 2. That is to say, you could not exchange the man for the woman in this passage without changing the presentation significantly. The man is made first. That does not mean he is superior. Indeed his inadequacy apart from woman is emphasized. But it does, in this passage, mean that he is given a primary responsibility in the relationship between the man and the woman.

God's good order in relationships

It is these ordered relationships of Genesis 2 which throw important light on Genesis 3. Firstly the sin of Genesis 3:1-6 involves an inversion of the created order. The initiative is taken by the serpent who is numbered among the beasts "which the Lord God had made" (Genesis 3:1). In other words the serpent usurps the role of God, in relation to the woman. The woman then usurps the role of the man, and becomes the initiator in that relationship (Genesis 3:6). The order of the relationships in Genesis 2 was:

God
man
woman
animals

In Genesis 3:1-6, God has been cast off, and the relationships become:

animal (serpent)
woman
man

The judgement imposed by God consists in re-establishing his created order (as an examination of Genesis 3:14-19 will reveal). Now, however, because of sin, those relationships will be painful.

In the context of the present debate, it is important to realize that Genesis 3:16 does not introduce the notion of 'order' to the relationship between man and woman. It introduces the note of pain. It is altogether right to work at removing the pain (physical, psychological and emotional), but it is not right of discard the order.

Genesis 1-3, therefore, presents the essential partnership between men and women which excludes notions of male autonomy, or superior worth. At the same time these chapters indicate that the relationship between man and woman has an order to it, in the good purposes of God. Within the relationship the man has a primary responsibility.

Headship Ephesians 5:22-33 (cf. 1 Peter 3:1-7)

It is reasonable to assume that how this 'ordered' relationship is expressed will be seen most clearly in the particular relationship between a husband and wife.

In Ephesians 5:22-33 Paul expounds this relationship. Consider the terms in which

Why not?

he describes the husband wife relationship:

"the husband is the head of the wife" (verse 23);
"as the church is subject to Christ, so let wives also be to their husbands in everything" (verse 24).

It is very important to understand these expressions in their context. Much of the passage expands what is meant by the metaphor 'head'. The husband's 'headship' of his wife is explained by analogy to Christ's 'headship' of the church. What is remarkable is that Christ's headship of the church is not

the man has a primary responsibility

expounded in terms of his rights, or his power, or even his authority over the church. Christ's headship consists, according to verse 23, in his being "the saviour of the body". Christ's headship of the church is seen at the cross! "Christ loved the church and gave himself up for it" (verse 25). That is the headship which is spoken of here: **Headship, properly exercised, takes the initiative in self sacrificial love.**

"The husband is the head of the wife", therefore speaks of the husband's primary responsibility in serving the welfare of his wife.

The wife's subjection, or subordination to her husband is not, therefore, demeaning. It is the humble recognition and acceptance of the husband's responsibility. It will involve respect (verse 33), and the acknowledgement of the husband's authority to fulfill that responsibility.

Paul sees this ordered relationship as originating with God's good purpose in creation, found in Genesis 2 (see Ephesians 5:31).

What we have seen so far is sufficient, to establish that what the Bible undoubtedly teaches us about the equality of men and women does not imply interchangeability. There is a good, God given order to the relationship between men and women, which finds its fullest expression in marriage.

The next question, of course, is how (or indeed whether) this 'order' is relevant to the relationships between men and women apart from the marriage relationship. Our immediate concern is with relationships within the Christian congregation.

Authority in the Christian congregation

Ordination, as we know it, is not directly a New Testament concept, but it includes an important New Testament concept, namely that certain persons are given primary responsibility for the welfare of congregations. There are:

"those who watch over your souls as ones who must give an account" (Heb. 13:17); those who "tend the flock of God ... exercising oversight" (1 Pet. 5:2); and who "labour among you and are over you in the Lord, and admonish you" (1 Thess. 5:12).

There is, in other words an order to certain relationships within the Christian congregation. It is an order of responsibility. There is certainly a profound equality among Christians, but once again we find that the Bible sees no tension between these two ideas.

At this point it is necessary to comment on the notion of authority. In the New Testament people are not commanded to exercise authority (see careful exhortation to elders in 1 Peter 5:2-3). However, people are commanded to recognize authority. The principle is captured perfectly in Hebrews 13:17:

"Obey them that rule over you, and submit to them ..."

Why? Because of their responsibility for you:

"they watch over your souls as ones who will give an account."

Authority, in Biblical terms, is the other

side of responsibility. Those given responsibility (husband in marriage, elders in congregations) have authority to fulfill that responsibility.

Our question now is whether the 'order' of the relationship between men and women, rooted in creation, is relevant to the 'order' of relationships in the Christian congregation.

Gender and 'order' in the Christian congregation

It is precisely in the context of the Christian congregation that Paul affirms that "the head of the woman is man" (1 Cor 11:3).

It is interesting to notice that in this passage the 'headship' of man in relation to woman is compared to Christ's 'headship' over man and God's 'headship' over Christ.

This 'headship' cannot, therefore, be demeaning to the other party. John's Gospel provides the fullest exposition of the relationship between God the Father and God the Son. It is a relationship in which there is unity ("I and the Father are one" (John 10:30)), but also an order. It is the Father who initiates. The Father's full concern is for the Son, and the Son responds gladly to the Father's will (see John 5:30). The 'orders' of the relationship has nothing to do with the rights of one over against the other, nor of the power of one over against the other. It has to do, on the one hand, with primary responsibility in the relationship, and, on the other, with glad acceptance of the authority that goes with that responsibility.

There are, of course, a number of problems in 1 Corinthians 11, which continue to perplex commentators. What is affirmed clearly, however, is that the created 'order' between men and women is to be acknowledged and not overturned by conduct in the congregation. According to verse 10 this order involves the woman's recognition of authority.

Having made that point in 1 Corinthians 11:1-10, Paul underlines the interdependence of man and woman in verses 11-12. But, unlike many modern interpreters in the current debate, Paul finds no tension between an 'order' of relationship between men and women, involving authority, and the fact that man is as dependent on woman as woman is on man.

The precise behaviour which Paul judged to overthrow the principle of headship in 1 Corinthians 11 is not clear. Most commentators agree that it was behaviour which had a significance in first century Corinth which it no longer has today. The important point, however, is that the order of the relationships between the sexes is relevant to conduct in the Christian congregation. The opening words of the passage make it clear that Paul regards this as a most important matter (verses 2-3).

This is confirmed in 1 Corinthians 14:34-36, a passage which is followed by one of the most powerful affirmations of the divine authority with which Paul speaks:

"If any man thinks himself to be a prophet, or spiritual, let him take knowledge of the things which I write to you, that they are the commandment of the Lord" (1 Cor. 14:37).

The words of 1 Corinthians 14:34-36 strike the modern reader as harsh, and various attempts have been made to soften them. However, the burden of this passage is already familiar to us. The words "let them be in subjection" are no more demeaning to women here (1 Cor. 14:34) than the words in Ephesians 5 about the wife submitting to the husband (the same Greek verb is used). In Ephesians 5 and 1 Corinthians 11 Paul appeals to the Book of Genesis for the principle of 'order' in the man/woman relationship. When he supports the same principle in 1 Corinthians 14:34 by reference to "the law", it is natural to understand him to mean the Hebrew scriptures.

I agree with those who point out that Paul's prohibition of women speaking in 1 Corinthians 14 cannot be absolute, for in 1 Corinthians 11:5 he assumes without

comment that women pray and prophesy in the congregation. The principle that we find in 1 Corinthians 14, however, is that Paul at least forbade women to so speak that the God-given 'order' of the man/woman relationship was overturned.

The last passage to which we must refer in this connection is 1 Timothy 2:11-15. We do not in principle find anything in this passage with which we are not by now familiar.

Paul is concerned, yet once again, with the matter of 'order' in the relationship between men and women. This 'order' he bases on creation:

"Adam was first formed, then Eve" (1 Tim. 2:13),

and on the sin of Genesis 3:1-6:
"Adam was not beguiled, but the woman being beguiled has fallen into transgression" (1 Tim 2:14).

The point here seems to be that the original sin consisted of an inversion of the created order of relationships (as we saw in our discussion of Genesis 2-3 above). The 'beguiling' involved the woman usurping the man's place in the relationship, and becoming the initiator.

What is clear here is what we have seen elsewhere: Paul affirms that the God-given 'order' between men and women is not to be disregarded in the congregation. To claim, as some do, that Paul is here only concerned with "a localized, limited instruction" (D.M. Scholer, Women in Ministry", The Covenant Companion, February, 1984, p.14) is to judge him to be deceived. Paul refers to conduct which he judges to be inconsistent with this created 'order'.

"I permit not a woman to teach, nor to have authority over a man, but to be in quietness" (1 Tim. 2:12).

It may be pointed out that first century Ephesus is a far cry from 20th century Australia. It is not possible to relegate the principle of a created 'order' between men and women to the first century. Not without seriously compromising the authority of scripture. What we need to ask is: Why was a woman teaching or having authority over a man inconsistent with the created 'order'? And then: What would be inconsistent with that 'order' today? Much more discussion is needed of this question, but it must be discussion based on a recognition of the fundamental Biblical teaching about 'order' in men/women relationships. Those who conclude that gender ought to be overlooked at the point of ordination have, in my opinion, abandoned the Biblical principle.

