

EDITORIAL

Understanding the Word of God

What is the most important issue facing Evangelicals in the next decade? An important question, we believe! So we asked the new Archbishop of Sydney (see interview this issue) and we rejoice at his answer. We should all heed what he says; "The main issue is going to be the method of using and interpreting the Bible."

Evangelicals have always been known as the defenders of the Bible. The Scriptures are our sole authority in all matters of faith and practice. But how can others be expected to take the Bible seriously when they see how Evangelicals often treat it?

There is a wide diversity of doctrine even among Evangelicals. Those in Sydney Diocese are usually seen as a "race apart"; found nowhere else in the world in large numbers. They are different to Evangelicals in the rest of Australia who, despite our British origins, differ greatly from the English Evangelicals. After all, we ask in horror, how could they have allowed some of the things which found their way into the new English Prayer Book? But we shake our heads in absolute amazement at our American brethren, understanding neither their denominational patterns or their keen interest in doctrines which have little or not attraction to us — the infallibility debate and millennial theories are good examples.

We know that the Bible is central. But do we know how to use it?

Just twelve months ago Australian Anglican Evangelicals met in Melbourne for N.E.A.C. It was a great success. But many left it feeling troubled. Whilst some were saying that it was good that Evangelicals were finally beginning to come to grips with modern issues, others were concerned that this was occurring at the expense of an honest approach to the Word of God. It was surprising that at an Evangelical Congress there was much shoddy exegesis. Indicative of this was a comment made by a leading Bible teacher and writer after one of the evening Bible Studies. He said, "What he said was very good; it's a pity that the Bible passage he got it from doesn't say that."

The truth of the matter is that all of the modern issues seem to lend themselves to an emotional activism. We feel strongly about women's ministry, the poor, Aborigines and so on; we think we know how Christians ought to act and so we respond accordingly. We find a verse or two to support our position and we feel justified in our stand. But there is no consistency in our approach to Scripture; no willingness to sit down and discover the broad principles of Scripture; no real desire for the hard work that needs to go into the making of an informed Biblical comment on an issue; no liking for obedience to the Word of God when it conflicts with what we would have liked it to say. Our stand on the many difficult social issues facing us today would be more meaningful if we knew how to properly interpret Scripture. But do we?

There has been far too much spoon feeding of Christians for too long. They are told what to believe — not how to find out what to believe. That is too often true of the theological colleges where our clergy train and it is true of the pulpits from which they teach and preach. Even amongst Evangelicals there is a dearth of true **Expository Preaching** and a lack of any integrated knowledge and understanding of the Bible. There is certainly little evidence that people know how to interpret it for themselves.

We need more expository preaching so that people can get a whole view of what the Bible is saying. We need more clergy prepared to teach their congregations how to understand the Bible when they read it. We need more interest in those courses currently provided by places such as Moore College to lead people into a systematic study of God's Word. And we need more Evangelical leaders who are prepared to take a stand based on the Word of God rather than on what is popular for today.

The problem remains. How do we interpret and apply the Word of God? As Evangelicals we of all people ought to have an answer to this question. It may mean that we will need to go back to basics and reassess what many seem to think are issues of the past. If we are to make an honest attempt to show that the Gospel can meet the needs of a complex modern society then we must have secure foundations. We must know how to interpret and apply the Scriptures.

LETTERS TO THE EDITOR

Dear Sir,

I should like to reply to your criticism of me in your item "Newspaper politics" (ACR, April 5).

You allege that I carried on a subtle campaign for Bishop Reid to be elected and mention, among other things, a picture of Bishop Reid jogging, which was published prominently in the Herald, and a suggestion that Bishop Cameron "drinks".

The jogging picture was not my idea. It was put forward by the newspaper's Pictorial Editor, who is not even an Anglican. My only role in the affair was to supply the photographer with the bishop's address. Incidentally, my own preference was for it to be used after the election.

The "drinks" quote was unfortunate, and was intended to suggest a man of the people who likes an occasional port or sherry. I was written in great haste, late at night. In the circles where I move and work it is the type of remark likely to gain favour for a candidate rather than the reverse. I have apologised to Bishop Cameron for any offence caused.

Your reference to my reporting confidential debate raises deeper issues. In general, newspapers live by disclosures and ACR itself has repeatedly commented on political issues which themselves only came to light because of "improper" leaks in the Herald and other newspapers.

Rightly or wrongly, the Herald regards the Anglican synod as no different from any other quasi-confidential Parliamentary form. My personal feeling is that a newspaper should draw the line at official secrets and material harmful to national security. There are others who think even this is fair game.

A factor which influenced the Herald in its reporting of the synod was the knowledge, reliably gained, that the same information had been passed to a rival newspaper.

Having said all this, I admire ACR for its integrity. My heart bleeds for the editor who "was present, legitimately, for every moment of synod" but who chose, properly, in view of the nature of his newspaper, to abide by the private nature of that event.

Yours sincerely,
Alan Gill
Sydney Morning Herald
Broadway

Sir,

I should like to support Mrs. Creasey (A.C.R. letters, April 5th) when she says it is blasphemous that the papacy should be the focus of all churches.

It is blasphemous, because the pope has usurped the place of authority our Lord said

would be taken by the Holy Spirit after his departure.

God the Holy Spirit in the hearts of believers, is the true leader and lord of the church militant. Our Lord spoke of him as "another comforter" — that is one who would take his own (Christ's) place. This is the meaning of "Vicar on earth" which the pope uses as his (the POPE's) title. Our Lord said that the father would send the Holy Spirit in his name. He was to be leader and teacher after our Lord went away.

Claiming himself to be vicar of Christ on earth, the Pope has usurped the Holy Spirit's position in the church of God. The Roman Catholic church teaches that Christians obey Christ by obeying the Pope. Yet nowhere in scripture has our Lord appointed one such representative of himself, other than the Holy Spirit. As many as are led by the spirit of God are the sons of God. How could the Holy Spirit have made as many false pronouncements as the Popes have — that is pronouncements contrary to scripture?

Many Roman Catholics love our Lord — I was taught by one in second class at Public School — but they follow Jesus in spite of the Pope. We who see the issues clearly must not compromise with this dangerous error. We must not relinquish the leadership of the Holy Spirit for the leadership of an imposter, even though that imposter may not realise what he really is.

I am still disappointed to remember that at Archbishop Loane's Public farewell no mention was made of his brave stand on this important truth.

Yours Sincerely,
Constance S. Knox.

Dear Sir,

Congratulations on The Australian Church Record's impartial coverage of the recent election of our new Archbishop. I wholeheartedly endorse your article on page 1 of your April 5 edition regarding the obviously prejudiced campaign of the Sydney Morning Herald's Alan Gill.

Having known our new Archbishop all my life, your excellent Editorial in A.C.R. of March 22, as to "what special gifts an archbishop needs", confirmed my conviction that Donald Robinson could fill this special position most adequately in every respect.

While not wishing to cast doubt upon the qualifications and calibre of the other candidates, I believe that God's over-ruling in Donald Robinson's election, despite Alan Gill's subtle (?) campaign, should be great encouragement to all who have prayed in faith that God's will in this matter would prevail.

