

EDITORIAL

Shadow Over Christmas

It must have been the most spectacular production in the history of show business. The announcer was angel. The angel was joined by a great company of the heavenly host. Obviously the message that God wanted to proclaim; the message of Christmas, was of vital importance.

But translators got it all wrong. The angel and the heavenly host said "Glory to God in the highest" but they did not say, as the old versions of the Bible put it, "and peace on earth to all men." Rather, they said, "Peace on earth to men on whom His favour rests." It is easy to see why the wrong translation has become so popular and has found its way into the Christmas story.

Today we desperately seek peace, but the peace we seek is a superficial peace. Christmas suggests to our world that peace is easily obtainable.

We have been lulled into believing that peace can be obtained by throwing a party; by back-slapping and laughter; by singing Christmas Carols by candlelight; by giving unwanted presents; by sending Christmas cards to people we do not bother to contact for the rest of the year; by sipping some bubbly with friends, relatives or co-workers. To believe those things about Christmas is to make a mockery of the mind of God.

When God proclaimed the Christmas message He knew what was involved in the peace he spoke about. He knew that the Bethlehem babe would only bring peace to men by a life of complete obedience to Himself; a life that would lead to the Hill of Calvary and to the physical and spiritual agony of crucifixion.

That was the price God was prepared to pay to make possible peace between fallen man and Himself. To see Christmas in any other way is to cheapen it. The shadow over Christmas is the Cross.

So God's peace is for men of whom His favour rests. Who are they? They are those who, in the words of the original angelic announcement, recognise Jesus as both Saviour and Lord; and who recognise Him not in any corporate way Saviour and Lord but as personally, "MY Saviour and MY Lord".

The sad truth about Christmas is that many who celebrate it; who enjoy its benefits; who talk and even believe about peace on earth, will one day discover that the babe of Bethlehem; the gentle Jesus meek and mild of the antiseptically-clean stable, is the same Jesus who today sits at the right hand of God as their Judge. No wishy-washy talk of love or peace will matter on the Great Day when they face Him. The message of Christmas for those who do not acknowledge Jesus as Saviour and Lord is a message of eternal judgment.

Given this it is no wonder people have built around Christmas a mythology that prevents them from facing reality. The shadow over Christmas is the Cross. Let us this Christmas proclaim the biblical message that men everywhere must repent and believe or must face eternal damnation. The seeds of this judgment began to be worked out on that first Christmas morn.

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Harry Dibley: Bus. 635 4022; Priv. 634 1694
HILLSDONS PTY. LTD. 87 Church Street, Parramatta

Letters to the Editor

Dear Sir,

The ordination of women has become a current concern to the extent that the 1982 Synod has just appointed a committee to consider the question and report back to Synod.

Over a number of years, because of my commitment to Christianity and my activities in the sphere of education, I have carefully considered the role of women in society and in the church, lest, in any way, in fulfilling what I believed was my own calling, I might be guilty of disobedience to God. As a fruit of these deliberations, I should like to make the following comments:

1. Men and women in recent years have been given an equal opportunity to obtain theological training. They study the same courses, attend the same lectures and qualify for the same degrees. Therefore, in any consideration of the Biblical role of women, we must remember that there are now women in our community, who are competent to contribute to assessing the Biblical position and whose opinion should therefore be consulted.

2. Having made this statement, it behoves me to note that, in studying the printed statements made by men and women concerning the role of women in the church, I am concerned that many statements for and against the wider role for women and, in particular, for and against ordination, spring from the wrong motivation. I am sure that the cultural movement for Women's Liberation has led many women to believe that liberation should be extended to the church in the form of women becoming ordained, especially as the church has for many reasons seemed to them a most conservative institution and indeed, to some extremists, the last bastion of male chauvinism remaining to be conquered. Such motivation should be ruthlessly discarded in favour of an objective impetus to discover by deep and conscientious research the true Biblical perspective of the man-woman relationship. In this regard, I could recommend as initial reading "Man and Woman in Biblical Perspective" by James B. Hurley (I.V.P.)

3. On the other hand I find a marked reluctance on the part of many men and women to appreciate the potential value of women in the Lord's work, both at parochial and diocesan level. By many, deaconesses are seen as gentle spinsters finding life's fulfilment in holding little old ladies' hands in hospitals, in the home and in the church. There is a failure on the part of some to recognise the real contribution that can be made by deaconesses, many with B.Th.'s and other tertiary qualifications, in counselling and guidance, in church administration both at parochial and diocesan level, in education, particularly religious, in hospital work, in youth ministry, in social work and in a parish team ministry.

4. Too much attention has been focused on the ordination of women. Very little study has been made of the original diaconate as described in Acts and of the possibility of developing a similar ministry open to men and women as deacons and deaconesses. The present focus on the role of women, has led many to neglect the men who could serve in this capacity. A close scrutiny of the possibility of a revived diaconate is imperative. This should seek to establish an extended deaconess ministry in more vital and useful avenues of service than are available at present and to make such a ministry available to both men and women.

5. Should Biblical research establish agreement with the principle of the ordination of women to the priesthood, attention should be paid to the current role of the parish priest as it would apply to women. Sufficient attention has not been paid to the possible effects of marriage, childbearing and the rearing of children on the woman parish priest and on the parish she serves and, for that matter, on her husband. It may be possible theoretically for the husband to run the home and rear the children, releasing his wife for parish duties, but the bearing of children (in the case of each child the gestation and lactation periods) cannot obviously be delegated to the male.

6. Sufficient attention has not been paid to studying individually the various duties performed by the parish priest, to decide what part the Bible and what part church tradition have played in determining these. It may be possible to assign to a diaconate such as outlined in point 4 some priestly duties as even in some carefully defined circumstances or even to find grounds for a limited ordination of women with carefully defined spheres of operation. Such duties as officiating at marriages and celebrating Holy Communion would need to be examined. Any such ordination would need to be justified on Biblical grounds.

Yours sincerely,
Joy Parker

Continued page 4

Dear Sir,

Your generous feature on Ridley College (15.11.82) has given great encouragement. I thank the Record on behalf of the Appeal Committee for the article's excellence and for your warm commendation.

No diocese assists the College budget, except through fees. No Government aid is given the building programme, apart from the grant of tax deductibility. The business recession means that the \$750,000 we need must come mostly from gifts made by dioceses, parishes and personal supporters.

The library and lecture hall are essential now, to cope with additional classes and mounting enrolments. Our fine staff should be matched by adequate equipment.

Gifts from your readers should be sent to the Bursar, Ridley College, Parkville 3052. I do hope many of them will see the importance of Ridley and help us to complete our facilities for this vital ministry.

Yours sincerely,

George Pearson, Appeal Director

Dear Sir,

I was glad to see your words on the back page of Church Record concerning The Sydney Rescue Work Society for the Destitute, or "The Homeless" as they're more respectfully called today.

May I firstly suggest the Anglican church takes far too little interest in these people. Of more importance I suggest there is an increasing and serious need for Day Centres to be open and thereby helping these people seven days per week. Homelessness is firstly the lacking of a roof over one's head and secondly the falling below an objectively defined poverty level.

Thirdly, and more devastating is a lack of a sense of belonging to society or a group therein, a lack of any sense of usefulness and personal worth and a low, sometimes virtually non-existent, self esteem. Day Centres, when thoughtfully and properly run, can do much to counteract these destructive deprivations.

I commend the works amongst them to all Christians but especially to Anglicans who regrettably share too little in this responsibility.