Conclusion

In summary, the Bible teaches both the equality of men and women in fundamental respects, and an important difference. The difference is expressed where men accept a primary responsibility to take the initiative in serving the welfare of women, and where women acknowledge the authority that goes with that responsibility.

subjection ... is not demeaning

When the United States Senate was conducting its inquiry into the sinking of the Titanic, one sailor was questioned as to whether he entirely discriminated in filling the lifeboats, in favour of women and children. "Yes, Sir", he replied. "Why did you do that?" he was asked. "Because of the captain's orders, or because of the rule of the sea?" The sailor replied: "The rule of human nature, Sir."

The case for disregarding gender the ordained ministry is, I believe, based on an inadequate, unbiblical understanding of human nature, and has resulted in an untrue vision of what is ideal in human relationships. This it largely shares with secular feminism. And as with feminism generally, I believe that if the goals are achieved they will have taken us away from, not towards the best God has created us for.

Highly recommended reading: William Oddie, What will Happen to God? Feminism and the Reconstruction of Christian Belief. (SPCK, 1984).

Scriptures to be produced in China

Chinese Bible printing plant proposed

A printing plant that will give priority to the production of Bibles, New Testaments and other Christian publications is being planned by a new foundation formed at the initiative of Chinese Christians.

To be named Amity, the foundation aims to promote health, education and social service projects as a Christian presence and witness in the People's Republic of China.

United Bible Societies and Amity Foundation representatives this week announced they had come to an understanding which they hoped would lead to the establishment of a modern printing and binding plant in China, under the direction and ownership and control of the foundation.

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

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Moore College



Lesley Hicks

John Stott's chapter headed thus in his recent book **Issues Facing Christians Today** (Marshall's, 1984) is especially interesting and relevant at this time in the history of the Anglican Church in Australia (as well as in his own U.K. context), when we are in the process of decision-making on the issue of the ordination of women. Here in the Diocese of Sydney a series of consultations is taking place in the various rural deaneries, in accordance with the recommendations of the last meeting of Synod.

I haven't yet participated in one, but I've heard from some who have in other areas, from people feeling strongly on the question both ways — for and against. I am troubled by the danger of polarisation.

Stott seeking balance

Stott, as ever, is an advocate of balance — seeking it not for its own sake, as if a via media between the extremes must inevitably be right, but because Scripture itself in its whole counsel has a balanced beauty about it. For that very reason I expect that his conclusions in this brief but comprehensive treatment of the roles of men and women according to the Bible, and of some of the arguments for and against the ordination of women for the Anglican priesthood, will satisfy neither those who stand most rigidly against any change at all in the status quo, nor those who are passionately committed to the concept of role interchangeability and the full liberation of women in the church to attain any office open to men.

Report on women's ordination

In order to help (or maybe confuse) church members as they try to think through this subject, the Synod Committee on the Ordination of Women to the Priesthood has circulated copies of its report to all the parishes. This includes point-by-point summaries of arguments both for and against it. Perhaps because of their brevity, some on either side seem weak and easily refuted. For example, in the pro side, 5 (a) states: "Head" as used of man in relation to woman means 'source' or 'origin' just as Christ is the 'origin' of the Church." The obvious question then is: Is Christ merely the origin of the Church and not also her leader and Lord? And 5(c) "Ephesians 5:21. Husbands are included in the command to 'submit to one another' i.e. husbands are to submit to their wives. This confirms that man as head cannot mean he has an authority role" — except that the very next verse says 'Wives, submit to your husbands as to the Lord', and Paul is not given to writing nonsense!

Clergy as sex objects!

Then, in the anti list of arguments is the gem: 4. "Women act as an erotic stimulus to men whereas men do not so greatly affect women. Women taking the leadership role in public worship would

Women, men and God

be a distraction." Is anyone seriously raising this as an argument? It certainly does not relate to the Scriptures; and Susan Foh, in her thoughtful book **Women and the Word of God** (Presbyterian and Reformed Publishing Co.), comments on it: "One objection to this argument is that there are attractive male pastors who have flocks of women who hang on their every word, and at seminary every young man is warned against counselling women alone. It is a male myth that women are not 'distracted' by men." (P.237)

Headship discussion

Stott discusses the meaning of headship and concludes that its essence in the Ephesians 5 context is "more of care than of control, more of responsibility than of authority", (P. 247) though he considers that some kind of authority to which submission is necessary is involved (P. 246). He writes: "The fundamental question is in what kind of relationship with men will women find and be themselves? Certainly not in a subordination which implies inferiority to men and engenders low self-esteem. Instead, Letha Scanzoni and Nancy Hardesty (feminist authors of **All We're Meant to Be**) insist on a 'fully equal partnership'. 'Equality' and 'partnership' between the sexes are sound biblical concepts. But not if they are pressed into denying a masculine headship of protective care." (P. 248)

Stott admits and sets out the strong biblical case that can be made for "active female leadership in the Church, including a teaching ministry" (P. 250), then discusses the texts which command silence. "Is it possible", he asks, "whether, although the requirements of 'submission' is of permanent and universal validity, because grounded in Creation, the requirement of 'silence', like that of head-covering in 1 Corinthians 11, was a first-century cultural application of it? Is it possible, then, that the demand for female silence was not an absolute prohibition of women teaching men, but rather a prohibition of any kind of teaching which infringes the principle of male headship?" His tentative answer to his own two questions is yes — "I believe that there are situations in which it is entirely proper for women to teach, and to teach men, provided that in so doing they are not usurping an improper authority over them." (P. 252)

Women on the team?

Having reached that position, Stott still has difficulty with the question whether women could and should be ordained, because of "the layers of muddle which have been wrapped round it. What is ordination? And to what kind of 'ministry' is it the gateway?" (P. 254)

He concludes: "The practical problem, at least from an Anglican perspective, is whether women could be ordained to the presbyterate, and their ministry then restricted by licence to membership of a pastoral team. I still do not think it biblically appropriate for a woman to become a Rector or a Bishop.

"... The Church must recognize God's gifts and calling, must make appropriate spheres of service available to women, and should 'ordain' (that is, commission and authorize) them to exercise their God-given ministry, at least in team situations. Our Christian doctrines of Creation and Redemption tell us that God wants his gifted people to be fulfilled not frustrated, and his Church to be enriched by their service." (P. 254)

American Presbyterians meet in Dallas Texas

6000 attend Congress on renewal

The vision for such a Congress brings together 6,000 evangelicals from 3.2 million members of the Presbyterian Church of America come from Rev. Dr. Clayton Bell, Billy Graham's brother-in-law, Minister of Highland Park Church (Dallas). This report comes from an Australian observer.

Packed programme

The three day Congress was built around the well-proportioned theme of God: The Father, the Son and the Holy Spirit, so that one day was given to the study of each Person. At the opening and closing sessions, with over 6,000 people present, it might have been the largest gathering of Presbyterians since Pentecost. Whether or not, it was an opportunity for the editor to visualise the size of "A.P.L.'s" subscription list: almost as many people were there in the Dallas Arena (where Ronald Reagan was recently re-nominated as Republican candidate for the U.S. Presidency) as subscribe to "A.P.L."!

Each day began with a two hour worship session containing both a Bible exposition and a sermon, continued with three work-shop sessions and concluded with another worship service and highlight address. During spare time participants could browse through a great hall full of exhibits from evangelical ministries, colleges, publishing houses etc. Full marks to the organisers for such a strong, serious approach, which was enthusiastically endorsed by the participants, who clearly "had a mind to work".

One thing lacking in my opinion was time for prayer. The worship services were tightly structured, with no opportunity for extempore prayer, and no times for groups to meet in prayer — something evangelicals would surely have missed, though it was encouraging to notice once or twice in quiet corners one or two couples, hands joined, praying earnestly.

The organisers did well to draw 6,000 participants from all 50 United States and nine overseas countries.

Gathering momentum

Perhaps I was still recovering from jetlag, perhaps I was still feeling the effects of being away from my family, perhaps I still wasn't coping with American culture, but the first day or so was rather disappointing. Speakers who had been billed as evangelicals didn't seem to be saying the sort of things evangelicals usually said. People who should have had a higher profile were in the background. The worship in many ways was decidedly not evangelical.

Nevertheless, the Congress did gather momentum, and at the end of the second day turned a corner with Lloyd John Ogilvie preaching, affirming the historic faith and challenging the participants to reach out in that faith.

The highlight

A new name to me was that of Sam Moffatt, retired missionary from Korea and presently a Missiologist at Princeton. On the last morning of the Congress Dr. Moffatt preached on the Person and Work of the Holy Spirit. In warm, faithful and assertive exposition of his theme, with apt illustration from "The Korean Pentecost", in which his grandfather had been involved, he raised the meeting to a new height of expectancy. In response — and to Dr. Moffatt's embarrassment — the whole gathering gave a lengthy standing ovation, signalling not only their appreciation of the preacher but their affirmation of the **reformed faith**. It was as if they were saying — on the morning of the third day — "This is what we came to hear!"

(AUSTRALIAN PRESBYTERIAN LIFE)

Resurrection 'not wishful thinking'

But a faith that changed the world

The Archbishop of Canterbury, Dr Robert Runcie, re-asserted the historical nature of the Resurrection, stating that the Easter events "were events sure enough".