Yours sincerely,
P. M. Martin

Temperance Alliance is 100 years old

This year the N.S.W. Temperance Alliance will be 100 years old. Some special planning is being done to celebrate this important centenary in a way worthy of its value to the community over that span of time.

The annual public meeting is timed for 7 pm, May 27th, at Bible House, 95 Bathurst St., Sydney and the public is invited to attend.

The Royal College of Surgeons at their headquarters in Melbourne was requested to nominate the special speaker and the Alliance is now delighted to announce that Dr Robin Higgs is to do the honours.

Dr Higgs is an orthopaedic surgeon who graduated in London and is a fellow of the Royal College of Surgeons in Edinburgh and Sydney. He came to Australia in 1974 and is presently spokesman for the Australian Orthopaedic Association on

road safety and a prominent member of the Road Trauma Committee, which is dedicated to the elevation of public concern at the enormous loss of life and injury on the road.

The College regards the terrible road toll as a massive public health problem and endeavours to stimulate changes in legislation to make motor driving safer. The College has been largely responsible for seat belt provisions, protective equipment like helmets for motorcyclists, first aid education for motorists and High School children. It is still pressing hard for random breath testing.

Dr Higgs has intimated that at the Public Meeting on May 27th, he will concentrate on: a) The magnitude of the road epidemic b) The Alcoholocaust c) The Mariahuana and other drugged drivers

MAINLY ABOUT PEOPLE

DIocese of RIVERINA

The Rev. Lynn Browne will be inducted as rector at Wentworth during May.

The Rev. Bruce Hoare has accepted the parish of Deniliquin and will be inducted in May.

The Rev. Graeme Sturt of the parish of Urana has been appointed rector of the parish of Finley-Tocumwal.

SYDNEY DIOCESE

The Rev. John Lance, rector of Brighton-Le-Sands, was appointed acting rector for 1982 of St. John's, Rockdale, on 1st February this year.

The Rev. Dr J L Steele, Curate of Penrith, has accepted the appointment as rector of Littleton.

The Rev. D. K. Wilson (Formerly with B.C.A.) has accepted the position of Rector of Padstow.

David Garnsey Scholarship

This has been awarded to Michael Wilson of Moore Theological College whose area of study for the M.Th. degree is The Biblical View of Idolatry.

The Felix Arnott Prize

This has been awarded to John Yates of Ridley College.

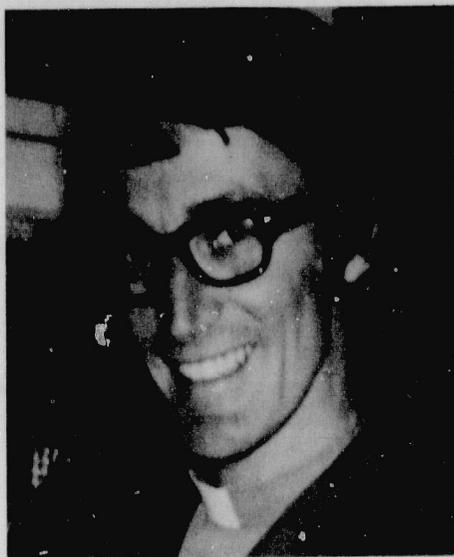


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Inner-City man for overseas study tour



Rev. Geoff Huard, Rector of South Sydney and Inner-City Director in the Diocese of Sydney.

Geoff Huard left Sydney recently for an overseas trip to look at inner city work in the UK, Holland and the US. Geoff is the rector of St Saviour's Anglican Church. Church Record talked to him a few days before he left.

What are your plans for the trip?

The trip is a mixture of holiday and work. On the work side, I'm planning to see inner city work in UK, Holland and the US. The Anglican Inner City Committee has encouraged me to see inner city ministry and insights in other parts of the world. I think it would be very valuable to see what people are doing, not just to get new ideas but to be able to think through and assess where our own work is going. I'm particularly anxious to see different forms of Christian ministry in some of the ghetto and poor districts in England. In Amsterdam, I'm going to look at "the Ark", a rehabilitation programme for homeless teenagers and young people. Then in the States, I'm hoping to go to Boston, Detroit, New York, Washington and Atlanta to see what is being offered by the Episcopal Church and by other denominations and groups through their different ministries.

I'll be away for two months altogether, one month of which will be holiday. But I don't know quite how the timing of each part will work out.

Who's paying?

The Inner City Committee is paying for the trip, because they want me to see inner city work elsewhere; and the parish are happy to let me have a month's leave of absence. The family's holiday time is obviously paid by us.

What are your expectations?

The most important thing is to have a look at what other Christians are doing in inner city areas around the world. There is a great deal in common in terms of social background in all inner city areas, although individual places have their own unique dimensions.

I want to see what contributions other people are making to urban ministry: what insights in the gospel they find particularly valuable.

I want to look at their structures and approaches and see how different churches and types of ministry are organised, so that they can be relevant and effective.

I also want to look at the type of ministry people are involved in: how people are trained for it, and any specific sorts of training; how bound it is to buildings; how they fit into the structures of churches; how much freedom people are given in forms and styles of worship and the expressions of church life which they feel are most relevant.

These are ideas I hope to be able to ask about. I also want to share with others overseas some things that are happening here in Sydney, particularly our style of ministry to minority groups, and of support and encouragement. I think we have got a lot we can share and show to others.

What are your hopes for the implementation here of ideas you see there?

"I suppose one of the most obvious things is the need to see whether there is anything we as Christians can do in response to the considerable problem of homelessness amongst young people in our city. There are not many agencies dealing with this, and those involved are overwhelmed by the task.

"I'm also interested to see how churches have ministered to minority groups and how structures of the church have adapted to take in non Anglo Saxon members of the community. We have a long way to go in reaching out to many in the ethnic communities who live in this country now.

What is happening in Sydney inner city work now?

"We had our launching meeting last week of "Scaffolding", and were very encouraged at the number who turned up, and the way people saw the group as being relevant.

What is "Scaffolding"?

"It is a network of workers and organisations involved in urban ministry, a number of whom have been meeting informally over a period of time.

"We represent parachurch groups and denominational churches: Baptist, Anglican and Uniting Churches, Scripture Union, Urban Ministries and Area Development Groups, and other agencies.

"We hope that by meeting together we might encourage one another in the sharing of insights. There is a vast variety of forms of ministry going on now, and some might feel that we are trying to set up another organisation. I want to lay that to rest very firmly. Our intention is not to compete with anybody, but encourage everything that is going on. We are just a support network.

By sharing and support, and identifying gaps, and informing the wider church on how we see things in the inner city, we hope to be a service to the church.

What's planned?

"We have various ideas at the moment: Firstly, to set up an 'Urban Volunteer Service': a training programme for Christians, like an apprenticeship scheme where theory and practice are mixed together. We plan a year long course, in which one day a week is spent in training in Bible and practical skills, and another day working those skills out in a church or community group. We have a pilot scheme of this going at the moment.

"On top of that, there will be regular forums and training nights. We hope to produce a regular newsletter to circulate to interested people.

"We want to set up a resource library and an exchange, and also advocate the needs of the inner city to wider groups.

English preacher for Sydney

One of England's foremost preachers has been invited to conduct a series of evangelistic meetings in Sydney during July and August.