Yours sincerely,

Andrew D'A. E. Bush

Dear Sir,

I congratulate you on your gallant stand taken in your "Editorial" of the 18th October, 1982. These are difficult days spiritually speaking, and the consequences of the stand you take could well mean the eventual destruction of your paper as the powers of darkness prevail against you. I would venture to predict that if you continue to make such a wonderful stand for the Truth many of your readers will cancel their subscription as a direct result of the encroachment of Rome in Australia. I notice that from your editorials of the last 6-8 issues you are obviously concerned at the apparent lack of Christians raising their voices against the evils of this hour. Personally I feel many of these evils are a result of the darkness of this present evil age, which appear to be prevalent among God's people. Considering all these things would you be prepared to examine a manuscript I am writing on? "The state of the current church in Australia and New Zealand" with particular reference to the Anti-christian Church of Rome, with a view to publishing it to awaken God's people to the evils of the hour?

Also I wish to thank you for publishing my "letter to the editor" in the same issue (18th Oct. '82). You certainly have courage — I never really expected it to be published.

Yours sincerely in HIM,
R. A. Seales

Dear Sir,

I refer to the ecumenical service for the Queen at All Saints' Church in Ainslie during Her Majesty's recent visit to Canberra, 10.10.82. The service was arranged by the Rt. Rev. C. A. Warren, Bishop of Canberra and Goulburn. Also participating was Roman Catholic Bishop Clancy.

In a wild act of constitutional lawlessness Bishop Warren has violated the Act of Settlement by establishing full relationship with the Church of Rome and destroying the heritage of the Reformation. The Act of Settlement was framed as a Defensive Measure, and not out of malice or bigotry. The Protestant religion is based on the teaching of Christ as revealed in the New Testament. The Roman Religion is the idolatrous religion of the old pagan priests of Baal and of the pagan

Yours sincerely,
Joy Parker

The challenges facing Evangelical Anglicans in the remainder of this century

The Secular Spirit

Thirteen years ago Peter Berger wrote "If commentators on the contemporary situation of religion agree about anything, it is that the supernatural has departed from the modern world..."

He continued by making reference to the work of Herman Kahn and Anthony Weiner of the Hudson Institute seeking to project the course of the final third of this century. He noted that they were able to do this with "only minimal mention of religion" and on the assumption that twentieth century culture will be increasingly 'sensate' — a term defined as meaning "imperial, this worldly, secular, humanistic, pragmatic, utilitarian, contractual, epicurean or hedonistic and the like."

If Berger is only half correct he indicates an area from which evangelicals face a major challenge — the secular mind and spirit.

The challenge is at least threefold. (1) Such a mind makes it hard to aspire to a realistic doctrine of hope. The Christian's conviction that he has an inheritance laid up for him in the future is the foundation for costly obedience and difficult self-denial. Without that clear doctrine of hope, the impetus for obedience and for self-denial is lessened.

(2) It creates a difficulty for the preaching of the gospel in that it eliminates a sense of genuine guilt. At the very heart of the gospel is the conviction that man is a sinner and is responsible to a God who will call him to account. There is need for forgiveness.

(3) It encourages the Christian to share goals in common with others; to seek self-satisfaction rather than service; to forsake self-denial and to indulge in self-gratification.

It can therefore be reckoned that evangelical Christians will find it difficult to fulfill the injunction of setting their affections on things that are above. That point of view will be under constant challenge.

It is a challenge of serious proportions for, with the loss of this perspective, the whole body of Christian life and practice becomes afflicted with a multitude of related maladies.

Capitulation to Excessive Individualism

The value and responsibilities of the individual are themes which are important to evangelicals. The need for personal faith and the development of personal piety are elements which are strongly stressed.

This century holds the promise of an increasing display of individualism.

Karl H. Wilson writes "Modern thought in America is focusing almost entirely on the rights of the individual over the social good." He quotes Dr. William Glasser "... people today concern themselves more and more with an independent role — their identity" and Paul Vitz author of "Psychology as Religion: The Cult of Self-Worship," speaks of "selfism."

The determination to satisfy self-interest at any cost becomes a threat to family and society. For men it has meant the abandonment of the family as a focus for interest, concern and effort. Self-realisation is to be found in pursuits which neglect that area of leadership.

For women, the pressure for greater personal freedom again leads away from the family as an area of worthwhile personal fulfilment.

In the church it has meant an unwillingness to sacrifice for the sake of the mission of the church.

It makes the corporate element of local church life little more than a verbal reality, where individuals feel only a minimal commitment to the spiritual growth of other members of the body.

Aleksandr Solzhenitsyn, in the 1978 commencement address at Harvard, said "The defence of individual rights has reached such extremes as to make society as a whole defenceless against

certain individuals. It is time in the west to defend not so much human rights as human obligations."

Such excessive individualism is only another name for self-seeking and a challenge to the spirit of loving sacrificial service.

The Challenge to the Family

There was a time when protestants saw the home as the training ground for church and state and the seed bed of election. When role expectations were more clear and satisfying, the family provided a focus for a large commitment of life. The family which was large enough in extension to provide support in moments of weakness and challenge helped to maintain the individual. Numerous forces now operate to weaken this basic structure as individual rights come to over-ride any commitment to wider loyalties like the family. Thus divorce becomes more prevalent. The acceptance of sex for pleasure undercuts the sense of responsibility for sustained relationship.

In circumstances such as these it becomes increasingly difficult to maintain the idea of headship in the family when the family itself is disintegrating and lacks cohesion and internal strength.

Evangelical Christians will therefore face the challenge of a ministry in areas of social disintegration and particularly within the structures of the family.

Authority and the Use of Scripture

At N.E.A.C. in 1981, the then Bishop Donald Robinson commented that "evangelicals are heirs to the reformation attitude to the Bible. On the basis of the belief that God spoke and still speaks through the authors of the books of the Bible, they accept both the paramount authority and also the sufficiency of Scripture, in all matters necessary to salvation..."

"However, the present day interpretation and application of the Bible has become a question of some complexity, and there is no simple 'evangelical approach' which merely needs to be recalled and expounded. Determination to pursue the question might well be a result of N.E.A.C. but agreement can hardly be taken as a starting point."

This situation has not changed significantly in a year. If we agree with Calvin that Scripture is "the sceptre of God" the instrument by which Christ the King exercises his authority among us, there is no escape from the challenge of patiently working at the way in which we understand, collate and apply the revelation which God has chosen to give us in this form.

Within this diocese those most equipped to tackle the complexities of this issue tend to teach in our theological college. Each successive generation of students is exposed to their influence and direction. But when that situation is left behind the working pastor may from then on have little or not contact with those best fitted to grapple with these issues.

We must aim to keep alive and informed the practitioners of ministry in the local parishes. They need the regular and continuing encouragement, input and stimulation, that our best theological minds can provide. Pastors are the key to the life of the local church.

At the local level the communication from pastor to people must be based on the best information and expressed in such a way that it is felt to be relevant, applicable, appropriate and effectual. Communication needs to be Biblically and theologically accurate and pastorally relevant to people at all points on the scale of literary competence.

The Capacity to make Disciples

The call to make disciples arises from the roots of our convictions as evangelicals. We sense that there is a divine imperative which presses us to win, nurture and equip for ministry all whom God may give us ability to contact. We are called to the process of making converts and developing them to the stage where they become disciple-makers.

I am impressed at the evangelistic activity of clergy and many lay people in the Region of the Diocese with which I am most familiar. Nonetheless, I am concerned about the depth of this zeal and ability in congregations numerically considered. To me it appears that it is only a relatively small percentage of each congregation that is realistically committed to that sort of ministry.

