

## World Vision's first employee retires



Jean Philip recalls old times while looking over a scrapbook with World Vision Australia executive director Harold Henderson.

World Vision's best known voice has signed off for the last time.

Jean Philip, who has answered enquiries about child sponsorship and other World Vision programmes for 18 years, has retired. Well at least from the 8.15 till 5 p.m. routine.

She has been a Blackburn-Forest Hill resident for almost as long.

On her last day in the World Vision national office, Jean recalled the early days of the organization. Jean can go back to the start. She was the first employee of World Vision Australia.

"The first executive director of World Vision Australia, Bernard Barron was mainly on the road promoting World Vision's ministry in Vietnam and I looked after the office and serviced our sponsors, a grand total of 58 of them," smiled Jean.

In 1966 Australians were just discovering that they could sponsor a child in the two-thirds world and at the same time have personal contact with the child.

"They were exciting times", recalled Jean Philip. "People had never thought of doing this kind of thing. It was a new concept. And it caught on quickly."

There have been no major changes in the direction of World Vision's programmes according to Jean. There has been gradual adapting to meet new understandings and needs. Rather than concentrating on orphans, World Vision's sponsorship programme began assisting the children who lived with their parents.

Then, continued Jean, the agency began to work in communities, but still maintaining that personal involvement through a child. Jean said: "We have always had vision. Not a narrow tunnel vision, but as founder Bob Pierce used to say 'We must have world vision'."

Jean Philip was the first national co-ordinator of World Vision International Clubs, a role now filled by Joy Tatnell. The clubs raise funds for specific overseas community projects and provide information about women in developing countries.

In 1979, at a time in her life when many are thinking about retiring, Jean Philip took up a new position. She joined World Vision of Europe to help establish a new support office in Britain. This was followed up by new offices in Germany, Sweden, Switzerland, Austria, the Netherlands and Ireland.

People have been Jean's life, particularly during her years at World Vision. Those she remembers with the fondest memories are the sponsors with whom she had contact with on a daily basis.

"One woman I will always remember came into our office in the early days with a smile from ear to ear. I want to sponsor 10 children", she announced. And she did, for 10 years.

"I became good friends with her and she came to mean a lot to me. She was a remarkable woman. But there were so many others."

## MAINLY ABOUT PEOPLE

### DIOCESE OF GIPPSLAND

Rev. J. Reeves was inducted on February 8th as Rector of Yarram.

Rev. R. Elliott was collated as Archdeacon of South Gippsland on February 10th.

### DIOCESE OF MELBOURNE

Rev. A. W. Green was inducted as Rector, St. John's, Diamond Creek on March 8th.

Rev. G. B. Lucas at present Rector, Malvern will be inducted as Rector, St. Luke's Frankston on July 4th.

Rev. W. G. Nicholson was commissioned as Chaplain with I.L.M. on March 17th.

Rev. T. Pinniger is to be Rector, St. Philip's Deep Creek.

Rev. D. J. Stevens is to be inducted as Rector, St. Barnabas' Balwyn on April 16th.

Rev. T. K. Mubiru resigned as Rector, St. Alban's West Coburg on February 19th.

Mrs. B. Chin was commissioned as a Pastoral Worker in Multicultural Ministry on February 17th.

The following were ordained Priest in St. Paul's Cathedral on February 10th:

Derek Snibson, Barry Rogers, Ian Battersby, Neville Anderson, Murray Lamont, John Swift, Jeffrey Richardson, Jeffrey Sheather, Lawrence Turnbull.

The following were ordained Deacon:

Roger Prowd, David Moore, Phillip Trowse, Peter Mather, James Grant, Andrew Hingeley, Geoffrey Traill, Ian Weickhardt, John Phillips, Paul Samuel, Peter Ormond, Stuart Gardiner.

### DIOCESE OF BENDIGO

Captain J. McKim, a Church Army Officer, was commissioned as Diocesan Youth Officer for the Diocese of Bendigo on February 28th.

### DIOCESE OF SYDNEY

Rev. J. A. McKnight will resign as Acting rector of the parish of Erskineville from April 15th to become Rector of Darlinghurst.