He is the Rev. Dick Lucas, an international convention speaker who is vicar of Great St. Helen's, Bishopsgate, in the city of London.

Canon John Chapman said that Mr. Lucas' visit gave Australians the opportunity to hear a man whose gifts as a preacher and teacher had made him a household name in many parts of the U.K. and America.

Mr. Chapman is director of the Department of Evangelism which is organising the visit in the Diocese of Sydney.

"It has been my privilege to work with Dick Lucas and to sit under his ministry," Mr. Chapman said.

"When I was last in Britain he preached at the consecration in Westminster Abbey of the new Bishop of St. Albans, the Right Rev. John Taylor.

"The building was packed and the bishops were held spell-bound by his address.

"None who knew him found this surprising.

"Each Tuesday his mid-week meetings in 'the City' draw leaders from the nerve centre of international banking and commerce.

"It is quite normal to see business magnates sitting on the stone steps because all seats have been taken.

"This visit to Sydney gives us a wonderful opportunity to hear a man whom I regard as one of the leading preachers in the English-speaking world today."

Mr. Lucas' first meeting in the City of Sydney will be a breakfast at 7 o'clock on Wednesday, July 7.

The Rev. Geoffrey Fletcher of the Lay Institute for Evangelism is co-operating with the Department of Evangelism in the Diocese of Sydney in arranging the breakfast.

He said that the function would conclude before parking restrictions commenced at 8.30 a.m.

Tickets for the breakfast are limited to 400 and will be issued in order of application.

Those wishing to attend the breakfast should send \$4.50 to the Department of Evangelism, St. Andrew's House, Sydney Square, or the L.I.F.E. 133 Bathurst Street.

Why focus on the inner city?

"The Protestant Church in Sydney is largely a church of the 'well off'. The poorer people who live in the inner city and the outer Western Housing Commission areas have been relatively untouched by the Church's ministry. Our Lord spent a great deal of his ministry

amongst the poor, yet the people of this city see the Protestant Church and Christianity as foreign to their way of life, irrelevant and only for those who have 'made it'. This alienation of the city poor from the gospel is world-wide and has been unchanged for many generations," states the promotional leaflet on "Scaffolding", released.

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Analysis of ARCIC Final Report

In assessing the recently released Final Report of the Anglican-Roman Catholic International Commission, (or ARCIC), one is forced to two conclusions. First, at the level of irenical debate, as an honest expression and exploration of Roman Catholic and Anglican theological opinions, and an often creative one at that, it is markedly successful. Secondly though, as an attempt to provide a doctrinal basis for closer relationships between the two churches, it fails. Such sweeping judgements on what is the fruit of much intensive work (since 1971) needs fuller explanation.

Scope

The Final Report is in fact a 122 page document gathering together the Commissions successive statements on the Eucharist (1971 and 1979), the Ministry and Ordination (1973 and 1979), and Authority in the Church (1976 and 1981). This latter topic takes up more than half of the Report and reaches less consensus than the statements concerning Eucharist and Ministry. The special sticking point over Authority has not been the place of the Bible, but how to deal with the idea of a universal primacy centred in the person of the pope, in Rome. But for all that the Report ends on a note of qualified optimism. "This Final Report . . . represents a significant stage in relations between the Anglican Communion and the Roman Catholic Church . . . The convergence reflected in our Final Report would appear to call for the establishing of a new relationship between our Churches as a next stage in the journey towards Christian unity."

Eucharist

The general conclusions in each area of discussion need to be understood for a full appreciation of the significance of the document. Regarding the Eucharist, the 1971 statement and its 1979 elucidation insist that, "Christ's death on the cross, . . . was the one perfect and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ" (page 13 and 17). There is also a helpful, if not exciting section on the

determinative role of "memorial" or **anamnesis**. "The notion of memorial as understood in the passover celebration at the time of Christ — i.e. the making effective in the present of an event in the past — has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the eucharist." However, the eucharistic statement then insists that the presence of Christ's body and blood in the Holy Communion is not just in the reception by faith of the elements, but also in their consecration (pages 15f and 21). Thus the emphasis on the effectiveness for the believer of Jesus Christ's person and work falls on the **action** man undertakes in his eucharistic rite (page 12).

Ministry and ordination

The 1973 statement on Ministry and Ordination begins with an assessment of New Testament evidence and theology. "The life and self-offering of Christ perfectly expresses what it is to serve God and man. All Christian ministry, whose purpose is always to build up the community (**koinonia**), flows and takes its shape from this source and model" (page 30). It is frankly admitted that "priest" is not one of the images used by the New Testament to describe the functions of a minister (pages 33 and 35). In spite of this we are told that the formal ministry is **qualitatively** different from all other Christian ministry because it has a unique and absolutely indispensable sacramental power that exists no where else in the Church, and that this ministry is best described as "priestly" (pages 35 to 36). The conclusion to the 1979 elucidation sums it up: "our agreement on the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the eucharist, and on the nature and purpose of priesthood, ordination, and apostolic succession, is the new context in which the questions (concerning ministry) should be discussed" (page 44).

Authority

The two statements on authority (1976 and 1981) take up more than half of the Report. Fundamentally, the issue at stake

is the Anglican and Catholic understanding of the doctrine of revelation and its implications for governing the Church. On the place of the Bible, the Report's initial statements are encouraging. "All (dogmatic statements) must be consonant with the apostolic witness recorded in the Scriptures; for in this witness . . . the statements of local and universal councils have to find their ground and consistency" (page 59). And on page 69 it can speak of the Bible as the "primary norm for Christian faith and life."

But this encouragement is short lived. In discussing the role of Church tradition the Report moves from affirming that "it is an unfolding of riches of the original revelation", to a point where the Bible becomes only (but not merely) a part of a continuum. "Another approach, while different, does not necessarily contradict the former. In the conviction that the Holy Spirit is seeking to guide the Church into the fullness of truth, it draws upon everything in human experience and thought which will give to the content of the revelation its fullest expression and widest application. It is primarily concerned with the growth of the seed of God's work from age to age."

In the end, as a source and norm of authority, the role of the community is greater than that of the Bible. As the section on the Bible and the Reception of Church traditions on pages 69-72 makes clear, anything the contemporary church authoritatively teaches must be a legitimate development of the original revelation. And this sort of assertion is made, even though, as in the case of dogmas like the sinlessness and bodily assumption of Jesus' mother, and the infallibility of the pope, no clear connection to the biblical evidence can be traced (pages 95-96). Although the Anglican members of ARCIC drew the line at these latter three doctrines, the principle they hold to on the authority of christian tradition remains intact. This firmly places contemporary man in the driver's seat.

The report then deals with how the Church should be ruled in matters of faith. Although it says many true things about the Church as **koinonia** (pages 5-8), and constantly refers to this **koinonia** as determinative designation of what the Church is about, the Report never systematically elucidates the New Testament's teaching on either **koinonia** or **church**. It is no surprise then when coming to jurisdiction or government in the Church that the logic of authority resting finally in a human and sacramental society makes the **episcopate**, and the universal primate or pope, the necessary and central sources of power and rule. The statement of this conclusion is careful, and fenced, but nevertheless clear in its import. "Yet the primacy, rightly understood, implies that the bishop of Rome exercises his oversight in order to guard and promote the faithfulness of all the churches to Christ and to one another. Communion with him is intended as a safeguard of the catholicity of each local Church, and as a sign of the communion of all the churches" (page 58). ". . . those exercising **episcopate** receive the grace appropriate to their calling and those for whom it is exercised must recognise and accept their God-given authority" (page 73). The whole ethos of this section can be gained from the introduction on pages 6-7 where we read, "the Church as **koinonia** requires visible expression", and "the primacy (is) a visible link and focus of **koinonia**."