Cultures are different — times also differ, but other churches in other places do appear to have a greater depth to their disciple-making activities.

We are still blessed or cursed, depending on our perspective, with a considerable number of nominals. We still foster the attitude of adherents rather than disciples. However, having said that we need to take care how we handle that considerable pool from which we have the opportunity 'to fish' evangelistically. I have been personally involved in districts where smaller denominations found it painfully difficult to find homes that were prepared to receive an evangelistic visit when the Anglican church had more than it could manage. It would be a pity to lose that accessible multitude.

The Ministry of Lay People Generally and Women in Particular

The gift of ministries given to all members of the body is a truth which has been expounded with considerable energy amongst evangelicals in recent years. We are not always quite so apt at helping people to desire, discover and discharge these service capacities. Laziness, the inability to be mutually submissive, pressure from daily concerns and a dozen other factors create problems for us. But if we believe the conception is correct we must find ways of allowing it to function effectively.

The ministry of women especially is one that will need continuing attention. There are large areas of ministry open to women in congregations. On the whole it would appear that they are a more effective evangelistic medium than the menfolk. But the question of ordination for women is not going to go away. If evangelicals can have a common mind on that issue and if that common mind should be disinclined to open to women that sort of leadership in the church then it is imperative that the ministry which women exercise be accorded the dignity proper to a gift from God. If headship is seen to exclude women from some functions then that needs to be paralleled in leaders by a spirit like Christ's and not like worldly male dominance.

A Gospel for the Whole of Life

As people who aim to subject personal life and that of society to the judgment of God's Word Evangelicals strip themselves of credibility when they are no more than an echo of the value of their own class or culture.

There is a constant challenge to bring Gospel truth to all departments of life, politics, personal value, style of living, goals, ambitions, leisure, science, education, art, music.

Sadly and painfully, worldliness is born with us. We are dealing with our own hearts when many of these issues confront us. Regardless of this we cannot simply privatize the gospel. It must be made to touch us and our world. The upheavals of a social and political character born out of years of exploitation and greed require sympathetic understanding and evaluation.

A Structure which serves the needs of the Gospel

With a diocese which rejoices in an evangelical heritage, we who prize its character must continue to reflect on its adequacy to promote the gospel of which it is a servant. From Synod to Parish Councils we must be regularly asking the questions "Why are we here?" "What are we meant to be doing?" "Are we doing it in the best way?" "Do we have the courage to change where that is needed?"

There is the challenge of the tendency to institutionalize inspiration and to thereby throttle it. There is no other answer but constant reflection and constant renewal.

1982 Church Record Dinner Address

The Challenges facing Evangelical Anglicans in the Remainder of this century.

Rt. Rev. R. H. Goodhew

During the Sydney Synod the Australian Church Record held a Dinner at which the Bishop of Wollongong was the guest speaker. Bishop Goodhew's address brought forth much comment.



Some were concerned that, because of lack of time, the Bishop had been forced to leave out some of the things he had planned to say — and they were keen to hear them. Others simply wanted a copy of the address to reconsider at their leisure.

Bishop Goodhew spoke from outline notes and we are grateful that he has taken the time to revise them for publication.

New Head Deaconess for Sydney

Deaconess Jean Standfield has been appointed Head Deaconess to succeed Deaconess Mary Andrews. The appointment is effective from December 1. Her role will be to fulfil representative functions, to pastor the deaconess and parish sisters and to be a liaison between the Archbishop and the deaconesses. Deaconess Standfield has also been appointed to the Sydney Diocesan Synod.

In 1968 she was appointed Deaconess attached to the Home Mission Society's Cheshal Homes.

Her work with Cheshal includes visiting each of the ten homes regularly and endeavouring to be a supportive, Christian friend to staff and residents alike.

Deaconess Standfield will continue in her position with Cheshal and of her new appointment says she looks forward to seeing the Lord's goodness and greatness in her new responsibilities as Head Deaconess.

Roman Empire, propagated under Christian names and titles. Cardinal Newman admits this. He gives a list of these doctrines, and states they were sanctified by the Church (p. 349 Christian Doctrine). Rome's idolatrous Mass is not in the New Testament. The Apostles never mention it. The old pagan Mass was westernised in 492 A.D. by Gelasius, Bishop of Rome.

Clergymen who do not accept Holy Scripture and betray the Reformation Principles of the Anglican Church should resign. Our Protestant Queen has been dreadfully compromised in Britain and now in Australia.

Another fellow traveller on the Roman Road is at present visiting this country. He is the former Archbishop of Canterbury and guest speaker of the Australian Bible Society. Lord Cogan welcomed and kissed the Pope in Canterbury Cathedral.

Dorothy Whitford

Dear Sir,

I wish to comment on the book reviews (ACR, 15.11.82) of "Learn to Read the Greek New Testament". I have done Dr. Powers' Beginners' course and 5 terms of his Intermediate course and I have found his method of teaching New Testament Greek to be very useful and effective. I think that his approach is much better than the more traditional approaches to Latin and French which I was subjected to in my high school days. I consider that his book will be useful and helpful to anyone who wishes to be able to read the Greek New Testament, regardless of whether he/she studies in a class or individually.

Dr. A. W. James says "Acquisition of a language by an adult student . . . requires the radically different method of carefully structured presentation of material in quantities that can be easily mastered in a single working session . . ." What utter rubbish!!! Dr. James probably thinks that way because he has never experienced any other way! I would urge him to read "Language Acquisition Made Practical" by Brewster and Brewster, Lingua House, Colorado, 1976. In that book he will find some new (to him) ideas which could revitalise and improve his own teaching of Greek. Dr. James would do well to discuss with returned missionaries their experiences of learning a new language — usually in situations where they are almost never presented with nice little pieces "easily mastered in a single session"! The insistence that each small part should be thoroughly mastered before proceeding to the next is enough to discourage all but the determined few from learning Greek or Hebrew. People like Dr. James are partly responsible for ensuring that "dead" languages like Latin and koine Greek remain outside the attainment of all but a select few!!!

I can thoroughly recommend Dr. Power's book, and I hope that the study of New Testament Greek will become more common amongst Christians. I am eagerly waiting for a Hebrew scholar to do a similar job for Hebrew.

Yours faithfully,
G. D. L. Costin

Dear Sir,

Been disciplined lately? Or perhaps you're disciplining someone else? After all, bookshelves abound with titles on the subject and in some circles "disciplining", is very much an in word, but is it Biblical? Members of the Christian community were called disciples when they were gathered around the Lord as their teacher. This was the word for followers of religious teachers and was used for John the Baptist and the Pharisees (Mark 2:18). The word appears in the Gospels on 238 occasions; in Acts it occurs 28 times and in the rest of the New Testament it is curiously absent, including the epistles of Paul and Peter.

Can it be that there is a reason for the disappearance of the word? In Acts it came to be a synonym for "Christian", as a follower of Jesus. During His lifetime the disciples were called after their relation to Him. After His departure the names given to them indicated their relation to each other and to the society.

There was a new relationship: no longer were the Lord's followers to be as disciples to others but they were to be brethren and saints together. Though Saul of Tarsus had been a disciple of Gamaliel (Acts 23:3) and as a Pharisee and Rabbi had disciples of his own (Acts 9:25). He never uses the word "disciple" in any of his writings, even of his protege Timothy.

If the language of "disciplining" is used in place of "serving" we encourage a tyrannical relationship. We are Christ's disciples and He is our master. But "disciple" ought never be used to describe the relationship which Christians may have with one another. It is biblically unsound and injects an authoritarianism inappropriate in the relationship which ought to exist between Christians.