The Archbishop was speaking at Canterbury cathedral on Easter Sunday. He contrasted the modern Easter celebrations with the accounts of the "quiet, apparently ordinary events of the first Easter."

This is what makes the stories so remarkable, he argued, since by the time they were written the Church was already celebrating Easter as a glorious feast day.

"When St. Paul and others had for a generation been preaching the overwhelming victory of Jesus' Resurrection only first-hand memory and firm tradition would dare to tell of events so quiet, so undramatic, so unvested with physical splendour as those of which the Gospel stories tell ...

"They were events sure enough," Dr Runcie continued. "The New Testament, the only evidence we have, is quite clear that it was the Resurrection and not merely wishful thinking which generated faith where there was despair."

However, he went on to meet half-way those who follow the 'Jenkins line' on the Resurrection: "It is also clear that the disciples were actors in this transformation and not just passive agents.

"It is a great mistake to suppose that the events described in the Gospel stories forced the fullness of faith on the disciples. Faith in the Resurrection came to the disciples not as the inevitable consequence of what took place, but as a trusting and brave and loving response ...

"Belief that the Resurrection had occurred became a Resurrection faith which changed the world." The disciples were not 'bludgeoned' into belief by the events, but responded to an invitation. (CEN)

Scottish churchmen's fears

Open letter on women priests

A group of twenty-one Scottish clergy and laypeople, headed by the Provost of St. Andrew's Cathedral, Inverness (the Very Rev. Gordon Reid), has sent an open letter to their bishops urging them to guide the Episcopal Church away from the threat of women priests.

Last month the Scottish bishops warned the Church that two motions pressing for the ordination of women which are due to be debated in this year's meeting of the General Synod would fail because there was no majority for them in the House of Bishops. Now the group of twenty-one have said that, if women were to be ordained, many Scottish Episcopalians would feel they could not continue in the Church; and they urge the Synod to refuse to make "this fundamental change in doctrine".

Meanwhile the Church Society has announced that its recent Council meeting unanimously passed a resolution saying that the ordination of women would reverse the created relationship of the sexes which the New Testament had given as the basis of Church order, and would therefore be contrary to the will of God.

(CHURCH TIMES)

REVIEW

Preaching and revival

Theme of London conference

Attendance at the Westminster Conference, London, increases annually, the most recent being the best attended for several years. This bears testimony to the continuing interest in the study of Church History and the generally high standard of the papers read.

The recent conference surveyed preaching and revival from Wycliff right up to the mid-nineteenth century. The discussions were lively and profitable.

Mr. Lewis Lupton gave an inimitable Paper on Wycliff and Lollards. The currently keen debate on Wycliff was echoed in discussions. The Rev. Gordon Murray of Felixstowe issued a fervent call for boldness in preaching like the English Reformers. It was something of a novelty to hear Dr. R. T. Kendall say, 'I am with Perkins' but this was with reference to the Puritan's Work on Preaching. This excellent paper was a fitting climax to the first day.

The subject of the content of the Gospel was well presented by the Rev. John Murray of Oban in "The Marrow Controversy and Thomas Boston". It is always good to hear speakers from across the Atlantic and this year the conference was particularly fortunate in having Dr. Samuel T. Logan who delivered a most knowledgeable paper on Jonathan Edwards and the Revival in Northampton. All were intrigued to know what was intended by the Rev. E. G. Cook's paper entitled 'The Forgotten Revival'. He did not leave us guessing long as he disclosed some excellent research, both statistical and anecdotal revealing the extent of many local Revivals during the second to fourth decades of the Nineteenth century. The Conference ended on the high note of the thought that God has worked and may work again in ways and dimensions unheard of by our generation.

(ENGLISH CHURCHMAN)

Buddhist Lama's Complaint

Arrested in Nepal

Dhading, Nepal (EP) — Christians in Nepal have been arrested for practicing their religion. According to Loren Cunningham, International Director of Youth with a Mission (YWAM), 14 Christians associated with YWAM were arrested March 13 in the provincial district of Dhading, Nepal, about 43 miles from Katmandu. Those involved are from Holland, Switzerland, Singapore, Bangladesh, India, Nepal, and the U.S.

All spent a week in custody before their initial court hearing, and are now free on bail. They could face prison sentences of up to six years for preaching the gospel. Another ten Nepalese have been arrested bringing the total arrested to 24. The second court hearing is scheduled for April 26. If found guilty the Christian workers will be sentenced to at least three years in prison.

There are currently 10 court cases against Nepalese Christians pending, but this is one of the first cases involving foreigners.

Charges against the group include promoting Christianity, offering free education to children of families who convert to Christianity, and disturbing a Hindu community.

Although the law forbids disturbing a Hindu community and a Hindu can receive six years in prison for converting to Christianity, the law is silent in regard to Buddhism. All the Nepalese Christians in this case are from Buddhist backgrounds, and the arrests began with complaints given to the police by a Buddhist Lama (priest).

(EPDMS)

On going effects of Mission

'London churches grow'

A statement from Mission to London (Phase Three) issued under the auspices of the Evangelical Alliance says that London's churches have grown by 1.8 percent through the Luis Palau Mission to London.

This is the conclusion of a survey by MARC Europe based on a detailed analysis of the counselling forms used in the two phases of the Mission.

Compared with the average size of London's churches, it means that the numbers of people responding from greater London is the equivalent of starting sixty two new churches. The equivalent of twenty one more churches would result from those who responded from the Home Counties.

Peter Meadows, who served as Executive Director for the Mission says, "Encouraging as these figures may be, we should note that they take no account of the many who have become Christians as a result of those who responded. We continually hear of the friends and families of those who responded during the Missions becoming Christians also."

The MARC Europe analysis also shows that among those who responded to become Christians at the QPR stadium last summer were Mormons, Jehovah's Witnesses, "Spiritualists", Hindus, Muslims, Buddhists, and Sikhs.

Peruvian Christians suffer terrorist attacks

"Shining Path" A Dark One

LIMA, Peru (EP) — Quichua Christians in south-central Peru have been forced to leave their homes due to increased persecution from Communist terrorists, according to a report from the Luke Society.

Several sources report at least 3,000 people have been killed in Ayacucho since rebel activity began five years ago. Christians are often targets of Communist terrorists, because they frequently hold positions of community leadership.

Known as Sendero Luminosi, or "Shining Path", the Maoist-influenced rebels intend to overthrow the government of President Belaunde Terry, and has advocated agrarian change through violence in rural mountain regions since the early 1970's.

(EPNS)

Mission opportunities computerized?

The worlds needs at a glance

The possibility of establishing a computerized listing of Christian service opportunities is to be studied by World Vision's development services manager, Dr. John Steward.

He will investigate the possibilities for missions in Australia if a computerized listing of openings with various missionary societies and agencies was available. During his trip he will also collect resources relevant to the Australian mission scene.

In Britain he will visit the Oxford Centre for Mission Studies and the Worldwide Evangelical Crusade/Missionary Orientation Centre, among others.

In the United States, Dr. Steward will spend time at Intercristo, Christian career specialists and Idak Career Match, where he will study the use of computer listings.

Married Christians without Christian partners



Alan Craddock

In my last column I wrote of the advantages enjoyed by married couples who share the same religious perspectives. I noted that the research evidence indicates that couples who are mutually committed to their religion are likely to agree more and will be more likely to be sharing, growing and acting together in what they both regard as a highly significant area of their lives.

Such indications suggest that young Christian people contemplating marriage should place a great deal of significance upon their intended partner's attitude towards Christian belief and practice. Where both partners in a marriage are Christians they can mutually recognize that Christ is the basis for all loving and caring relationships. His strengthening and bonding role is clearly reflected in Paul's word-images: Christ as the "chief cornerstone" (Ephesians 2:19-22) and as the "Head of the Body" (Ephesians 4:15-16).

What however, of the situation where a Christian is married to a non-Christian? This is not such an encouraging situation. It is unfair to point the finger and say "you should have been more careful in the first place". People become Christians after they have been married, and sometimes one member of a marriage can change and abandon his/her faith some years after the union has been formed.

The dilemma facing the Christian with a non-Christian spouse (and perhaps non-believing children in their family as well) is one of not being discouraged and putting Biblical principles concerning relationships into action notwithstanding the unbelief of the rest of the family. The key to this situation is the recognition that Christ is the foundation for a Christian's relationships with all people, whether the others are Christians or not.

If we fail to recognize this we can encounter serious difficulties. We can unwittingly fail to bring our resources in Christ to bear upon our marital and family problems, or might even contribute to the development of those problems.

Consider this example: Mary is the sole Christian member of her family. Her husband, Jack, is not hostile to her faith and is prepared to respect her right to worship and to be active in the church. Naturally, Mary regrets the fact that Jack doesn't share her faith. From Jack's point of view Mary's behaviour baffles him. He observes his wife as being very loving and caring towards members of her church and notes that this stands in stark contrast to her attitude towards non-church members in the neighbourhood.

There are times when Mary seems to have one set of rules and values for Christians and another set of rules for non-Christians. To Jack this is pure hypocrisy and he says so! Mary is hurt by his honesty but she misses the truth in what he is saying.

Instead, Mary feels as if she is being "martyred for Christ's cause" and that she is being unreasonably persecuted. She fails to look to herself but sees the trouble coming from her non-Christian husband. The truth is that Jack is right, and Mary does set out to deal with non-Christians in ways that are different from her dealings with her Christian friends.