Assessment

How are we to assess the Final Report? At the level of frank exchange, and in its clear intent to elucidate some of the New Testament's teaching applicable to the problems tackled, it is most welcome. It has to be borne in mind that the Anglican side of the Report represents a "British" Anglicanism that while still giving assent to the thirty-nine articles does not give them the status of "authoritative standard" as Australian Anglicans do. That the agreements reached clearly contradict many of our thirty-nine articles is not a betrayal in British terms, but a serious development away from them in content, and certainly in status. Thus, from our perspective the Report represents a serious, honest and polemic free statement

of current Anglican beliefs against a Roman Catholic backdrop, and deserves close study. Viewed from the Catholic side, it shows the problems that some of Rome's theologians see with how several of their Church's tenets are held.

Justification by faith

But we must make two sorts of overall criticism. First, in scope the Report is plainly inadequate. In spite of the urging of English evangelicals that justification by faith ought to be on the ARCIC agenda, and the acknowledgement by the fourth meeting of the Anglican Consultative Council (1979) that this should be the case, there is no mention of it in the Final Report. But the doctrine of justification by faith alone is not only one of the two principle reasons (the doctrine of revelation being the other) for the division between the Church of Rome and the reformed churches, including the Anglican, it is also a "cutting edge". A discussion on justification would have shown what the differences are between Rome and Canterbury on the problem of the sinfulness of man and the totally gratuitous act of God in Jesus Christ to rescue us from our predicament. For both historical and doctrinal reasons the absence of this item from the agenda is fatal to the Report's intention.

Deficient in Bible and Christology

Second, not withstanding our appreciation of the Report's use of the Bible, it is seriously deficient in what it fails to bring forward of the New Testament's teachings, and, it is christologically truncated. For these reasons it is later church tradition which has to provide the basis for assembling doctrinal statements, and not a fully orbed New Testament christology. That is admittedly a strong, even harsh attack. However, reference to the Final Report's handling of **koinonia** and **church** will illustrate the point. Similar criticisms could be made about the consensus reached on the Eucharist, and Ministry.

Church and Koinonia

The Report fails to grasp that "church" and "fellowship" (i.e. **koinonia**) are in fact co-extensive notions in the Bible. The church is fellowship. Gathering together, or churching, is for the purpose of fellowship, in Jesus Christ. Moreover, this fellowship in Christ is the end in itself. Attention to Heb. 12:22-24, Rev. 4 & 5, 1 Cor. 1:9ff, 11:17-33, etc. would have been helpful in seeing that the earthly Church has no existence outside of it actually being gathered in fellowship around Jesus Christ. The Report's failure to push through its good christological start — "Union with God in Christ Jesus through the Spirit is the heart of Christian **koinonia**" (page 6) — accentuates the problem. Because of Jesus Christ's bodily ascension into heaven and his present role at the right hand of God and intercession on our behalf, there is no possibility of there being a single visible focus or expression of the unity of the church or **koinonia**, either at the diocesan level with a bishop, or world-wide with a universal primate, or in the Eucharist.

Jesus Christ, who sits and rules and is worshipped as the ascended One, in heaven and on earth (Heb. 12:22-24, Rev. 4 & 5), is the only Head, or focus, or expression of the unity of the church. And with respect to our present earthly situation, that single and unique focus is essentially invisible. The only visibility assigned by the New Testament to fellowship is a diffuse one, in acts of love; that is, quiet acts of private godliness done to meet the need of our neighbour. Surely that is the import of the New Testament's use of **koinonia** to describe things as unimpressive and hidden as the giving of money, or blankets (Phil. 4:14-19).

Way forward

The failure of the Report to develop a full christology, (where is the mention of the Eastern fathers in this respect?), and to have only a partial elucidation of all strands of the New Testament's evidence, inevitably has made the final agreements in each area man-centred, and an insufficient basis for a convergence of an Anglican Church which sprang from the Reformation and a Roman Catholic Church which officially is still definitively rooted in the edicts of the Council of Trent. Positively, the very fact that such a discussion can occur in a spirit of peace, yet frankness, and that it sets out to take both the bible and christology seriously, opens the way for further and fuller exploration of the same.

The Archbishop of Sydney on evangelicals and the next decade



Archbishop Robinson greets school children lining the path as he moves towards the doors of St. Andrew's Cathedral.

Photo: Ramon Williams

In this issue we continue our exclusive interview with the new Archbishop of Sydney, the Most Reverend Donald Robinson.

ACR: What is likely to happen in liturgical revision over the next ten years?

I don't know because I don't have enough feel for the Church as a whole and anything that happens will be influenced by what the Church as a whole wants to happen. I suppose the real question is: will we expect, instead of just another revised Prayer Book with some tinkering here and there, a break right away from a Church Order so that Parishes would be free to do what they like? In some denominations that happens. There is a standard which no-one has to use. We have a standard with variations which everyone has to use. What I see at present is that many are not prepared to remain within the limits of those variations. The issue is whether this is through a lack of serious attention to it or because of a lack of goodwill towards the whole concept because these limits are genuinely too restrictive. Now I have to say — and I don't want to offend any of my brothers — that I honestly do not think that enough attention has been paid to the virtues of the variations that are permitted. I have seen very little in the divergences that I have encountered that seem to be of such great value that we should alter the principle in order to accommodate them. They would easily have achieved what they were looking for within the limits if they had paid a little bit more attention to the variations.

Now I am quite willing to face a wholly different situation if it is warranted. But I'm not convinced that at the moment the evidence does warrant it — even though I can see the trend. I don't want to be seen as putting the brakes on the proper movement of the Spirit within the Church but it purely a question common sense and of trying to discern what are the real reasons for some of the things that happen.

ACR: What place will Evangelicals play in this area of the Church's life? You had a very important role in the preparation of A.A.P.B. Are there other Evangelicals who will have a similar role in the future?

I would hope so. There is a greater deal of Evangelical strength in a broad sense in the Australian Church than there has been for a long time. But it's variegated. I think that that's clearly been seen at the two N.E.A.C.s we've had. There are a lot of folk who genuinely want to be regarded as Evangelical and there's no question that they have a great deal in common that can legitimately be described as Evangelical faith. But the things which have identified Evangelicals in the past are not easy to detect in the present situation.

Of course, the same could be said for Anglo-Catholics or any other group in the Church; it is not a defect only in Evangelicals. So, either we depend on very strong minded, able individual Evangelicals convincing others in the Church that they are right and should be followed or we ought to be looking for some means of identifying ourselves as a movement. However, perhaps we don't want to do that. Maybe the day of Church Parties, which have had a perfectly honourable place in church life, is really fading. That would surprise me a little because I certainly started my ministry at a time when the Party system was very strong and I come to my present position, one might almost say, on the back of that system. And yet it's not there any more in quite the same way. I greatly value, in my own experience, the sense of genuine unity with many who would not have come up that way — and who perhaps are not happy to wear any labels at the present time. I want to foster genuine Christian unity on the basis of common faith with all Anglicans — and beyond.