To teach or "discipline" in Matt. 23:19 is a command to bring men under the Sovereign rule of Jesus. It was disciples who were first called "Christians" — discipleship to Him is the mark of the true believer.

Salveo III

Dear Sir,

I would like to applaud R. A. Seales (ACR, 18/10/82) on his timely reminder about the dangers of the Roman Church. I would also like to point out that the cancer appears to be much closer to home than many might realise. I refer in particular to an article by the Anglican Archbishop of Sydney, The Most Rev. Donald Robinson.

I was rather disappointed by the position he adopted in his article in the July issue of Southern Cross this year. By far the greater part of his article deals with the question of universal primacy of the Pope and gives the impression that this is the most important issue dividing Roman Catholics and Anglicans.

May I humbly put it to His Grace that given that he makes statements like:

"Of all his detestable enormities", (to quote the Litany of 1544) if they still adhere to him there was no sign", and

"The common acknowledgement of the Gospel of our Lord",

universal primacy is hardly the issue.

The true issue with Rome is still the one that the Reformers died for, the very heart and nature of the Gospel: Justification by Faith. A person's standing with the Father is based on the finished work of Christ alone.

The "detestable enormities" that the Archbishop is so ready to dismiss are in fact those things that destroy the Gospel and strip Christ of His true Glory. Some of those things are manifold mediators, the addition of works, the confusion of Justification with Sanctification, the rejection of Justification by imputed righteousness, and the mass.

It is in the face of these enormities that the Archbishop has indicated to the Anglicans who read Southern Cross that we are in agreement with Rome as to the Gospel but differ only on things like papal authority. The fact that papal authority underpins many of the errors of the Roman Catholic position is hardly the issue. May I remind him that a man is not saved by what he believes about the Pope's claim to authority but rather when he casts himself upon the mercy of God and trusts in the finished work of Christ.

With these things in mind I cannot see how the Archbishop can say

"Much therefore as I rejoiced to watch the celebration in Canterbury Cathedral, . . . I must also warn that it was an ambiguous occasion . . . regarding universal primacy."

Rome has not moved from its position at the Reformation. However the Anglican Church in England has. To wit, Runcie has departed from the Word of God and has given up the true Anglican faith since he no longer holds some of the 39 articles, (22, 25, 28, 31).

May I then imply that the Archbishop rejoices in the Apostasy of the Church of England in England?

If so then where are we bound?

No motive be it political, ecclesiastical, social or spiritual justifies his failure to take a stand on the insidious nature of the present attack on the Gospel of Christ.

Yours sincerely in Christ,
Warren Irwin

More Bibles printed in China

Chinese state-owned printing presses are producing Bibles and New Testaments with Psalms, according to Chinese Christian leaders who visited the Bible Society in England recently.

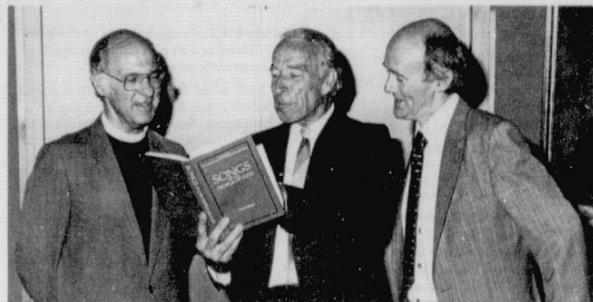
One million will have been produced by the end of this year and 300,000 more are planned for 1983.

The present Chinese Government's emphasis on the quality of life allows the Christian Church to relate the production of Bibles to its faith. "Since the end of the cultural revolution, Christians in China have achieved a great deal in a short time," said the members of the delegation from the China Christian Council.

Two production centres are being used for Bible printing, and next year this will increase to three. The leaders said that in some cases local Councils of Churches are able to fund production. Also, some individual Christians pay in advance of production for their copies of Scripture.

A translation done in 1919, called the Union Version, is being used because it is known and widely accepted. A revision is underway, but so far only the Gospels are complete.

Now for the stories, behind the songs



Personalities at the book launching of "Songs of the People of God". L to R: Canon L. Bartlett, Professor Wesley Milgate, Mr. Mark Tweeddale.

It is now possible for a minister or song leader, to introduce a hymn, from the Australian Hymn Book and tell something of its background and original wording. Copies of the book being launched, "SONGS OF THE PEOPLE OF GOD" were also incorporated into the display.

William Collins Publishers released "SONGS OF THE PEOPLE OF GOD", on November 22. At the official launching in the Australian Music Centre, Sydney, November 15, a copy was presented to the Centre, where a history of Australian music is being assembled.

Present also for the occasion was the author himself, Professor Wesley Milgate, together with Mark Tweeddale, Chairman of The Australian Hymn Book Pty. Ltd.; Alan Rein of William Collins; Bishop Owen Dowling, Chairman of the Australian Hymn Book Editorial Committee.

A display of various editions of The Australian Hymn Book was presented by Mr. A. Rein on behalf of William Collins. Also exhibited were copies of "WITH

ONE VOICE" (the international title for the hymnal), and "WITH ONE VOICE" with the New Zealand Supplement. Copies of the book being launched, "SONGS OF THE PEOPLE OF GOD" were also incorporated into the display.

The book contains material which is the result of Professor Milgate's visits to libraries in England and Europe. He has searched for original manuscripts and in several instances found the wording had been modified over the years. Sometimes this has resulted in a slightly different meaning from the original manuscript!

Biographical notes about the authors and composers also contribute to the wealth of knowledge to be found in this publication.

According to the information received, this book breaks new ground. Professor Milgate's correspondence with living authors and composers has made it possible for him to speak about them and their hymns, revealing details previously unknown.

Catholic Protestant Anglican

When after dinner you ask a friend, "Tea or Coffee?" and receive the answer: "Yes!" you all have a little laugh and then the question is repeated. The second time a serious answer is given, and the preferred choice is served.

The Reformation in Europe in the 16th Century caused church people to examine the foundations. The result was a division. The steps in the continental reformation followed a different pattern from the Reformation in Britain. However, the results were very similar: Reformation of Rome. The blessing which resulted from Luther's search for spiritual peace came from his diligent reading of the Scriptures. Taught by the Holy Spirit he was led into spiritual experience of the truth of the Gospel, that a man is justified by faith alone in Christ alone. The political consequences and the separation of reformed churchmen from the Roman system happened after Luther's excommunication. We might say in short continental reformation was first doctrinal and subsequently political.

In Britain events followed a different pattern. John Wyclif (the morning star of the Reformation) had translated the Scriptures, and itinerant preachers had gone about the land with the Gospel in the 14th Century. Outside of England, in Bohemia, Wyclif's work had great effect. There was a direct link which brought a blessing to Luther. But there is not a clear unbroken line of cause and effect here in England. The work of Wyclif lay dormant for well over 100 years.

Under Henry VIII, in the 1530s, parliamentary legislation brought about a political and ecclesiastical reformation. The Pope's authority in this realm was utterly rejected, and the supremacy of the sovereign over the Church of England was enacted. But Henry VIII still adhered to the erroneous doctrines of the Church of Rome. "The whip with six strings"; The Statute of Six Articles of 1539, restated the essential Roman Catholic teaching. The political breach with Rome prepared the ground for Reformation. The appointment of Thomas Cranmer to the Archdiocese of Canterbury, and the brief reign of the boy King Edward VI (1547-1553), with the protestant Protector Somerset in power, provided the circumstances for reformation. So people had opportunity and God used them to

bring about a scriptural reformation of the Church of England in doctrine and worship. The horrific reign of Mary Tudor (1553-1558), during which nearly 300 Protestant Christians were burnt to death for their adherence to the Bible, sealed the Reformation in the hearts of British people.