Mary feels that she can have no deep relationship with non-Christians and therefore sets herself apart from them. This attitude even extends to her husband and to a lesser extent to her children as well.

I believe that people like Mary are missing the point about Christ's role in their lives. It is true that Christ is the foundation for our relationships with fellow Christians. Christ is the chief

cornerstone for the Church or the Head of a Body of believers.

However, we need to recognise that His work begins in us as **individuals**. As an individual you are "... to put off your old self ... to be made new in the attitude of your minds, and to put on the new self created to be like God in true righteousness and holiness" (Ephesians 4:22-24). His work is begun in us, and so our behaviour changes and is continually being changed so that our relationships are pleasing to God.

Naturally enough, this process should come more easily when Christians are relating to fellow-believers. But surely the transformation which has occurred in us should have its effect in all our relationships? We may or may not receive a helpful or appropriate response, but this should not influence the manner in which we seek to act as Christ would have us act.

Why is it that we find it so hard to recognise and to act upon this principle? There are times when Christians give the impression that their kindness, compassion and ability to forgive are gifts that they choose to withhold until non-Christian friends or family members "mend their ways". If this is so, then the valid charge of hypocrisy is hard to evade.

Christians are charged and aided by Christ to behave properly towards all people. As Paul put it, "... let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:10). This verse does not exclude non-believers as recipients of our right actions; it merely emphasises our particular responsibility towards fellow believers when we can so easily take one another for granted.

Christ is the foundation for all of our relationships whether they be with fellow-believers or not. A marriage or a family unit which only involves one Christian should benefit from the fact that that person is founded in Christ. This may not be the ideal situation but is far better than having no foundation at all. This should be an antidote to the gloomy pessimism which appears to hinder so many important relationships between Christians and non-Christians. Furthermore, the effect of the faithful witness of that one person founded in Christ should not be minimised: "God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know husband, whether you will save your wife?" (1 Corinthians 7:16).

FRANK AKEHURST

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LETTERS

Need for a lead

Dear Sir,

The presence of the Archbishop of Canterbury in our midst gives rise to thoughts on union with Rome. What is his attitude towards it? Ecumenism has advanced so much that it is not clear what leaders in this church think about union. It would be helpful if His Grace were to let us know just where he stands.

Paramount in thinking on this important subject is the fact that the Pope believes he is Christ's Vicar Upon Earth. Such being the case union can be possible only if the Church of England submits to his dominance. This must be the starting point of thinking on the subject. All else aside, we must make up our minds on this important issue.

It would be helpful if His Grace were to make known his views, as a guide to our thinking. Sitting back and waiting for events to happen is just not good enough. We would appreciate a lead.

Yours sincerely
Peter Granville Smith
Liverpool

Why the fuss

Dear Sir,

It is difficult to understand why your correspondents objected to your headline regarding the Archbishop of Canterbury. It was factual — he is a pig farmer. Farming is an honourable and useful occupation.

It has relevance to his character and also to his recent remarks in Brisbane regarding acceptance of other religions — particularly the Jews.

Yours faithfully
J. R. Browning (Rev.)

Dear Sir,

It is amazing to me that so many of your correspondents consider it an insult to be called "pig-keeping", when you are a keeper of pigs!

Every one of us has to be either pig-keeping or non-pig-keeping. I cannot see why "non-pig-keeping" should be more prestigious.

I, myself, am "goat-keeping". I think that is more prestigious than "non-goat-keeping".

Yours sincerely
Constance G. Knox
Bundanoon

Dear Sir,

The world regards the followers of Christ as having no sense of humour — too many long faces. Unlike our Lord with His many witty remarks such as "straining at a gnat and swallowing a camel", critics of that witty headline "PIG-KEEPING PRIMATE VISITS AUSTRALIA" (ACR April 8) missed the lift to the heart with the discovery that ACR is gloriously human as well as thoughtfully penetrating.

Jesus Christ pulled no punches when it came to hypocrites although they were the leaders of the Religious Establishment. Indeed, His barbs were mainly directed to these men, not the ordinary people, many of whom recognised the long-awaited Messiah and hung upon His words despite the opposition of their leaders. We Christians have become too solemn and miss the underlying wit and humour of Jesus. Even the world's literary giants cannot fault His sayings, though rejecting His claims.

Critics of ACR's headline are doubtless kind and well-meaning. Gentleness of rebuke to our own is desirable, but when the foundations of our Faith are being attacked within as well as without the Church, then what better way to gentle a leader than by humour?

Phyllis Creasey
Clontarf

Headship in the Church

Dear Sir,

In response to Beatrice Robinson, I would make the following reply.

Is 'headship' only concerned with 'origin' or 'beginning' (as per 1 Cor. 11:3)? To be sure, this is an aspect of headship, but in the Corinthian passage, St. Paul is dealing with *relationships*. Just as the head has an executive function over the body, so the husband as 'head' has an executive or leadership role. The point is that the head needs the body to sustain it, and likewise the body needs the head, viz. a complementary function exists, but the purpose of the head is not the same as for the body.

So it is with male and female roles, both are equal in value, and equally dependent on each other. God in His wisdom has ordained men to be the leaders of their families and of the household of faith, Eph. 5:22 ff.

God calls all believers to be 'priests' — not in the strict OT sense of temple service, but in the sense of offering up praise to God, which is good, acceptable and holy. What Peter has in mind in 1 Peter 2 when he writes that all Christians are to be priests, is worship and not positions of authority in the Church.

Yours sincerely
Alan Barron
Modbury North

Why not relations with Rome

Dear Sir,

As a diplomat and an Anglican, and above all as a Christian, I was very disturbed by your editorial in the February 25 issue of the Church Record entitled 'Dictatorship of the Papacy in

Australia'. I regret the tardiness of this response but the Church Record takes a while to reach Kenya!

Firstly as a diplomat I should point out it is perfectly proper for Australia to exchange Ambassadors with the Vatican City State, an internationally recognised country. Australia has diplomatic relations with many countries whose policies it may not support such as the Soviet Union or Iran. How much more important then to have diplomatic relations with the Vatican which has close ties with a large and important sector of the Australian population. To suggest that such relations gives the Papal Nuncio any greater influence than say the Soviet or Iranian Ambassador would have with the Prime Minister is misleading.

Indeed as an Anglican one might note that the Queen's position as Head of the Church of England as well as the Head of State of Australia puts her in potentially a much more powerful position of spiritual 'dictatorship' even with regard to Australia than the Pope could have hope to have. Moreover the Monarch does not take holy orders while at least the Pope has to be a priest and to have studied well the scriptures. The result should thus be a spiritually minded man, as indeed the present Pope appears to be.

Finally I believe the tone of editorials such as this one does not help the development of fellowship with our Roman Catholic brothers, which has made significant progress in the Twentieth Century. True there are important differences and these need to be expressed. The question of authority is such a matter. However one is reminded of Christ's words to his quarrelsome disciples "Little children . . . love one another" (John 13, 33-34). I regret to say that to me the tone of the Editorial seemed quarrelsome rather than loving. It may be fun to be provocative, but not always helpful.

Yours sincerely
Matthew Neuhaus
Nairobi

No weeds in this garden

Melbourne Diocese receives 3M report with enthusiasm

The special meeting of the Melbourne Diocesan Synod on March 21-22 enthusiastically received the report of the Archbishop's Commission on Multicultural Ministry and Mission.

The report has been published in book form under the title of "A Garden of Many Colours".

It examines the cultural background of both Australia and the Anglican church, and looks at the present involvement of the church in Melbourne with different ethnic groups.

The report goes on to make a long list of recommendations for stepping up the Anglican church's effectiveness in multicultural mission.

It offers the 99 recommendations "in a spirit of growth, hopefully provocative in their stance, to enable full and sufficient reflection on them."

As its primary recommendation, the Commission says:

"We affirm the need for the Anglican Diocese of Melbourne to respond to the call of God to multicultural ministry and mission. We cannot accept the idea that Anglicans should think and act merely as an 'ethnic church'."

"We value enormously our British heritage, but confess too often it has been used to restrict ministry and mission.

"We believe we are called to a broader and deeper understanding of God's purposes.

"Our particular and immediate response must be to reshape our structure, attitudes and actions in our multicultural society."

The reception of the report was moved in Synod by the Rev. Charles Sherlock, who said nobody could doubt that the ideals of Christianity were multicultural.

"It is one thing to agree with ideas, and quite another to put them into practice," he said.

"Melbourne Anglicans speak not only English — and that with many accents, but Chinese, Italian, Macedonian, Persian, Tamil, Vietnamese, and other languages.

"How do we further Christ's mission to all the world today? What will a church that takes multiculturalism seriously look like? That is what 'A Garden of Flowers' is about."

The Rev. Khalil Razmara spoke of his hopes for the new church of Persian speaking people at St Jude's Alphonso.

"We are a bridge to newcomers to Australia to bring them into the welcoming family of God," he said.

During the debate Bishop Peter Hollingsworth said the connection between migrants and poverty meant that multicultural ministry would be a challenge to structural inequality.

Copies of "A Garden of Many Colours" are available from Anglican Media for \$5.

(SEE)

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A word to a troubled nation

Australian Council of Churches — statement on South Africa

The Australian Council of Churches has expressed its concern at the recent escalation of violence in black areas of South Africa.