Let me illustrate what I am saying. If I'm not mistaken the one instrument which tends to have been, right up to the present time, singled out as the mark of Evangelical Anglicans, is adherence to the 39 Articles. But I do wonder whether a lot of my brothers who claim to be Evangelicals have even read them lately. There are some we would all agree on strongly, but I wonder whether we really grasp them as a whole. So there are questions about using adherence to the 39 Articles as a means of identification — because you certainly can't use the Prayer Book any more as a means of identification, although we used to (I wish we still could).

We could always say the Bible — but everyone believes the Bible in one way or another. We've always found it necessary to articulate or underline or emphasise our way of seeing upon the central concerns of the Bible — Justification by Faith only — but you've got to demonstrate it clearly.

The marks of identification are the things we need to look at if we are going to try to prognosticate what kind of contributions Evangelicals are going to make in the future.

ACR: What do you think are going to be the main issues for Evangelicals to face over the next decade?

I think the main issue is going to be the method of using and interpreting the Bible. We call ourselves "Bible believing Christians" but when it comes to how you apply the Bible to questions of marriage and sexuality, family life, ordination of women and the many pressing social issues of today — then Evangelicals are plainly very divided. Which means that we haven't got a uniform method of using and applying the Bible. Now these issues are matters which are central to us all; we cannot take them lightly and we were brought up that way. We must be sympathetic and we must consider the possibility that we have been wrong and we will only get ourselves out of that reflective period of we know our method; our system of seeking the mind of Christ through the Scriptures.

The first part of this interview appeared in our last issue.

WHAT A WORLD

His stubborn love



Lesley Hicks

In the early seventies, Joyce Landorf's story of her own marriage's collapse and resurrection, and of the way she and her husband were pursued by the unrelenting love of God, **His Stubborn Love**, was a popular paperback. It was the first of her many books, which are now coming into considerable demand here because of the appearance of a film series of the same name, which I have recently had the opportunity of viewing.

The six films which the distributors, Gospel Film Ministries, will only permit to be shown as a series, were made by Word Incorporated, the same group that produced the excellent films????? featuring American paediatrician and psychologist Dr. James Dobson. They have seen the value of extending through film the ministry of really outstanding Christian communicators. As far as I know, it is only through film that either of them has been seen and heard in Australia.

Audience Reactions

As with Dobson films, the technique with Joyce Landorf is simple — just showing her in action as a speaker, together with the audience response. Close-ups of people in the audience show reactions ranging from delight to hilarity, and from serious thought to deep emotion, even a trickle of tears. We in the film audience reacted similarly.

Watching the first film **Changepoints** (also the title of one of her books), we needed to adjust to the culture difference of Joyce Landorf's Americanism, with her heart-on-sleeve openness. Not all Australians warm to this, but she won most of us over, with her humour and her basic emotional honesty as she talked about her own life's experiences. That, I think, is what gives the films such impact. The people in the audience seemed wistful after each film longing for some ongoing message, and tapes and books — Landorf's and others — were eagerly bought from the bookstall I was manning.

Emotional Impact

If occurs to me that perhaps not enough that happens in our churches, our worship services and various meetings, carries the degree of identification with the joys and agonies of daily life that causes people to be gripped and stirred and moved to repentance and action. The Scriptures contain every possible ingredient for such impact, but the very familiarity of their

words and stories and characters tends to cushion most church members from it. So it is mainly the present day examples illustrating a sermon or talk that can pack such emotional punch.

Head and Heart

If sermons merely convey biblical information, and are mainly cerebral, intellectual in content, "the hungry sheep look up and are not fed", I believe, this is almost as reprehensively as if there is no Scripture at all, but only man's thinking. We cannot ignore the emotional needs of people. In most cases one cannot distinguish between emotional and spiritual needs. True, we must not exploit emotions, deliberately seeking to hit below the belt and get gut reactions, but preaching should recognise and minister to such realities and fear, loneliness, depression, pain, sexual frustration, the guilt of besetting sins, and the weariness of long-drawn-out times of waiting, when God does not appear to answer prayer. In any congregation at almost any given time these emotions will be present, and while worship must include joy and praise and thanksgiving, it may seem shallow if the pain of life is ignored.

Need for Hope

When a speaker can show that he or she understands and shares of these feelings, and can speak without shallowness or triteness of God's meeting them at points of deep need, others feel hope. It seems to me that women speakers — perhaps it's a significant sex difference — tend to do this more than men. Yet men need this kind of ministry no less than women.

The fourth Landorf film, **God's Waiting Room**, had much to say to me. She pointed out that, reading between the lines in the Bible, and observing life's timetables, one finds that in-between, waiting times account for large slices of the lives of biblical heroes, so how much more our own lives — days and months and even years of waiting, when nothing of great moment seems to happen, or when urgent prayers seem unanswered.

In my own life, I seem to be waiting on several fronts at the moment, and I find it a struggle to trust that God is working when where I cannot see it, and to be patient. Thanks to that film, I now too appreciate the relevance of the message of the prophet Habbakuk to such a situation.

Braille Gospels for Moscow

The Gospel of Luke in Russian Braille is being sent to Moscow by the United Bible Societies European Production Fund (EPF). The Gospels have been ordered by the All-Union Council of Evangelical Christians-Baptists in the USSR.

Since October 1981, 212 copies of Luke in Russian Braille have been sent to the Baptist headquarters in Moscow. The European Production Fund, which is based in Stuttgart, West Germany, will eventually despatch 600 copies to Russia.

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T UNDERSTAND EACH OTHER

Marriage: Like a house of cards?

Alan Craddock

When people discuss their fears and anxieties with close friends or counsellors they frequently employ word-pictures or analogies so as to capture the depth of their feelings. We speak of feeling "trapped", of being in the "depths of despair", of being "trampled on", and of our "ups and downs", to mention only a few of these metaphors of feeling.

A vivid example of this form of expression once came my way, and an exploration of what it really stood for proved extremely helpful. Helen was a young woman whose marriage was proving difficult and unsatisfying. Her husband, Ken, was not prepared to join her in counselling and she was becoming overwhelmed by a sense of futility. What could she do without his cooperation?

This feeling of helplessness came to a head when her mother said to her, "Things seem to be a little better between you two — you must keep up the good work!" Helen was extremely upset by this statement. She knew that things in private were worse, not better, despite the improvement in the public aspect of their relationship. But what really hurt was the implication that she was the one who had to "keep up the good work". Helen was tired of being the only one to make a serious effort to improve the relationship.

In counselling, Helen shared this feeling and used a vivid image to communicate her feelings. She said that she felt as if she was building a house of cards. Card upon

card had been placed into position, but each time the layers rose the entire structure would collapse, and she had to start over again.