The long reign of Elizabeth (1558-1603) was initially disturbed by plots and unrest. But the Pope brought all that to an end by excommunicating Elizabeth I and announcing that her subjects were released from loyal obedience to her. He also allowed that anyone who might be instrumental in her death would be doing God service. He later encouraged the Spanish Armada. Those are historic facts.

England and the Church of England was, by 1570, when the 39 Articles of Religion were finally promulgated, both Protestant (politically) and Reformed (doctrinally). For 300 years the position was unaltered.

The Oxford Movement and the ritualism of tractarians in the last century, set about the reintroduction of Romish doctrine and practice. The *Tracts for the Times* were the propaganda programme of the movement. In the notorious Tract 90 J. Newman (later Cardinal) used all clever subtlety to propound what Griffith Thomas called "The experiment of a via media theology". Today some broadcasters and church leaders who either do not know, or prefer to ignore, theology and history, are taking up the *Via media* idea. They mistakenly suggest the Reformation produced three classifications: Protestant — Catholic — Anglican. If you were to ask such people, "Tea or Coffee?" they would answer "Toffee". But toffee is not part of the question.

The question was, and has been, and will remain, "Reformed or Roman?" The author of Tract 90 realised that eventually, and then the Rev. H. J. Newman became Cardinal Newman. Reformed Christians are those who submit to the supreme authority of the Scriptures. Rome and her adherents serve the Pope, and accept that Church and his infallibility as their supreme authority. "Yes" it is. "Tea or Coffee?" or rather, "Pope or Gospel?" What is your answer?

Reprinted from "English Churchman"

Recession dramatically increases demand on Mission Welfare Services

Soaring Cost places Services in Jeopardy

The current recession has dramatically increased the demand on the Sydney City Mission's Welfare Services.

Requests for assistance from the Mission's Family Welfare Centre at Mt. Druitt has increased by over 30 per cent.

The Missionbeat emergency street patrol is now making 2,200 pick-ups of homeless people per month — an alarming increase of over 100 per cent.

At the Mission's Swanton Lodge Centre for homeless people the amount of meals served has increased by 50 per cent.

In October 1981, the number of meals served were 12,212. This October the figure increased to 18,118.

There have also been increases in the number of young people seeking assistance. The Mission's new Youth Hostel at Penrith is already full.

The Mission's Youth Crisis Centre at Kings Cross and the North Sydney Youth Hostel are also full each night.

In the last year the Kings Cross Centre accommodated young people almost 9,000 times, of these, over 29 per cent came from Sydney, 14 per cent came from N.S.W. country areas and 34 per cent came from states other than N.S.W.

The increased request for services has left a tremendous strain on Mission finances. In the last three months the Mission's bank overdraft has leapt to over \$400,000.

Last week Sydney Radio Station 2GB ran a Radio-thon and raised over \$33,000 to assist bringing the overdraft down.

Next week (November 15-19) Channel 10 in Sydney will run a series on the Mission during its news segment and will encourage the public to donate to the Mission's work amongst "The New Poor" of Sydney.

Mrs. Merle Hurcomb, Associate Executive Director of the Sydney City Mission, said recently: "If we are not able to reduce our overdraft soon with the help of public and company donations, we will be forced to curtail the Mission's vital community services."

Commission's wide agenda

The Anglican Social Responsibilities Commission, during a two day meeting in Canberra this week, held a first joint meeting with the International Affairs Commission to discuss issues of common interest.

The two Commissions met at Bruce Hall, Australian National University, under the joint leadership of the Primate, Archbishop John Grindrod, and the Commission Chairman, Bishop Bruce Rosier (International Affairs) and Bishop Oliver Heyward (Social Responsibilities).

Professor Bruce Millar of ANU introduced a session on "Peace, War and Disarmament" by outlining some of the problems involved in arriving at a Christian view of war and peace.

The two Commissions, with a number of advisors also present, debated the Christian peace movement and the issues involved in the "North-South dialogue" debate. They discussed ways of working together in the future.

Within its own agenda, the Social Responsibilities Commission covered a wide range of issues—

- They heard a report on responses to the Commission's statement last May on In Vitro Fertilisation. The Victorian Government Inquiry into IVF in its interim report contained recommendations broadly in line with the Commission's guidelines.

- They expressed concern at the delays in the amendments to the Family Law Act being brought to debate in Federal Parliament.

- They decided to support Queensland churches in their support of improved land rights legislation for Aboriginal peoples and Torres Strait Islanders.

- They confirmed plans to hold a National Anglican Conference on Welfare, to be held in August, 1983 at Gilbulla Conference Centre, NSW.

- They endorsed a pilot education programme on alcohol and drugs to be held in Newcastle. This follows a research project by General Synod research assistant, Joan Irvine, on this topic.

- They spent hours debating moral issues involved in the current high level of unemployment, especially the possibility of job creation schemes for unemployed young people.

- They debated the ethical complexity of artificial insemination by donor, and will complete a report on this topic within the next month.

Theologians Meet

The World Evangelical Fellowship Theological Commission Study Unit on Church and Faith met at Tyndale House, Cambridge, England, November 5-8, 1982. The theme of the consultation was "Hermeneutics and the Church". The study unit is meeting its mandate as a working body of the Theological Commission to deal with the important topic of how we go about interpreting scripture.

The study unit consists of 15 theologians from the major continents of the world. Eight of these members delivered papers to the consultation with an in-depth analysis and discussion of each paper by the attending members. Those delivering papers and the title of the paper is as follows:

1. D. A. Carson, "A Sketch of the Factors Determining Current Hermeneutical Debate"
2. E. P. Clowney, "Interpreting the Biblical Models of the Church: A Hermeneutical Deepening of Ecclesiology."
3. R. T. France, "The Church and the Kingdom of God: Some Hermeneutical Issues."
4. G. Maier, "The Church in the Gospel of Matthew: Hermeneutical Analysis of the Current Debate."
5. E. Nunez, "The Church in the Liberation Theology of Gutierrez: Description and Hermeneutical Analysis."
6. P. T. O'Brien, "Principalities and Powers: Opponents of the Church."
7. R. T. Shedd, "The Church and Social Justice: Underlying Hermeneutical Issues"
8. T. Tienou, "The Church in Current African Theology: Description and Hermeneutical Analysis"

The papers will be revised by the writers, edited by Dr. Don Carson, and submitted for publication under the title "Biblical Interpretation and the Church: Text and Context". It is anticipated that the publication will be available late summer 1983.

Also attending the sessions were Dr. B. J. Nicholls and Dr. R. L. Youngblood of the WEF Theological Commission and various staff, post-doctoral scholars, and students of the Tyndale House. The study unit is planning to meet again in early December 1983 and continue its present emphasis on the church but now focusing on a positive enunciation of the identity, unity, function, nature, limits and discipline of the church.

WHAT A WORLD



Lesley Hicks

The hardest part

The end of year celebration for our after-school children's club included the presentation of a sketch based on the story of the unforgiving servant (Matt. 18). We found this version in the book of skits and street theatre from York, England called "Time to Act" by Burbridge and Watts (Hodder & Stoughton 1979).