In a statement issued in Sydney recently, the Executive of the Council

- deplored the killing of 19 black mourners on March 21 in the township of Uitenhage and subsequent killings;

- expressed its concern to the South African Government that the right to demonstrate peacefully is being denied along with the denial of other basic human rights under the **apartheid** system;

- urged the South African Government to lift the ban on the United Democratic Front and the 28 other anti-**apartheid** organisations in the Eastern Cape Province and near Johannesburg;

- requested the South African Government to allow a fair trial and adequate legal representation to those charged in connection with the recent demonstrations; and

- expressed to the South African Government the hope that the

proposals to rescind the Prohibition of Mixed Marriages Act and Section XVI of the Immorality Act lead to other basic changes towards a just society and an end of **apartheid**.

The Executive assured the South African Council of Churches, in particular its General Secretary, Beyers Naude, Bishop Desmond Tutu, Bishop of Johannesburg and the Rev. Allan Boesak, President of the World Alliance of Reformed Churches of its prayerful support at this time.

The Executive urged the Australian Government to do all in its power to ensure the guaranteeing of basic human rights in South Africa and an end to the system of **apartheid**.

The General Secretary of the Australian Council of Churches, Jean Skuse, said that in spite of the seemingly conciliatory moves made recently by the South African Government to abolish the Prohibition of Mixed Marriages Act there still appeared to be no real attempt to provide for the just and equal participation of black people in political and social developments within South Africa.

Josh McDowell to visit Sydney

Presenting the Evidence for Christianity

JOSH MCDOWELL, one of the most popular speakers on universities today and author of 22 bestselling books, including his most popular EVIDENCE THAT DEMANDS A VERDICT, is coming to Sydney for one day only. He will be speaking on the subject, **Evidence for Christianity** in a series of lectures at the Sydney Town Hall, 15th June from 8 am to 2 pm.

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Editorial

Have we forgotten?

Have we forgotten the vertical dimension of worship:

For a number of years now one has heard that christian worship in New Testament perspective is a practical matter. Gone are the temples, the cult and the sacrificial system of Old Testament days. Instead, offering one's very self to God is spiritual worship (Romans 12:1), looking after one's parents is as pleasing to God as any Old Covenant sacrifice (1 Timothy 5:1-4), and christian mission is priestly service (Romans 15:14-17). There is an important truth here. Language used in Old Testament times of the cult is being used in new, New Testament ways.

Yet, in Old Testament perspective, worship is also the protocol one adopts in the presence of a great king. It is Jesus Christ, the lamb of God, the one who intercedes with the Father for us, who carries out this protocol on our behalf. In Revelation 4-5 there is a picture of heavenly worship in which God's kingship is given proper creaturely acknowledgment. Jesus is the centre and focus of this. Further, fearing God and explicitly giving him glory in Jesus Christ is an activity we are created for, as is praise (compare Revelation 14:6-7 and Romans 1:18-32, for man's failure in this, and for a description of praise as goal see Isaiah 43:14-21).

When as God's people we gather together as his church, what place has this dimension of worship? What part does praise play? We cannot properly build one another up in the faith (a perfectly proper thing to do given Hebrews 10:23-25, and Colossians 3:16) without praising God for his great acts in Jesus Christ. Without our great king, Jesus Christ, at the centre

of our activity, God becomes a supernumerary.

One scholar has recently written of the "tragedy of liturgy in Protestantism" (N. Wolterstorff). The point is simple. In the Protestant tradition we have rightly valued the importance of the Word of God, its reading and proclamation. However, Wolterstorff goes on to say, we have largely forgotten the presence of God. The charge is true if Protestants gather for a "fellowship" or "encouragement" that is not consciously and openly grounded on the saving activity of Jesus. Some Protestant worship activities are so trivial in their use of the bible that the result is an unfortunate "practical atheism". However, when the mighty acts of God are reverently and obediently recalled through faithful preaching, singing and meditation on Scripture, then God is truly present. For God is present in His Word.

Let us assure ourselves that God is the God who delights to gather his people around him. He did it at Sinai. Again, at Jesus' feet in his earthly ministry. And now when two or three are gathered in Jesus' name. Or when individual hearts are lifted up to heaven in faith, they are taking part in the great, celestial, worshipful gathering around Jesus. In fact, the destiny of the created order is to be gathered around God once more, in and with and through Jesus Christ (Revelations 21-22).

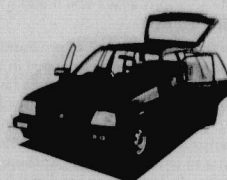
The question is: when we gather, does our meeting together really point to the world to come? The answer is "no", if in practice we gather as though God were on long service leave. Making the Word in faithful praise, and the needs of our neighbours in love, **central**, brings God back into rightful place.

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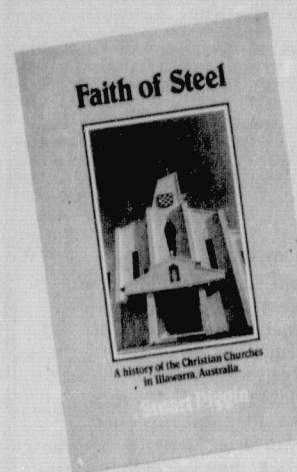
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THE GOOD READ

FAITH OF STEEL

A history of the Christian Churches in Illawarra, Australia by Stuart Pigg. The University of Wollongong. \$13.50pp.

Available from: Margaret Lamb, 4 Akuna St., Keiraville, or the Church Office, 49 Market St., Wollongong (\$13 post paid). In Sydney available from IMPACT Books, Newtown.



Anyone foolish enough to write a local church history has got to expect criticism, especially when it is such a major history put together in just 12 months. There will be omissions which will upset people, and decisions about what is and isn't important that will not coincide with the views of others. This book is no exception. For example, what happened to St. Matthews, Mt. St. Thomas? The building of the hall is recorded but the building of a church is not. What happened to Berkeley? The first church is opened and closed, the mission hall is built but its closure and the building and development of the current church is not mentioned — except for its attainment of provisional parish status. And they're just churches I know about! And what about Crusade 61? Billy Graham gets a good mention but his associate Joe Billico is relegated to two lines in the Table of Events. For me and some of my friends that Crusade marked a turning point in our lives. Surely it deserved more content.

The above paragraph was written to show how easy it is to criticise such a book. But such criticism does not do justice to this history. Wollongong last year celebrated its Sesquicentenary and this book was published to show the part that the churches had played in the overall development of the region. It is a pioneering work. The author tells us in his

Introduction that this is the first attempt that he knows of to write a history of all Christian churches in a region. He spent much time working out how to do it and the finished product will serve as a help to others who may seek to do the same for other regions.

The setting out of the book is excellent. Each chapter begins with a Table of Events, effectively preventing the main text from being cluttered by small details. And the Table of Events includes information of national and local significance to allow the chapter to be put into its larger context.

There are numerous photos — some historic, some present day. There are also numerous tables which help to illustrate the points being made. The only lack is maps. There is a map of the region on page (iii) but its scale is too large to do anything but give an overview. Simple sketch maps of where places were (eg the position of the early churches in Wollongong itself) would have proved helpful, especially for those who like to look at where things used to be. In some instances the text was clear enough for me to pinpoint exactly where a building was; on other occasions I could not picture the position being mentioned.

The major strength of the book is the insight which Dr. Pigg has into the factors which caused Illawarra Christianity to develop the way it did. He is particularly helpful in relating the Anglican church's early characteristics in Sydney with its development in the isolated Illawarra region. I found his comments on the distinctiveness caused by the high lay leadership in the area helpful in explaining some things which had, in the past, puzzled me.

Dr. Pigg has not hidden the faults of the churches. He shows them at work during the mining disasters when they had a real impact on the area as well as at other times when they seem totally out of touch with reality. We are able to understand this because of the clear way in which the work of the church is put into the context of the development of the region.

For those living in the Illawarra region this book will prove fascinating. For those of us whose hearts remain there though we live elsewhere it is nostalgic. For those simply interested in church history and in the way that the church has tried to meet the needs of the community it serves as an excellent account, even if you have no prior knowledge of Illawarra. For those contemplating writing the history of the churches in an area this book is an ideal model.

I thoroughly enjoyed reading it and finished keen to follow up some of the source material the author mentioned. For the reader to finish with that kind of keenness is the mark of a good book! I hope it sells well — it deserves to.

D. Kirkaldy

The right to strike in Qld

The Primate, Archbishop Sir John Grindrod, of Brisbane, has asked the Social Responsibilities Commission to examine the ethical issues of the right to strike, particularly in essential industries, in the wake of the anti-strike legislation enacted in Queensland.

He has also sounded a warning about the danger the legislation poses to democratic freedom.

"If legislation has been enacted to remove the right to strike in what is regarded as an essential industry, what can happen to industries related to the essential industry?" he asks in a background paper to the interview he

gave for ABC television last week.

"If one lot of legislation can be rushed through without adequate debate, and the checks and balances for resolving industrial disputes are removed, what will happen to democracy and freedom? Anyone with a sense of history knows the chilly feelings that this sort of situation produces. Not only that, but if the variety of negotiating positions is removed, then confrontation is provoked and the last state is worse than the first.

"Human reconciliation implies respect for others, freedom of opinion and its expression, responsibility in action, and the readiness to forgive.