Two important ideas and feelings were contained in this image. The first involves the notion of how **fragile and precarious** is their relationship. An exploration of this opened up further insights. The relationship appeared to have no solid foundation, the structure did not interlock firmly. It could fall apart and crash to the ground far too easily. Things were not always so fragile but after eight years of marriage this was the case **now**. Why this was so was clarified in the second insight contained in the image used by Helen.

She saw herself as **building the house of cards on her own**. This reflected her sense of loneliness, of solitary effort and of the futility of one person trying to preserve a relationship between two persons. Helen really wanted some help from Ken but this was not forthcoming. In fact, Helen extended her image: Ken actually seemed to act as if he wanted the house of cards to fall down. It was if he knocked the table or blew upon cards in order to sabotage the structure.

In summary, Helen's word-picture captured her feelings of loneliness of solitary effort, and of the fragile nature of her marriage. Filling out and applying the image proved extremely helpful to her. Vague emotions became clearer. The underlying ideas came into sharper focus.

Concrete problems emerged to replace hopelessness. Helen could see that they needed to work together. This wasn't a new idea, this was her major source of frustration because Ken refused to cooperate! But she was getting a clearer idea of what they needed to be working on. They needed a new foundation, or to find and utilize the old foundation.

Like cards leaning upon each other they lacked relationship strength. They needed to interlock, to complement each other so as to strengthen each other in meeting one another's need to stand rather than to fall. As Helen's awareness increased, so she was better able to understand herself and her husband. She began to communicate her anxieties more effectively. She no longer over-reacted or expressed a vague annoying sense of dissatisfaction. Ken began to see that their relationship had deteriorated and as Helen's insight increased, Ken's also increased. Helen was no longer working alone to make the relationship work.

They needed to do two things. They needed to re-establish a proper foundation for their relationship and to look for concrete ways in which to meet each other's needs. They needed to stop taking their relationship for granted and to look beyond their general aggravation with each other.

These kinds of attitudes are not easy to acquire and it is even harder to put them into practice. Christians should be in a

position to benefit from God's word on such matters. The image of the house of cards without a firm foundation, or strength in its structure, instantly reminds me of some contrasting Biblical images.

Christ is described by Paul as the key part of the foundation upon which Christians are built: "You are . . . built on the foundation of the apostles and the prophets, with Christ Jesus himself as the chief cornerstone. In Him the whole building is joined together and rises to become a holy temple in the Lord. And in Him you too are being built together to become a dwelling in which God lives by His Spirit."

In this way the Church, the Body of Christ, is enabled to "keep the unity of the body through the bond of peace" (Ephesians 4:3) and so it is for husband and wife. Paul changes his word-images and, later writes of Christ as the Head of the Body. But once again the strengthening and bonding role is clear: ". . . we will in all things grow up into Him who is the Head, that is, Christ. From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." (Ephesians 4:15-16)

A Christian marriage needs more than a merely human foundation, it needs Christ as Head and He is the key to the foundation. What is it to be — marriage as fragile as a house of cards or marriage built upon a strengthened by Christ?

BOOK REVIEWS



The Ten Commandments

by Stuart Blanch — Archbishop of York
Hodder and Stoughton 1981 \$4.95 r.r.p.
Paperback

Many an Archbishop would write a book like this, especially if his audience was a mass audience, and an American one at that! The Archbishop of York wrote the bulk of this book as twelve talks to radio audiences in America, and only a brief introduction and conclusion have been added to make the thirteen chapters.

It is a lightweight book which can be absorbed easily in three or four hours. Stuart Blanch is a competent Old Testament scholar, but this interest is only occasionally alluded to. His stated aim is to explain how the Hebrew people understood the Commandments, and so make them relevant to the moral and social needs of our own time. He also makes reference to our Lord's expansion or understanding of them. Many an anecdote is included, as one would expect in radio talks.

A catch-phrase Blanch uses towards the end of each chapter is, "I give you the end of a golden string, only wind it into a ball". It is a quote from Blake, and was the title for the original addresses. By it he intends that the reader may take one or more of the ideas he gives in the chapter, and use it as the basis for his own thinking and acting. The book is not a reference book; nor would it be of much help to the preacher or teacher preparing a Bible Study or sermon on one of the Ten Commandments. It does show how relevant they still are to modern life, and

could be read with profit by every Christian in the front-line of defending the Faith and attacking the enemy strongholds — and isn't that all of us?

R. Muers



Dance in the Dark

Sydney Carter
Fount Paperbacks, London, 1980

Sydney Carter is best known for his songs or "Cards" (he does not like to call them "hymns"), pointed ditties in the English folk song style which have become part of contemporary worship throughout the world. "Lord of the Dance" would be the most popular of these.

His unorthodox but surprisingly refreshing approach to God finds a more complete expression in this book than in any of his songbooks — the book took seven years to write!

The major theme of the thirty nine short pieces comprising the work is the hanging question mark. "Is this statement true or not?" Without this question mark there can be "no faith or doubt, nothing but dead certainty . . . there can be no faith without uncertainty". Carter has learned to celebrate the question mark and has shed, through these gems of distilled wisdom, some sharp rays of light down those alleys of doubt where most of us fear to tread.

The material was originally published in hardback form in 1978 under the title "The Rock of Doubt". The current paperback version contains the same text with fewer graphics at no great loss, indeed at a significant price saving.

A prize for Carter fans, otherwise a fascinating detour.
J. Macpherson

Young Christians in U.K. fired with new zeal

"Britain will soon feel the impact of committed young christians who are fired with new zeal to see their nation turn to God," says Michael Cassidy, Evangelist and Team Leader of African Enterprise in South Africa.

Cassidy was a key speaker at Spring Harvest, a festival of evangelism and spiritual renewal held at Prestatyn North Wales for two weeks in April.

"This is the most exciting event of its kind I have seen anywhere in the past ten years and I am thrilled with what we are all experiencing here. There is a new grass roots spirituality, a freedom and power in worship and a commitment to social justice that is going to take Britain by storm. In the next few months we will look back on Spring Harvest as an important event in the Holy Spirit's agenda for the evangelism of Britain", Cassidy said.

Nearly 14,000 people — most of them teenagers and young adults experienced "this unique movement of the Holy Spirit". They represented the mainline denominations and hundreds of smaller churches.

Spring Harvest was organised by British Youth for Christ (BYFC) and Buzz, a Christian Magazine for young people.

The idea of Spring Harvest was born four years ago when the leaders of these two organisations saw the need to train British youth in evangelism and inspire them to renewed commitment.

The planners of Spring Harvest saw Cassidy and a handful of other speakers from other countries as a "must" for the festival. "Cassidy" they said, "offered a unique insight through his evangelistic experience in another culture."

Cassidy said he had often been asked, "What is a South Africa based evangelist doing at a Christian festival in North Wales?" "The experience of Christian Africa has something to say to the wider world," he said. "I bring from this distinctive context the dynamic of Christians who have been through the fiery furnace."

Cassidy cites another important reason for African Enterprise's international ministry: "In this moment in Church history God is bringing the insight, perspective and orientation of Christians from all over the world to bear on each other. Churches everywhere are partaking in the total experience of the Body of Christ. The evangelist saw Spring Harvest as representing a new concern for social justice and his experience in racially-divided South Africa was seen as an important input.