Its humour went down delightfully with our group of 5-11 year-olds, but I couldn't help wondering what they really made of its message. I resolved to follow it up with more teaching next year. Over and over again we need reminding of the imperative of forgiveness. The tit for tat, vengeful, grudge-holding mind-set seems natural to the human species. Jesus calls us out of that into the light of accepting His forgiveness and having the same attitude to others.

Easier Said than . . .

I remember a friend who was locked into a situation of miserable resentment of her mother-in-law. My friend was a Christian, knowing in theory that she needed somehow to love and forgive her difficult relative, but in practice finding it utterly beyond her. I guess that many of us have found ourselves in a comparable situation at times, and any congregation would contain a number who, unhappily or complacently, are nursing grudges — grudges which survive the mouthing of the Lord's Prayer — "forgive us . . . as we forgive" — and the reading of familiar parables like this one.

I often reflect (and write) on the need in Christian living for the breakthrough from theory to practice. That is a key work of the Holy Spirit in the life of the believer — illuminating truth in such a way that both the necessity of obedience and its glorious possibility shines out.

My unhappy friend with the dominating mother-in-law did find a way to cope with her own reaction to the woman's interference — a reaction so fierce that her marriage was threatened. In her case it came through her reading Catherine Marshall's book "Beyond Ourselves", through which the Holy Spirit enabled her to translate into practice the already-known theory of forgiveness. She learnt to forgive the woman and to go on forgiving her as she herself grasped the wonder of her own forgiveness by God. The wife's reactions to the interference

The Russian Dictators

The Reverend Bernard Judd, the Rector of St. Peter's Church, East Sydney, in his regular programme recently on Station 2CH, Sydney, referred to the death of Soviet President Leonid Ilyich Brezhnev. He said, "On the 15th October, 1964, Nikita Khrushchev returned to Moscow from his vacation near the Black Sea to be greeted by his comrades on the Politburo." "Greeted" is not exactly the word. They were waiting for him. Waiting to get him and get him they did. At the end of a long session of shouting and bitter recriminations, Nikita S. Khrushchev was out — dismissed from the pinnacle of supreme rule in the Soviet Union — banished to a block of pensioners' flats where another of the residents was none other than Comrade Mototov, the erstwhile acquaintance of such wartime allies as Winston Churchill, Charles de Gaulle and Franklin Roosevelt. Who engineered this unexpected reversal of political fortune?

Answer: Leonid Ilyich Brezhnev who, with Alexei Kosygin and Nikolai Podgorny, effected a non-violent transfer of power at the top. Podgorny was the nominal head of State, Brezhnev, as Party Secretary, had the real power. Some observers underestimated him as "a great bear of a man", wooden and lacking in

changed from resentment to a degree of understanding, so the mother-in-law's power to sabotage the marriage was neutralized.

Vengeance

Revenge is almost second nature to man. Byron wrote in "Don Juan": "Now hatred is by far the longest pleasure; Men love in haste, but they detest at leisure."

Vendettas rage in primitive societies, in Muslim lands like Iran and Afghanistan, but no less in "Christian" Northern Ireland; and in Lebanon the recent massacre of Palestinians was perpetrated, we are told, by "Christian" Phalangists.

Even when we would not dream of violent retaliation, whether organised or individual, we may nurse grudges and dwell gloatingly upon the sins of others.

"Love keeps no score of wrongs" is one translation of 1 Corinthians 13:5. But we do. We mark up the scores of those we disapprove of, those who have given us offence.

The love affair

I have been reading Michael Harper's new book "The Love Affair" (Hodder & Stoughton 1982). It is solid theology, delving into church history too as he traces the attitudes of Christian thinkers to agape love and examining the constant and often dangerous attempts to reconcile or confuse the New Testament's concept of Agape with the Greek idea of Eros. I found it a scholarly and searching book — certainly the most serious and challenging theological work I've read emerging from the renewal movement, and one that looks critically at that stream of church thinking as well as others.

Harper concludes with a chapter on forgiveness — "the final and indubitable seal on true love. Its innate simplicity means that its importance is often missed. When confronted with the complicated problems of human relationships it seems almost cheeky, even superficial, to suggest forgiveness as the cure. . . . Christianity conquered through this message — that God is a forgiving God and his people are forgivers also." (P.210)

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T UNDERSTAND EACH OTHER

Change: Talking versus Doing

Alan E. Craddock

One of the paradoxes confronting counsellors is that some people come to counselling talking a great deal about change and yet they are not seriously prepared to make those changes. There are four common categories of this paradox.

help and understanding, and even if past intentions and strategies have been reasonable, they need to be modified if they are going to be more helpful in the future.

(1) We're in trouble but he/she must change

In this example a couple present for counselling, they have agreed that their relationship is deteriorating. They are both honest about their conflict and even agree as to some aspects in which they both accept responsibility for their difficulty. However, one person sees the other as primarily to blame and believes that if that person would simply change his or her behaviour their relationship would improve.

On rare occasions this view can be correct. It is more common for it to be a fallacy. Relationship tension is almost always brought about by the attitudes and behaviours of both parties to that relationship. Thus it follows that relationship satisfaction and improvement involves change in the attitudes and behaviours of both parties.

Even in the situation where one member is more responsible than the other it is not helpful for the apparently innocent victim to remain fixed in their present position. Their partner needs

(2) We're in trouble but I'm afraid to change

Change in attitudes and behaviour will produce consequences which cannot always be reliably predicted. This unknown factor leads to fear and anxiety in some people. In one case a couple who had been married for over 20 years began to quarrel a great deal during the last 5 years of their marriage. It became clear that some of their habits and routines had to change because they were bored and exasperated each other too easily.

They needed to change their routines in order to get some excitement and spontaneity into their lives. The wife was prepared to do this but her husband feared that these changes would jeopardize his business and his health. He couldn't anticipate the effects of such changes without feeling apprehensive. The solution for this couple was to make slight changes slowly, get used to these and if they liked the changes, to risk more radical changes in the future. They benefited more from negotiating change together, than from the changes themselves.

(3) We're in trouble but we can't change

This is a tragic situation. People can see their difficulty, are agreed upon its causes, are agreed upon the kinds of changes which would ease their tension and yet firmly believe that they cannot work those changes. Such people lack confidence in themselves or their partner, and see their present attitudes and behaviours as fixed and unable to be modified. Even Christians, who should be able to have confidence in the Holy Spirit to help them make these changes, sometimes feel that their situation is so bad that God is unable to help them.

It is necessary for people in this situation to recognize that change does not have to be so great and so dramatic that the desired goal is achieved simultaneously. That kind of demand is daunting and may not be achievable in such a form. But changes can proceed step-by-step, forming a gradual progression to the desired goal. The initial changes make subsequent changes possible. The later changes would not be possible without the effects produced by the initial and intermediate changes.

(4) We're in trouble but I won't change — it doesn't suit me

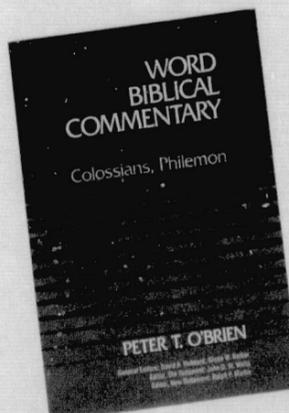
I can illustrate this situation with a case study. Norm and Irene were a married

couple who came for counselling because Norm was thinking of leaving Irene. He felt very isolated from Irene and their two teenage sons. They seemed to live only for themselves and he felt he was just the "breadwinner", home maintenance-man and gardener. There was little satisfaction in the relationship from his point of view.