"One of the 'breathing holes' of freedom for the worker has been the ultimate right to strike. I put it that way, as trivial or selfish strikes disappoint, disillusion and eventually anger the community at large, and tempt oppressive counter-measures. That is why buffer areas are needed, negotiating tribunals, commissions etc., especially in this highly technological age, when the whole fabric of a community is so closely inter-related.

The whole area quivered like a jelly SAMS missionary survives violent earthquake

The Rev. Ted Good pastor of St. Pedro Congregation in Vina del Mar Chile, serving with the South American Missionary Society Australasia, writes:

We are all well even though rather shaken up, and continue to be so. We have had a further two earthquakes of

topple due to the reinforcing which managed to hold; leaves fell from the trees as though some giant had a hold of them by the roots and was determined to shake them bare; and all the time the noise was quite deafening-grinding, rumbling, crashing, punctuated by windows shattering and glass falling.



grade 6 to 7 since the first one on Sunday 3rd March, without taking into account the fact we are averaging several hundred tremors per day! In other words, the whole area continues to quiver like a jelly. We are all rather tired at the moment as the stronger tremors wake one up a number of times each night. One never knows whether they will develop into a further quake of significance or not. Especially when two of them have developed into severe quakes which have caused further damage in many places.

Every day more pieces of plaster shake loose from our damaged ceilings and are swept up with the daily sweep-out. The architect came today to assess the damage and prepare a quote for their repair but said he saw little point in doing anything yet as further quakes would only undo the work! Will just have to wait until things settle down a little more. Meanwhile we have most of the ceiling down in our bedroom (the spaces are partially covered with old curtains nailed across the rafters), and several other ceilings are badly cracked. However, we have suffered very little damage compared to many others, some of whom have lost loved ones, others their homes, businesses etc. The damage is very serious with such a demand for repairs and demolitions that many buildings still have not been attended to. Even now three weeks after the major quake sitting here in my office I can see several tiled roofs with gaping holes and missing tiles. I notice in your last letter you asked for a blow by blow description of the quake. That would require a book! However, here are a few thoughts and observations as we saw it and were affected by it.

The quake hit at 7.45 pm Sunday, 3rd March and was the strongest in this part of Chile in recorded history, reaching grade 10 on the international scale of 1 to 12. Margaret and I had just pulled up outside a block of apartments, in Vina del Mar to visit a family of parishioners when it struck. As soon as I realized it was serious, I pulled away from the curb, the high brick wall and light pole we were parked beside, and stopped in the middle of the road as far as possible from poles, buildings, etc. Then for the next three and a half minutes we hung on and sat it out. The car lurched and bucked like a horse in a rodeo as the huge concrete slabs with which the road is paved rose and fell, each independent of the other, grinding out pieces of concrete which sprayed up from the joints; telegraph poles waved and swayed to and fro like drunken sailors, whipping the wires back and forth, slapping them together and making them twang like whips; walls of adjacent buildings shuddered, swayed and cracked under the stress of enormous forces pushing them out of plumb one way only to thrust them in another before they could regain their equilibrium, cracking some open, causing great lumps of stucco to fall from others, and yet others to fall out into the street, a tall chimney at the end of the short street lurched back and forth where it had fractured at roof level but refused to

The day following the initial quake a survey of our surroundings provided a preview of the devastation caused the night before. The bishop's house was seriously damaged and the chaos within was unbelievable. Fortunately the bishop and his family were in England at the time. Gaping holes in the tiled roof, ceilings out, great fissures in the walls, crockery, jam, preserves, food, etc. scattered and smashed and mixed up all over the kitchen and pantry floor. The fridge door had flung open and strewn its contents across the kitchen, the sink had moved some distance away from the wall, the sky could be seen out through the holes in the dining room ceiling as well as most of the upstairs bedrooms; books, furniture, shelves, toys, bedding, ceiling panels, plaster, tiles, dust and dirt from the earth packed walls, all strewn about in an indescribable mess. The building where San Pedro holds its services was also badly damaged and has been closed by order of the local authorities until inspected, repaired and passed for public use. (The first Sunday after the quake we held services in two private homes and are now using the small Sunday School building behind the main building as this is of wood construction and was only slightly damaged).

The toll has been high: 159 dead, 1022 injured, 1,000,000 victims of one sort or another, damage to property estimated over 2,000 million dollars U.S., factories closed, 60,000 houses destroyed, public services seriously damaged and suspended for repairs.

A number of high rise apartment blocks in Vina have been badly damaged, three have been evacuated, one leaned over like the tower of Pisa and had to be dynamited to knock it down. A friend of one of our church members had just the day before the quake paid cash for an apartment on the top floor of that building! The tenants of the building were not permitted to return to take out their belongings, so the building was blown up (or should I say down) with all their furniture etc. inside.

And so it goes on. We praise God that although one member of our church had her home destroyed and several missionaries have had to move because of serious damage to their rented dwellings, there was neither loss of life nor injury amongst our number. The church is with food stuffs for emergency shelters, and will assist with the repair or reconstruction of the homes of several poor families.

Yesterday I had a session with the teachers of St. Paul's school and we talked for an hour or so on what they thought about earthquakes and other disasters. Are they acts of God, His judgment on the evil of men, His warnings to us, just natural events of nature, etc. Very profitable and gave much food for thought.

Help can be directed to: The Archbishop of Sydney, Overseas Relief Fund, P.O. Box Q190, Sydney 2000.

South Australian Easter Convention

at the state Bible College

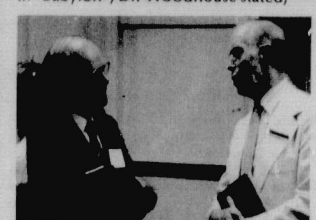
The recent first Easter Convention at the Bible College of South Australia featured a 'feast of biblical exposition' around the theme 'God-Like in a God-Less' society. The three principal speakers were from interstate and overseas; the Rev. John Woodhouse, senior lecturer in Old Testament at Moore Theological College, the Rev. Arthur Cundall, Principal of the Bible College of Victoria and Mr. David Cummings, International Director of Wycliffe Bible Translators.

The Principal of BCSA, Dr. Ross Bensley, said at the close of the weekend, "This inaugural convention was initiated as part of the College's commitment to facilitate the public exposition of scripture. We are delighted that the weekend has proved to be so helpful and challenging to those who attended."

Dr. Woodhouse presented three studies on the book of Daniel, in which Babylon was portrayed as the symbol of human autonomy and godless sufficiency, standing in stark contrast to Jerusalem the symbol of God's eternal faithfulness. Delegates were able to see that the structures and personalities of this world are not lasting nor the ultimate reality, despite the prominence given to them. Ultimately it is confidence in the power of the eternal God to realize the good things he has purposed for his

people that will be vindicated.

Those who gathered were encouraged to identify what in their experience were the most powerful challenges which the modern world presents to the Christian belief that Jesus Christ is Lord. Being wise in "Babylon", Dr. Woodhouse stated,



David Cummings and Arthur Cundall challenged people on missions

involved three things: (i) seeing the unfolding of the purposes of God as the ultimate reality. (ii) that confidence in God's ways was to be demonstrated by obedience to his word. (iii) because God is sovereign in all of human history, the Christian need not fear the ways of ungodly men.

At about 6.30 am on Sunday morning people began to gather at the Summit of Mt. Lofty in the Adelaide hills to participate in a sun-rise service. It was a

most appropriate setting for the gathering of the people of God to celebrate the resurrection of their Lord. Dr. Woodhouse expounded the theme of Jesus as the Son of Man, the one to whom dominion, glory and a kingdom were given, that all the peoples, nations and languages should serve him.

The third study from Daniel enabled people to see behind the sequence of scenes that make up human history and to rightly perceive the forces of this world and their end. To lift one's eyes afresh to God's Christ, who exercises lordship over the historical process so as to realize the good things God has purposed is what marks one off as being truly Christian.

God-like in God-less

In order to develop the theme God-like in a God-less Society, Rev. Arthur Cundall drew on the advice that Paul shared with Timothy in Titus. People were challenged to allow the word of God to scrutinize both their doctrinal beliefs and behaviour and to expect that those who observe their lives over time would be able to discern real growth and development. Every Christian should accept the responsibility of being an example to others by modelling true love, faith and purity. It was only as Christians gave God's word its rightful place in their individual lives that others would be able to discern a distinctiveness about the way they lived.

Saturday evening saw the missionary focus of the convention coming to the fore. It began with the BCSA students

presenting "Missions of the Century" (a take-off of the popular TV programme Sale of the Century) complete with their own versions of the quiz master extraordinaire and the delightful Delvene. Among the prizes won was a one way ticket to visit the BMMF programme in Pakistan.

Drawing on Numbers 14, David Cummings challenged people to examine their own lives and to consider whether they, like Caleb, were possessed by a "different spirit". The spirit of this age was described as spirit of comfort, pleasure and material security and it stands in stark contrast with Caleb — commitment to the hard and demanding task of possessing the land and the nations for yahweh. There can be no victories without first engaging in the conflict, said David Cummings. Caleb was willing to pay the price of personal sacrifice, being misunderstood, daring to stand alone for different values and priorities, and whatever else was necessary to keep his vision of possessing the land alive. The spirit of Caleb was indeed a "different spirit" and it is that spirit which must possess the nations for Christ.