After the festival, Cassidy left for Israel where he joins Bishop Festo Kivengere and a team from African Enterprise will be ministering for a 12 day series of rallies and evangelistic meetings which will cross racial and denominational divides in the country.

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Talk-back Christianity



Robert Forsyth, assistant minister at Holy Trinity Anglican Church in Adelaide, now has a radio talk-back Christian current affairs programme 9 to 12 on Sunday nights, and having an audience of nearly 30,000. "Some of the guests we have interviewed over the last few weeks are Mother Theresa, Barry McGuire, Alan Nicholls, John Smith, and just the other week, Cliff Richard. We have covered topics such as, whether the best way to fight marijuana is to legalise it, Aborigine Christianity, the Mormons, in vitro fertilization, and Creation vs. Evolution. It's really good to be able to spend some time in a Commercial Radio Station as a kind of low-key Chaplain. It gives me an opportunity to understand a little more of what Christians must face in their work place", says Robert.

Week of prayer for Christian Unity

The Annual Week of Prayer for Christian Unity — celebrated in Australia from Ascension to Pentecost — will this year include an increasing number of interchurch groups and local congregations. Many will meet in homes, gathering people from their immediate vicinity using prayer and study leaflets prepared by the Australian committee (13 cents each). Others will have ecumenical services using the prepared Order of Service (10 cents each) or an adaption of it.

Supplies of material may be ordered from the NSW State Council, ACC, Box C199 Clarence Street P.O., Sydney 2000. Phone 29 2215.

The Ecumenical Affairs Committee of Sydney Diocese informed the Standing Committee that it should encourage Churches to participate in this week. The E.A.C. was concerned that, because of the negative view that many in the Diocese had towards Church Union, the more positive aspects of this Week are lost.

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Public Forum on casinos in Sydney

A public forum entitled "The Casino Connection and Organised Crime" will be held in Sydney early next month.

The Forum will be held in the Law School Hall of Assembly, 173-175 Phillip Street Sydney, on Monday, May 3 at 7.45 pm., and is being organised by the Council of Churches in New South Wales.

Four outstanding personalities have been invited to speak Mr. Bob Bottom, Dr. Alfred McCoy, Mr John Hatton, M.P., and Rev. Gordon Moyes. The President of the Council of Churches, Rev. Bruce Ballantine-Jones, will chair the function.

• **Mr. Bob Bottom**, who has exposed many facets of organised crime in featuring articles in *The Bulletin* magazine and other papers, will speak on "Organised Crime in N.S.W. with special reference to casinos."

• **Dr. McCoy**, Lecturer in History at the University of N.S.W., who has written two outstanding books on the drug traffic and knows the crime scene well, will speak on "Organised Crime and Syndicate Penetration of Licensed Casinos."

• **Mr. Hatton**, the Independent Member for the South Coast in the N.S.W. Parliament, who has been quite outspoken in his attack on organised crime, will speak on "Behaviour which prevents the Exposure of the Truth in Parliament and Other Places."

• **Mr. Moyes**, Superintendent of Wesley Central Mission, will deal with "The Social Effects of Organised Crime."

Council's Views

The Council of Churches made an extensive submission to the Lusher Royal Commission on Legalised Casinos several years ago and has been active ever since in its opposition to their introduction. The Council has expressed the view that this will lead to two systems of gambling with greater involvement than at present, the illegal ones feeding of the community acceptance caused by legislation.

Whilst the Premier, Mr. Wran, indicated some years ago that legal casinos would be introduced before the Christmas of that year, he has gone on record as saying that the Government's failure to do so is, in part, due to the opposition of the Council of Churches.

A Committee is presently studying how they might be introduced with a view to presenting a report to the Premier mid-year.

In the light of this action, the Council of Churches decided to organise the Forum.

Invitations has been issued to representatives of political, social and welfare groups in the community.

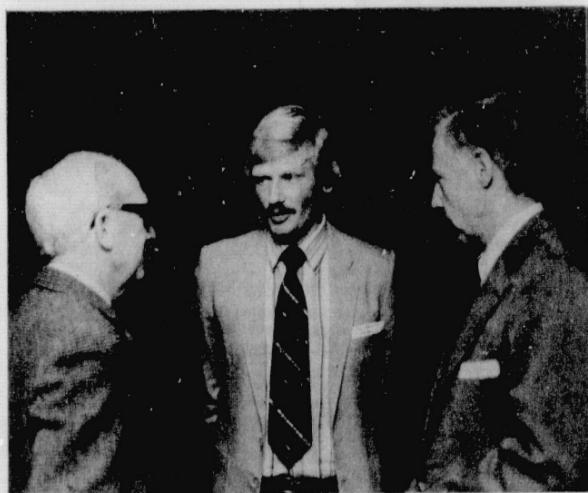
Half hour victory

The campaign, by the supporters of the Robert Schuller Ministries' TV Programme "HOUR OF POWER", requesting a more suitable viewing time on Channel Ten in Sydney, has resulted in a concession of half an hour. Previously the viewing time was 9.30 a.m. Sunday mornings. Then it

was changed to 7.00 a.m. Now it is to be 7.30 a.m.

This followed a campaign, by phone and letter, to the Program Department of the television station. The number of young people protesting, surprised everyone!

Publisher's visit



Charles Mann (left), Manager of the Impact Bookshop Newtown, with Ray Barnett (centre), Marketing Manager, Bookhouse Australia, and Bill Eerdmans during the latter's Australian visit.

Ramon Williams

If material considers a new approach, has good original comment and is well researched, then that material should be made available to students around the world, according to Mr. Bill Eerdmans Jr.

Mr. Bill Eerdmans Jr. is the son of the founder of Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, U.S.A. Like his father, he has a concern for presenting all facets of theological thought, from every conceivable angle.

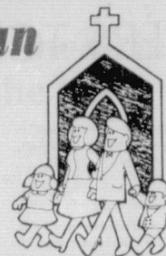
Mr. Eerdmans was speaking at a function in Sydney, organised by ANZEA BOOKHOUSE. A select audience of Bible College lecturers and bookshop proprietors, came to hear this visitor.

Commenced as a scheme to import theological books, with a Dutch Reform

emphasis, into the United States, the company has now grown into a unique firm. The Eerdmans Co. is now able to take a book right through the preparation, printing and binding stages. Consequently it now handles the printing books for other publishers, such as Zondervan and the Moody Press.

"PAUL'S IDEA OF COMMUNITY" by Dr. Robert Banks and the newly launched "LEARN TO READ THE GREEK NEW TESTAMENT" by Ward Powers, are only two of the Australian publications handled by Eerdmans.

Other Australian authors, to be found in the Eerdmans' range, include Sir Marcus Loane, Dr. Stuart Barton Babbage, and Dr. Paul White.



Argentine/British clash impedes inauguration, S.A.M.S. missionaries withdrawn



Rev. Stephen Barrett, wife Judith, children Andrew, Anthony, Alison.

S.A.M.S. in the UK have requested that full information about the situation in the Argentines not be published. This is due to the very delicate and difficult situation faced by the Society in the present conflict. However, to keep Australian Christians in the picture and to encourage more meaningful prayers, we reprint a recent press release by the Federal Secretary of S.A.M.S. in Australia, Rev. G. Blaxland.