Family therapy succeeded in changing the attitudes of the sons toward their father and things began to improve dramatically. However, the wife sabotaged the process and refused to participate in further family therapy. In an individual session, when confronted with her "sabotage" she said she knew she could change just as her sons had, but she didn't want to. Why? Because she wanted her husband to leave her. She didn't want to leave him because, as a Christian, divorce initiated by her would be wrong. But if he left her she could hardly be blamed. An extraordinary rationalization! She wouldn't work for change because it didn't suit her ultimate goals.

In all four of these paradoxical situations change is talked about a great deal but little energy is invested in producing change. In each situation there is understandable but faulty thinking and the first step towards changing the situation is an examination of that thinking.

BOOK REVIEWS



Word Biblical Commentary, Volume 44, Colossians, Philemon

Peter T. O'Brien
Word Books, Publishers, Waco, Texas,
1982.
p.p. liv + 328. \$18.95

It is a pleasure to welcome this full-scale commentary from the pen of Dr. O'Brien. A former Principal of Moore College (A. Lukyn Williams) and a former Warden of St. Paul's College (L. B. Radford) both wrote commentaries on Paul's Epistles to the Colossians and Philemon. But they appeared in 1907 and 1931 respectively, and one of the features of Peter O'Brien's work is his use and assessment of scholarly discussion of matters related to Colossians which has taken place in more recent times.

This volume is the first I have seen in the new "Word Biblical Commentary": 52 volumes being published in the U.S.A. with 46 contributors from many parts of the evangelical world. The series has David Hubbard as General Editor, and Ralph P. Martin as New Testament Editor. The series "seeks to serve the needs of professional scholars and teachers, seminary students, working ministers — anyone who seeks to build a theological understanding of Scripture upon a solid foundation of scholarship".

As in such commentaries, the material is tightly packed, and systematically

treated. There is a full introduction, and ample indices. Each section of text has its own bibliography, translation by the commentator, textual notes, discussion of literary form or setting, comment on the Greek text (the main component), and theological explanation. There are also expanded notes on important words or features, e.g. on ecclesia, or on The Rules for the Household.

This systematic handling is an aid to careful study, and my only complaint is the intrusion of so many bracketed references to others' works in the midst of sentences of exposition.

Dr. O'Brien has made a special study of St. Paul's formulas of thanksgiving, and also of what St. Paul understands by "principalities and powers". Both aspects of study are relevant to Colossians, with its emphasis on "reconciliation". What are "the elements of the universe" in Paul's thought? Or in the thought of Paul's contemporaries? One of Dr. O'Brien's strengths is his awareness of the relation between ancient thought forms and the issues of our own day.

This is a very thorough and competent commentary, meticulous in detail, and firm in its grasp of the leading truths of the Epistles.

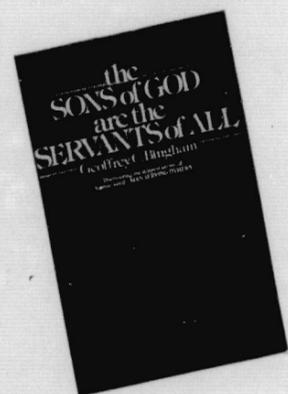
Donald Robinson

The Sons of God are the Servants of All

Geoffrey C. Bingham
New Creation Publications Inc., pp.130
Paperback.

Geoffrey Bingham's latest book takes up a theme pursued in earlier books. The book's theme is a call to Christians at large to practise love, expressed in service to others and so fulfil the meaning of being human. This topic is an urgent one for the church today and Bingham's approach is both fresh and telling as he deals with ethics and its relation to faith. There is a helpful summary at the end where the author states "the core of this book is the fact that Christ was truly man and it is truly human to love in the way he did, and to serve in the manner he served".

This Christological centre is worked out from the Old Testament moral law through the life and teaching of Jesus to the role of the Church in the world. The



author argues that the context of the moral law is essentially to love, that this lies behind the creation ordinances and is in fact the nature of God. Fallen man and the redeemed in their fallen nature interpret law legalistically. It is only by faith that its essential nature is seen. This is evident in the whole life and ministry of Jesus not only on the cross. Bingham objects to the reformers distinction between the active and passive obedience of Jesus and relates his obedience to his human and not divine nature. The implications of this are then discussed for the gifts of ministry in the Church and the relation of the Church to the world in preaching and service.

This book had great potential but just did not seem to make it. The style of writing is digressive and the argument often hard to follow. We found several theological ambiguities. For instance Bingham on the one hand discards the two nature model for obedience (p.61) but then goes on to relate obedience only to Christ's human nature. The statement that "it is true his deity co-existed with his humanity, yet it is true also that it did not impinge upon it" (p.59) does little justice to the union of the two natures in the one person. Furthermore the identification of law and love is made too easily without sufficient attention to the whole law in the Old Testament, the different nuances of law in the gospels and epistles and the theological discussion of law since Luther and Calvin. Finally we felt that the book as a "stirrer of conscience, a reminder to shake oneself and get on with the primary task... the service of others" (p.2) just did not get down to earth. Who and how are

we to serve? What is the connection between preaching and service in the concrete of everyday life?

Rev. John Bales

The Last Days of Jesus

by T. V. Moore
Banner of Truth Trust, 212 pp. pbk.
English price, \$1.95

This devotional of 20 chapters deals with the forty days between the resurrection and ascension of Christ, a period rarely expounded in detail.

Moore was a graduate of the old Princeton and in 1867 was Moderator of the General Assembly of the Southern Presbyterian Church.

He ably combines warmth and theological insight making the book helpful for those on the lookout for fresh study or sermon material.

On the universal appeal of the gospel in the apostolic commission (Luke 24), he asks why the first offer was made in Jerusalem. "If Jerusalem could be forgiven, none need despair," he writes. "If Jerusalem can be saved, none need be lost!"

Those who dispute the significance of agapao and phileo in John 21, will be interested in his claim that there is a distinction. Moore bases this on the words of Socrates in Xenophon Memorabilia II, 7 and 9: "You will love (phileiseis) them, when you see that they are serviceable to you, and they will grow attached to you (agapesousin)."

Worthwhile putting in the bag to read during the holidays.

Donald Howard

Paul Stookey sings for Jesus

Internationally famous singer Paul Stookey of Peter, Paul and Mary fame, will be touring Australia in January and February of 1983 and presenting gospel concerts at 12 different venues.

The tour organised by the Jesus People group in Perth will be Stookey's 3rd visit to Australia as a solo gospel singer. The organiser of the tour, Mr. Jeff Hopp, said Stookey's 2 previous tours have been overwhelming successes, with crowds of up to 3,000 in attendance at concerts.

HEAD DEACONESS RETIRES



Archbishop Robinson making a presentation to Deaconess Mary Andrews on her retirement as Head Deaconess of Sydney Diocese.

Deaconess Andrews served as a missionary in China from 1938-1951. On her return to Australia Archbishop Mowll appointed her as Principal at Deaconess House. She retired from there in 1975.

Gambling unlimited in N.S.W.