One of the special features of the convention programme was the opportunity provided to the BCSA student body for public ministry. Students participated in the small group discussions, leading worship segments, sharing something of their personal spiritual pilgrimage, leading in prayer etc. This was an invaluable opportunity to exercise their gifts and to apply some of the skills learned in various courses.

Aboriginal ministry



Aringari Wurramarra (above) wears his clan dilly bag as clan members lead him with traditional dancing to the church at Angurugu, Groote Eylandt for ordination to the priesthood in February. Other Anglican students from Nungalinya who

were ordained are Jock Wurragwaga at Umbakumba, and Rupert Nungumajbar at Numbulwar, (NT). Also Stephen Giblet will be made deacon at Lockhart River (QLD) in May.

College campus to have new chapel

A centre for christian witness at Robert Menzies College

A chapel is to be built at Robert Menzies College, an Anglican college affiliated with Macquarie University. The project is to cost \$333,000 and will be completed by Christmas, 1985.

The provision of a chapel has been made possible by the generous support of almost 400 donors who contributed \$156,000 during 1984, the College's 10th Anniversary.

Now that the decision to build has been made it is hoped that many will be encouraged to give generously to the Chapel building appeal.

For many years active christian ministry has been conducted at the college. The annual School of Christian Studies has now been attended by hundreds of people. A large congregation drawn from students living in the university area has grown out of the ministry of the college and the Anglican university chaplaincy.

A regular ministry to university staff is conducted from the college by its master Dr. Paul Barnett, who also teaches in the university. For some years the college has conducted an annual mission to students at Macquarie University.

The new chapel will provide a secure location for these and other ministries.

The building is planned as a multi-purpose space which will seat up to 350 people. It will serve as a church and an education centre and also, from the reverse end, as a small theatre. Facilities for drama and videotaping, as well as lectures and worship, are incorporated in the plan. Meals together are also envisaged, either inside from the modern kitchen or outside from a landscaped barbeque area.

Architect Ian Burl has designed an attractive, functional chapel, located at the entrance to Macquarie University near the Macquarie Shopping Centre. The builder is R. J. Ryan Pty Ltd.

The Anglican Archbishop of Sydney, the Most Rev. Donald Robinson has written:

"I am pleased to support the proposal to construct the Chapel and Conference Centre at Robert Menzies College. I trust that this extension of the College buildings will provide the means for an increase of the effective christian witness and ministry which has marked the life of the College from its inception."

The Master, Dr. Paul Barnett, and Board Chairman, Professor John Hawke, warmly commend the chapel appeal to the generous support of the wider public.

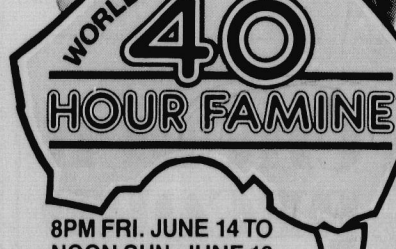
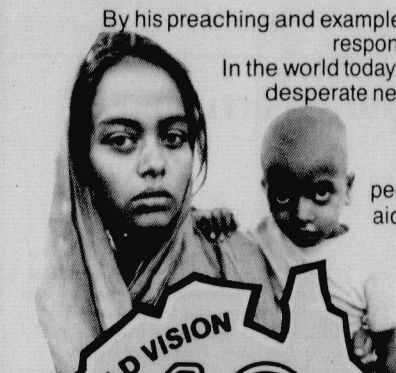
Jesus said: "YOU GIVE THEM SOMETHING TO EAT"

Matthew 14:16

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African Enterprise immunises 600,000 Ugandan children



Two years ago Uganda experienced its first big measles epidemic. This epidemic was halted in its track when 167,000 children were immunised against the virus by a medical team organised by African Enterprise.

Since that time, over 600,000 children in 19 districts of Uganda have been immunised and a primary health programme has been established through African Enterprise to back up the vaccinations.

According to Bishop Festo Kivengere, East African Team Leader of African Enterprise, "These immunisation programmes have always been followed

by an upsurge in faith as people experience the love of Christ in volunteers who, in His Name, come so far and give so much of themselves to save our children. And I firmly believe that Jesus really does come to people through these campaigns, that He is travelling with our teams."

For Bishop Kivengere, the worth and help this programme provides for his people is limitless. "Can you imagine what suffering and sorrow has been avoided and new hope born? Can you imagine the impact for the Gospel as this help comes to tens of thousands of families in Christ's Name?"

A first class Wyong carriage for God

Recently at the 'Great Rail Auction' held at Central Station, the Rev. Graham McLeod, Rector of Gorokan Anglican Church, purchased a vintage railway carriage. The carriage was originally built in 1908 and refurbished in the 1930's. It is a CR' class composite corridor car i.e. it has a corridor down the side with little compartments with seats facing each

other with sliding doors on each compartment.

Four of the six compartments are to be retained and restored. These will provide four small classroom areas. The other two compartments plus adjacent corridor area will be 'opened up' to form a larger meeting room. The carriage will be carpeted.

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MAINLY ABOUT PEOPLE

DIOCESE OF GIPPSLAND

Miss Sheridan Hannah was Ordered Deaconess at St. Paul's Cathedral Church in February last. It was the first ordering of a Deaconess in the Diocese for thirty eight years. The Ven. Denis Smallbone, Archdeacon of South Gippsland and Priest Assistant at the Cathedral, Sale, was farewelled in February. The death has occurred of the Rev'd W. (Bill) Leathbridge in Bairnsdale.

DIOCESE OF PERTH

The Rev. Peter Tinney and Alex Norvillas were ordained to the priesthood in March at St. George's Cathedral, Perth. At the same

ceremony Max Morrison and Alan Brodie were made deacons.

DIOCESE OF ADELAIDE

Rev. H. H. Moody, a student deacon at St. Barnabas' College, has been given permission to officiate as a deacon from April 2, 1985.

The Rev. B. A. Naylor, assistant priest at St. Columba's Hawthorn, has accepted the position of Rector of St. Agnes', Grange, from the end of July, 1985.

Rev. L.E.W. Renfrey has resigned as an examining chaplain and as chairman of the examining chaplains. The Ven. S. M. Smith will become chairman of the examining chaplains and the Rev. P. G. Carter will fill the vacancy among the examining chaplains.

Head means authority

continued

Macquarie University findings

Evangelical interpretations of St. Paul as being pro-women's ordination came under indirect fire at a well attended seminar on Women in the World of the New Testament conducted recently by the School of Philosophy of Macquarie University, Sydney.

The seminar was designed to bring forth fresh evidence from the inscriptions and papyrus documents about the position of women in New Testament times. The papers were presented by staff and research students, of all religious convictions and none.

Dr. Raoul Mortley's paper was a case in point. "Christianity," he said, "faces the dilemma of reconciling change with tradition." "But Christianity has always faced this dilemma. Society changes, but Christianity has, and is, a tradition."

"The fundamental issue is whether the status of women, as perceived in the New Testament writings, is a dispensable part of the tradition, or an indispensable part. I assume here that, in general, the New Testament favours a subservient role for women, and one which is incompatible with the modern claims that women should be ordained to the priesthood."

"In Galatians 3:28, Paul asserts that in Christ there is neither male nor female. To my knowledge no subsequent writer in antiquity concluded that this had social implications: all took it as a metaphysical statement. No one saw it as involving social change. Neither did Paul. In my view, the eschatological perspective rendered social change unnecessary — a paltry consideration. Paul would no more seek to change the relative status of male and female, than he would seek to have a face-lift."

"If the Christian church wishes to change the relative status of man and woman, by ordaining women priests, it will have to do it on its own, without the support of antiquity, or precedent. No greater challenge could be issued to the Christian tradition than to change its metaphor of sexuality. This had been the one constant, in the face of all sorts of revisions of the notion of sin, of the Trinity, of the Bible, of baptism and so on."

Dr. Mortley suggested that the way out of this dilemma for the modern Church which sought to bring its teachings into line with contemporary society was one often used by the Church in the past, "allegory". The Church should just resort to interpreting the Bible allegorically, put aside the original meaning and make it mean whatever it wants it to mean.

ACR comments

Dr. Wayne Grudem has done the Women's Ordination debate a great service by clearing the air on the meaning of the word "head". On Grudem's survey, in the time of the Bible and in the Bible itself, when it is describing relationships between persons, head just simply means "authority over". It never means

"source", ever.

With this behind us, we now need to do the same for the Bible itself. We need to cease the current trend of reading things into Scripture, avoid "allegory", and understand and obey the Word of God on its own terms and not those of modern culture or misplaced scholarship.

Before Paul uses "head" to describe husband-wife relationships, he defines "head" in terms of "rule over", "authority", "subjection" in Ephesians 1:20-22.

Further, we must no longer construct a hypothetical or imaginative God-behind-God. When the Bible describes the headship of the Father over the Son it means "authority over". Jesus again and again says things like "the Son does nothing on his own authority, but only what he sees the Father doing (Jn 5:19)". "The Father sent the Son. (Jn 3:16-17)". St. Paul also makes it clear, as does St. John, that this is a description of the eternal life of the Trinity. Before the earthly life of Jesus, the Father sent the Son. "But when the time had fully come, God sent his Son, born of a woman, born under law (Gal 4:4)."

As the modern, and liberal theologian Jurgen Moltmann has said, God is not a democracy; the Father sends the Son.