The official inauguration of the newest Province in the Anglican Communion, that of the Southern Cone of South America, scheduled for 20th May in Buenos Aires has been indefinitely postponed. International visitors have been advised to cancel their visit. Such visitors include representatives from the various societies of the South American Missionary Society International. Those from S.A.M.S. Australasia, the Federal Chairman, Mr. Brian Quinsey, and Federal Secretary, Rev. Greg Blaxland, have changed their itinerary but are continuing to visit S.A.M.S. missionaries in various countries in that continent. They are due to return to Australia at the end of May.

The Executive Committee of the new Province will meet in Asuncion, Paraguay, at the end of May to discuss how, when and where such inauguration may be held. Also such meeting will provide the occasion for the consecration of the Rev.

Omar Ortiz as Assistant Bishop of the Anglican Diocese of Paraguay.

All English missionaries have been advised to leave Argentina. This has resulted in S.A.M.S. English missionaries in the two Dioceses in Argentina withdrawing to neighbouring countries. Those of the Diocese of Northern Argentina and Eastern South America to Montevideo, Uruguay.

The only expatriate Anglican missionaries remaining in Argentina are Rev. Stephen Barrett of S.A.M.S. Australasia serving in the Diocese of Northern Argentina and Mr. and Mrs. John Harrower of C.M.S. Australia serving in Buenos Aires with the International Fellowship of Evangelical Students. Mrs. Judith Barrett and the three children have returned to Sydney, Australia. Prayers are requested for all these brethren and for the Church in Argentina.

Pope's visit may have to be cancelled

There is a danger of the Pope's visit to this country being cancelled if, at the time, there is a major war going on between Britain and the Argentine over the Falkland Islands, the Roman Catholic Archbishop of Westminster, Cardinal Basil Hume, told a recent news conference in London.

There had so far been no discussion between the Vatican and the Roman Catholic authorities in this country, said the Cardinal; but personally he felt that it would be very difficult for a Pope to go to a country which was actually at war with another country.

This would put him in an impossible position, because he had to be spiritual father to those in both countries. The Cardinal said he did not feel competent to comment on whether a blockade of the Falkland Islands would be considered a state of war.

Asked about reports that the time the Pope was to spend with Church leaders at Canterbury was to be cut, Cardinal Hume said that exaggerated anxieties had arisen from premature disclosure of discussions between Archbishop Paul Marcinkus, the Vatican security adviser, and the police.

"I must make it clear that Archbishop Marcinkus does not decide the priorities of the Papal visit," the Cardinal added. The Archbishop had clearly made changes in the Canterbury programme to shorten it, and so not to put too much of a burden on the Pope.

Churches seminar on organised crime "frightening"

A seminar held on "Casinos and Organised Crime" recently, sponsored by the N.S.W. Council of Churches, was described as "frightening" by the Church Record correspondent in attendance.

The public forum was convened by the N.S.W. Council of Churches. Some 220 people attended in the Law School Assembly Hall. They heard four speakers, Dr. Alfred McCoy, a Senior Lecturer in History at the University of N.S.W.; Mr. Bob Bottom, a journalist and author and a noted authority on the whole area of organised crime in N.S.W.; the Rev. Gordon Moyes, the Director of Wesley Central Mission; and Mr. John Hatton, the independent M.P. for the South Coast.

All four speakers, although speaking from different perspectives, gave a consistent message; consistent and alarming.

Alfred McCoy, speaking first, gave an historical introduction to organised crime. He pointed out that organised crime sets up an illicit economy that parallels the legitimate economy. He traced the development of organised crime from the early years of the 20th century showing how group rivalry and warfare were carefully controlled.

Particular enterprises took place and the small groups became syndicates which then became big business in their own rights. For any big business to survive it needs to be protected by political and law enforcement contacts. He felt that that was certainly true in N.S.W. He pointed out that there had been no major criminal leader imprisoned — even charged — within N.S.W. in the last 20 years. He considered that now was an important time — syndicates are moving to join the legitimate economy by expanding their business through legal casinos. Money from drugs and prostitution could be laundered through these and other legitimate businesses.

Bob Bottom has an intimate knowledge of both political parties. He alleged connections between members of parliament and organised crime figures. He alleged corruption both in Telecom and the Customs Department. The daily press has taken up this issue.

Gordon Moyes spoke of the tragedies of individuals and families involved in gambling. He stated that there was more gambling in N.S.W. than in any other State.

Mr. Wran's initial response has not pleased the President of the N.S.W. Council of Churches, Rev. Bruce Ballantine. Mr. Ballantine is particularly concerned that the whole Allen Affair is not a political matter. He said "This is a political question because we are seeking to discover what the Premier has done or proposes to do about the allegations of graft and corruption in the Parliament and the Police."

Mr. Ballantine claimed that as Premier and, for some time Minister for Police Mr. Wran has many questions to answer. He likened the position to the resignation of two Federal Ministers over a television set and to the resignation of the British Foreign Minister over an error of judgement on the Falklands issue, and suggested that the N.S.W. Government receives more taxes from gambling than the U.S. Government does from the State of Nevada. He stated that whatever we need in N.S.W. we do not need another gambling outlet.

John Hatton confirmed the previous allegations of involvement of members of parliament and police with criminal figures. He reported on the problems of structures which made asking questions difficult. For example, the Crime Investigation Unit was split up and dispersed around the country. He said that a former Police Commissioner had been told not to close casinos before Christmas because it would put people out of work. Further, claims that it was difficult to close down casinos were disproved by the success of Beck's Raiders.

Hatton claimed that Royal Commissions are not effective. They are often only government excuses for maintaining the status quo. There needs to be a National Crimes Commission to investigate all of these charges.

The meeting caused real concern amongst those present. The N.S.W. Council of Churches is to follow it up. A number of questions are to be asked of the Premier of N.S.W., Mr. Wran. We will await his response to these.

Episcopal changes in Sydney



Bishop Short

The Archbishop of Sydney, The Most Reverend Donald Robinson announced recently that The Right Reverend K. H. Short, Bishop in Wollongong is to become Bishop in Parramatta at the end of June. He succeeds Archbishop Roberson who was elected Archbishop of Sydney on April 1. Bishop Short will also continue to serve as Bishop for the Forces.

The Standing Committee approved the Archbishop's nomination of Archdeacon R. H. Goodhue, ThL, Archdeacon of Wollongong to be the next Bishop in Wollongong. Archdeacon Goodhue will be consecrated Bishop at St. Andrew's Cathedral on St. Peter's day, June 29.

Archdeacon Goodhue has been five years in Wollongong. He was Rector of St.



Archdeacon Goodhue

Michael's, Wollongong from 1976-79 before becoming Archdeacon in 1979.

An accountant by profession, Harry Goodhue was ordained in 1958 and became curate at St. Matthew's, Bondi. He was five years in charge of Beverly Hills from 1959-63; served three years with the Bush Church Aid Society at Ceduna, S.A. He was Rector of Carlingford, New South Wales from 1966-71 and of St. Stephen's Coorparoo in the Diocese of Brisbane from 1971-76.

In making his nomination, Archbishop Roberson said Archdeacon Goodhue had served in three dioceses "very acceptably indeed".

Archdeacon Goodhue is married and has two sons and two daughters.