George Orwell in his famous book "1984", which warns about the collectivised society of the future, states that the masses will be tranquillised by the illusory prospect of easy gains from the vast system of State Lotteries. If Orwell had lived longer he could have learned quite a lot from the way in which N.S.W. Governments, on both sides of politics, have exploited the masses with a never-ending procession of gambling circuses. In its declining period, the Roman Empire provided the masses with bread and circuses. In N.S.W., when the bread is in short supply, they increase the gambling circus. Fifty years ago, during the last great Depression, the Premier, J. T. Lang, brought in the State Lottery. John Thomas Lang would be amazed at his moderation compared with the complexity and variety of the seemingly endless gambling devices that the Government of this State has devised. Once again, as the Depression deepens, they increase the gambling facilities by which the masses are to be tranquillised. To the long-standing array of existing devices has recently been added instant lotteries, TAB in clubs and hotels and football betting cards. I've probably omitted something — it's hard to keep pace with the ever-growing list. A well-informed observer recently claimed that nearly 8 billion dollars is the annual turnover on all forms of gambling in N.S.W. Three and one-half billion dollars were gambled on poker machines last year and over one billion on the TAB. What effect all this concealed taxation has on the family budget and how well the average family is being provided for, I leave you to judge.

Bernard G. Judd

Handicapped Christians Need Not Be Disabled

"Christians who have a handicap have as much to give the church, as the church has to give them."

This was one of the key themes of a series of seminars dealing with the "Christian Ministries to the Handicapped", held recently in Melbourne.

Sponsored by the Christian Foundation for the Blind International, the seminars were attended by a variety of handicapped organisations from all over Australia, New Zealand and Singapore.

Representing a variety of areas of ministry were delegates from Christian Fellowship for the Deaf, Crossroads, Christian Fellowship for the Disabled (New Zealand), Christian Foundation for the Blind International and Gospel Ministries to the Blind (Singapore).

Most seminars dealt with ways in which handicapped Christians can increase the effectiveness of their ministry to both handicapped people and able-bodied people.

Rev. John Howard of Templestowe Uniting Church spoke on the "Theology of Disability", and Rev. Ed Smith of Crossroads related the teachings of Christ concerning handicapped people.

General Director of CFBI, Peter Sumner, led sessions dealing with organisational structures for handicapped ministries.

Inspection tours of the Guide Dog Training Centre and the Headquarters of CFBI were good opportunities for delegates to compare facilities and techniques as well as swap ideas.

PROBLEMS AT KATOOMBA CONVENTION

No enough room, chairs, hymn books, accommodation — to cater for the people wanting to attend the Australia Day Youth Convention — January 1983. "We've been praying for these problems for years" said one of the Council members "and now God is answering our prayers."

The Convention Council is anticipating about 2,000 young people will attend the Convention at Katoomba and it is expected that all Convention residential accommodation will be booked well in advance.

Additional camping space and on-site caravans have been booked close to the Convention site to cater for those attending. Groups of 50 and over have been booking this year and a number of house parties are being run by Church groups to attend the Convention.

Rev. Phillip Jensen, Chaplain to the University of N.S.W. and Rector of St. Mathias Church of England Centennial Park, together with Rev. David Cook, minister of the Ashfield Presbyterian Church and member of the Board of the Sydney Missionary and Bible College will lead studies on The Holy Spirit, which has stimulated tremendous interest amongst many groups of young people.

The "exciting thing" says the Council "is that these young people come to hear the WORD OF GOD expounded and taught and the Convention movements exist for that reason".

Missionary leaders to visit Australia next year

Two missionary leaders are to visit Australia next year under the auspices of the Far East Broadcasting Company, Australia.

Mr. John Wheatley has been a missionary with F.E.B.C. for nearly thirty years, and is now General Director of FEBA Radio based in the U.K.

His wide knowledge of Muslim countries and of the African and Indian continents will be of great interest to many. He will visit all states in Australia during February and March.

Rev. Kenneth Lo plans to be in Australia from late July through August. As FEBC's director in Hong Kong and Chinese Language Consultant is expertise in current Chinese affairs is exceptional.

Theos summer missions to young people

This year Theos summer mission teams will again be in National Parks, beach resorts, country towns and city suburbs. For the twenty to thirty voluntary Theos workers in each team, it may be a change but it won't be a holiday. They will run coffee-shops, drop-in centres and craft workshops, give concerts, hold meetings and plan events ranging from surfing championships to raft races. They will be meeting young people, making friends and sharing their faith during several hectic weeks 'on location' in centres around Australia.

These Theos summer missions for young people are one aspect of the work of Scripture Union. The movement is strongest in Queensland and Victoria where permanent urban missions operate throughout the year. It is frontier work, building bridges between the Church and the world of non-Christian young people today.

'Friendship evangelism' is central to Theos mission work. Through the varied programme of activities and events team workers meet and talk to a wide cross-section of young people — and soon end up answering questions about their faith.

Bishop Chadwick returns to England

LONDON (ACC) — The Bishop of Kimberley and Kuruman, Bishop Graham Chadwick, who announced his resignation in August because of government restrictions preventing him from visiting his diocese, will be returning to Britain on December 16, 1982.

Bishop Chadwick was excluded from white South Africa in March and has since lived in Bophuthatswana. He is unable to visit part of his diocese without a multi-entry visa, which was not made available to him. A further recent request by the Bishop for a permit to travel to Kimberley to take an ordination service has so far not been granted and the Bishop intends to take the service in Batharos in Bophuthatswana on December 15. The following day he will fly back to Britain with his family. Ironically the Bishop will need permission even to get from Batharos to the airport at Johannesburg. He writes: "Failing permission even then to travel on the roads of South Africa, we would have to travel through desert roads to Heuningvlei, a large salt pan two hours' truck journey from here. A small plane from Kuruman (12 miles from here) would pick us up at Heuningvlei and take us to Jan Smuts airport in Johannesburg."

MAINLY ABOUT PEOPLE

DIOCESE OF THE MURRAY

A. R. Wood, The Rev. To be inducted as Rector of the Parish of Yankalilla 3/12/82.

G. W. Barnier, The Rev. From the diocese of Carpentaria. To be inducted as Rector of the Parish of O'Halloran Hill, January 1983.

DIOCESE OF MELBOURNE

Brooks, Raymond C. From the Diocese of Bendigo to incumbency St. Mary's Caulfield.

Dalzell, D. Paul. From assistant curate All Saints' Newtown to assistant curate within the Department of Chaplaincies, Diocese of Melbourne, from 6th December, 1982.

Davis, John C. From assistant priest St. Peter's Melbourne to Priest-in-Charge (under the direction of the Regional Bishop) of the Church of the Ascension Springvale.

Johnstone, Robert I. From Priest-in-Charge All Saints' Northcote to assistant priest in the parish of Greensborough/Watsonia as from Tuesday, 1st February, 1983.

Lawry, Peter R. From "On Leave" Diocese of Melbourne to assistant curate St. Mark's Templestowe as from Monday, 13th December, 1982.

Martin, Barry N. From Assistant Master the Peninsula School and Assistant Curate St. James the Less Mount Eliza, to Chaplain of Firbank Anglican Girls' Grammar School from 1st January, 1983.

Temby, John N. From assistant curate St. Andrew's Glen Waverley to Priest-in-Charge (under the direction of the Regional Bishop) of St. Alban's Hamlyn Heights.

Wallace, Richard E. From co-ordinator of the Anglican Charismatic Fellowship of Australia to incumbency of St. John's Blackburn.

Marten, Hather R. From St. Mark's Templestowe to St. Matthew's Mulgrave. To commence duties on Sunday, 5th December, 1982.

Resignations:

Hinds, Dallas J. From assistant curate Department of Chaplaincies, Diocese of Melbourne, as from 28th November, 1982.

McInnes, Raymond J. From Priest-in-Charge St. Luke's North Fitzroy with St. Andrew's Clifton Hill from 6th February 1983. To become Rector of the parish of Benalla in the Diocese of Wangaratta.

OBITUARY

Beyer, Thomas David. Died 22nd November, 1982.

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