If then subservience or subordination between the co-equal and fully divine members of the Trinity: Father, Son, and Holy Spirit, is possible, and obviously beneficial, and the true statement of the happiest reality, we Christians can no longer opt for the egalitarianism or role-interchangeability that feminism demands.

Neither can we opt for the bossy and self-centred subordination of modern ocker culture. Jesus headship over the church meant that he died for the church. Husbands likewise exercise the responsibility and the authority which such responsibility brings towards their wives in exactly the same way. Persuasion and initiative, not bullying and reacting, are the practical means.

We now know with much greater clarity what the Bible says about the relationship between men and women. To now demand ordination of women so that they may become the Rectors or heads of congregations is rebellion.

The courageous stand taken by Archbishop Robinson on this issue in the Diocesan paper *Southern Cross* where he states that the throwing over of this New Testament tradition is "not negotiable", will save the Anglican Denomination from a great constitutional foolishness. But to give to God the joyful obedience he requires is the remaining task of us all. We now need men and women who are totally committed to the biblical principle of the headship of man over woman to work together in fully honouring that principle in the very necessary changes which are needed in our structures to facilitate the full flowering of women's gifts of ministry. Much damage has been done by demeaning the real gifts of women. Prayer, encouragement, and mutual honesty are needed at this point.

"Suffer the children"

Commenting on recent disclosures of wide-spread sexual assault on children, the Dean of Sydney, the Very Rev. Lance Shilton said at St. Andrew's Cathedral recently:

"The Premier, Mr. Wran, is to be commended for his initiative in setting up the Task Force to implement as a high priority a co-ordinated Government programme on the serious problem of child sexual assault.

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"There is Hope"

Sydney Celebration '85 countdown

There is now just a little over 4 months before the full impact of Sydney Celebration '85 hits the business area of the city of Sydney. The Director, the Rev. Barry George spoke with the Australian Church Record recently and drew attention to the hope of the Executive Committee, that this will be a massive celebration of the incredible hope that is in Jesus Christ. It is this message of hope that will characterize the Celebration in the hope that men and women throughout the city, lost in a web of hopelessness may find meaning to life in Jesus Christ.

The main speaker for this Celebration will be Dr. Leighton Ford, who is a member of the Billy Graham Evangelistic Association. Dr. Ford was recently designated as the National Presbyterian Preacher of the year in the United States and has challenged that denomination to greater evangelistic involvement. He comes to Sydney as no stranger having conducted Northside Reachout at St. Ives Showground in 1982. Mr. George was quick to point out that Sydney Celebration '85 is not another Leighton Ford Crusade. It is a Celebration of the incredible hope that is offered to us in Jesus Christ.

Dr. Ford will take as his theme "There is Hope" and at the Sydney Entertainment Centre will speak on this theme on six separate occasions. He will arrive in Sydney on 12th September and speak at a large variety of meetings including the meetings at the Sydney Entertainment Centre concluding on Sunday 29th September.

Mr. George explained it is the hope of the Executive Committee that a dynamic evangelistic thrust can be made towards the business area of the city between September 15-29 with Dr. Ford preaching in St. Andrew's Cathedral on three occasions, speaking to Open Air lunch time gatherings in Sydney Square, speaking to three "twilight meetings" in the Lyceum Theatre on the 24th, 25th and 26th September, as well as speaking to a variety of the populous including university students, business personnel, politicians, clergy, etc.

The principle thrust of Dr. Ford's

ministry will be six meetings at the Sydney Entertainment Centre on the 20th, 21st, 22nd, 27th, 28th and 29th September.

When asked what christian people could do to become involved he indicated that immediately people are being recruited to sing in the choir. Ushers will be needed. For these two areas of ministry it is hoped that christians will submit their names immediately to the Celebration office, to be found on level 1 of St. Andrew's House, Sydney Square. Mr. George added that a series of Christian Life and Witness Classes will be held at different venues and around the city commencing on Monday 22nd July. The content of these classes is being revised and renewed so as to provide fresh material for those who have attended similar classes at previous crusades.

Even with the best organisation, Mr. George pointed out that the success of a venture like this is entirely dependent upon the prayerfulness of God's people at the time. He therefore urged that christians should involve themselves in the "Prayer Triplet Programme" which had proved of such benefit during Mission England, last year with Dr. Billy Graham.

With just four months to go Mr. George urged christians across the face of Sydney to act now in identifying with Sydney Celebration '85, to become involved in a Prayer Triplet with their christian friends and to volunteer to be an usher, counsellor, or part of the choir. There is room for every christian to join in this celebration.

Scottish church attendance falling

Take heart it's not as fast!

A church attendance census has found that Scotland is still a much more churchgoing country than England. At 17 per cent of the adult population, the figure for weekly attendance is nearly twice the English one, but it has fallen steeply since the last comparable statistics, even though there are signs that the decline is slowing down.

Only by a small margin does the Kirk remain the Church with the highest all-age attendance figure in Scotland, and its congregations account for less than half all regular worshippers, although still two-thirds of the protestant ones. Less than a third of Kirk members are Sunday-by-Sunday attenders.

The census, sponsored by the National Bible Society of Scotland and the MARC Europe evangelical research organisation, found that although there had been a fall in church attendance between 1980 and 1984 (affecting almost every denomination) it had been slightly less

marked than the decline in membership, suggesting that the main loss may have been in nominal members. In the four-year period used by the census church attendance and membership are said to have fallen by three per cent. The Kirk's figures were five per cent membership loss and two per cent attendance fall.

The only major denomination found to have increasing attendance (despite its falling membership) was the Episcopal Church. The census concludes

To sum up, the story on the whole, one of diminishing support of their churches by the people of Scotland over the last quarter-century.

There is, though, one encouraging point to note. The 1984 census data clearly demonstrates that the Churches are winning relatively more support from those aged 15 to 19 than from seniors. That gives hope for some reversal in due course of the trends we have been noting.

(LIFE AND WORK)

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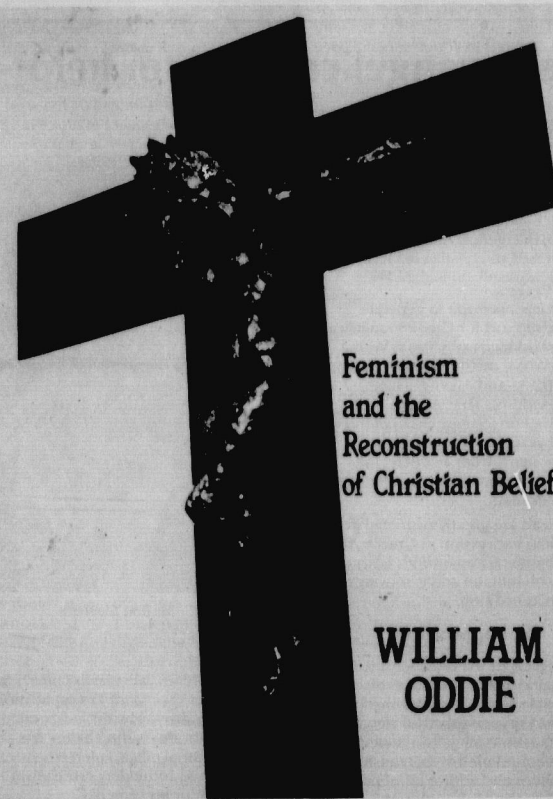
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Women ministers are only the start

What will happen to God?

It seems entirely alarmist to say that the ordination of women to the presbyterate on the same basis as men is only the immediate goal in a long range plan to completely overhaul christian theology and practice into a radical feminist direction.



Feminism and the Reconstruction of Christian Belief

WILLIAM ODDIE

But the feminist rewriting of christianity is already evident in such sober and mainline denominations as the American Episcopalians and Presbyterians, and the Church of England amongst others. A Christa, a female Christ figure is hung in a cathedral. "Abba, Father" becomes "God! my Mother and my Father!", "the Son of God" becomes "the Child" in a lectionary published by the American National Council of Churches. A British religious TV programme entitled "God the Mother" argues calmly and authoritatively that our understanding of God as Father is the product of indoctrination. "Rediscovering the Goddess tradition is one of the ways in which women are beginning to question the generally accepted view that God is Male."

One Anglican scholar has traced this development and outlined its consequences. Dr. William Oddie, librarian at Pusey House Oxford has written "a book about the ordination of women into the priesthood." However, its title reflects his real concern, What will happen to God? feminism and the reconstructing of Christian belief (SPCK 1984).

It brings to light the issues that lie behind and beyond that particular debate — the whole feminist challenge to

historic orthodox christianity, which for Dr. Oddie, is the doctrine of God himself and the nature of the christian faith.

Not reform but revolution

In the first of the book's four sections, Oddie argues that the women's movement "is not a reformist movement but a revolutionary one". Its concern is not simply for equal opportunities for women but a change of society and our whole vision of reality. This must especially involve the abandonment of masculine gender language of God, to go, in the words of Mary Daly, "beyond God the Father".

Although not all, or even many, of those advocating ordination of women in the priesthood are aware of the implications of their actions, Oddie believes with radical feminists themselves, that any attempt to create a non-sexist church will have to mean a complete revolution of christian theology. God is no longer Father. Nor can the man Jesus Christ be the full image of the invisible God.

Already some of the more extreme christian feminists, with the tacit support of many theological liberals, are shifting to the direction of the worship, not of

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