Rev. G. Nicholson, former Asst Minister of Liverpool was appointed Rector of Beverly Hills as from March 8th.

## A theology for Monday morning required

To relate to everyday life

Who sets the agenda for theology in the Church?

Bishop Bruce Wilson asked clergy of Melbourne's Central Region this question at their annual conference.

A keynote speaker at the two day clergy conference, Bishop Wilson was speaking on the subject "Towards a Theology of Everyday Life".

He said there had never been a theology of everyday life. Nor would there be one for as long as academics and ecclesiastics were setting the agenda. "They are only one part of the Church," Bishop Wilson said.

"We train people to answer the sort of questions university students ask, but other deeper questions relating to everyday life are not addressed — questions about work security, marriage and other relationships."

Bishop Wilson went on to say that theology which comes from a university is a secularised theology, in danger of being marginalised from the Church. Overseas theologians in particular are trying to answer to an agenda set by the world, not the Church, he said. The academic aspect is important, but incomplete. "Set loose from its pastoral roots, there's a real danger of secularisation," Bishop Wilson said. "And if it's not secularised, then it tends to be priestified."

Bishop Wilson said the great majority of Christians, notably lay people, are left out of the theologising process. But if theology was really based within the Church, the views and questions of laity would be central, not marginal as at present.

"If laity had their true place in the theologising process, we would be talking about a theology of work, of politics," Bishop Wilson said. "Theology at present is either theoretical or about the more private side of life."

"We talk and talk about lay ministry but nothing happens. Almost the only kind of lay theology we have now is a watered down form of clergy training, yet Priesthood in New Testament terms is for the whole Church."

Bishop Wilson went on to say that in the Church there are priest-priests and lay-priests in a two tiered system. On the one hand the priest-priests are rigorous about calling, training and ordination, all seen in terms of "vocation", whilst there's almost no equivalent for lay-priests, whose ministry is seen more in terms of "jobs".

Every Church has a wealth of ministry gifts, said the bishop. "We need to learn to recognise lay charisma, and how to train lay people and authenticate their gifts."

## Dramatic change in shape of Australian family

Anglican Commission calls for reduction in family poverty

The Anglican Social Responsibilities Commission, in adopting a major church study on Australian families, has called on the Church to recognise that the shape of the Australian family has changed dramatically in the last ten years.

The Commission has called on the Federal Government to raise pension and benefits to at least the recognised poverty line, in order to reduce family poverty.

The Social Responsibilities Commission meeting in Melbourne recently considered a two-year study of worshipping families and other families using church welfare services.

The study, entitled "The Australian Family Project", will be published in April among advance papers for the Anglican General Synod, which meets in Sydney in August.

Commission Chairman, Bishop Oliver Heyward, said today: "We recognise that the shape of the Australian family has dramatically changed in the last ten years. And we recognise that within the family, there is increasing violence, incest and abuse, as well as continuing protection and nurture."

Many of the Commission's resolutions on the project dealt with the Church's internal educational and pastoral opportunities.

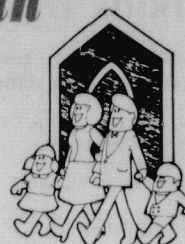
One goal of pastoral care was stated as: "Teach and model Christian values of self-giving love, justice and right living in personal relationships, in social issues and in questions of life style. Popularise values of interdependence, mutual support and need-meeting, encouragement, honesty, sharing and contentment with a simple and reasonable standard of living."

The Commission also agreed to resolutions being included in the project report which addressed the Federal Government, such as —

- the Government should implement its commitment to institute an inquiry into wealth into Australia;
- provide more funds for public housing through the Commonwealth-State Housing Agreement;
- raise supplementary assistance for low income families renting in the private market;
- increase availability of child care, especially for lone parents seeking to re-enter the work force, in order to become self-supporting;
- take initiatives in counselling, support and legislation to protect children and support families, in dealing with the growing problem of incest.

The full report on the Australian Family Project will be published in April.

## The Australian



# CHURCH RECORD

FIRST PUBLISHED IN 1880

182

APRIL 22, 1985

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

# God, tradesman or Good Friday?

Good Friday service, congregation challenged

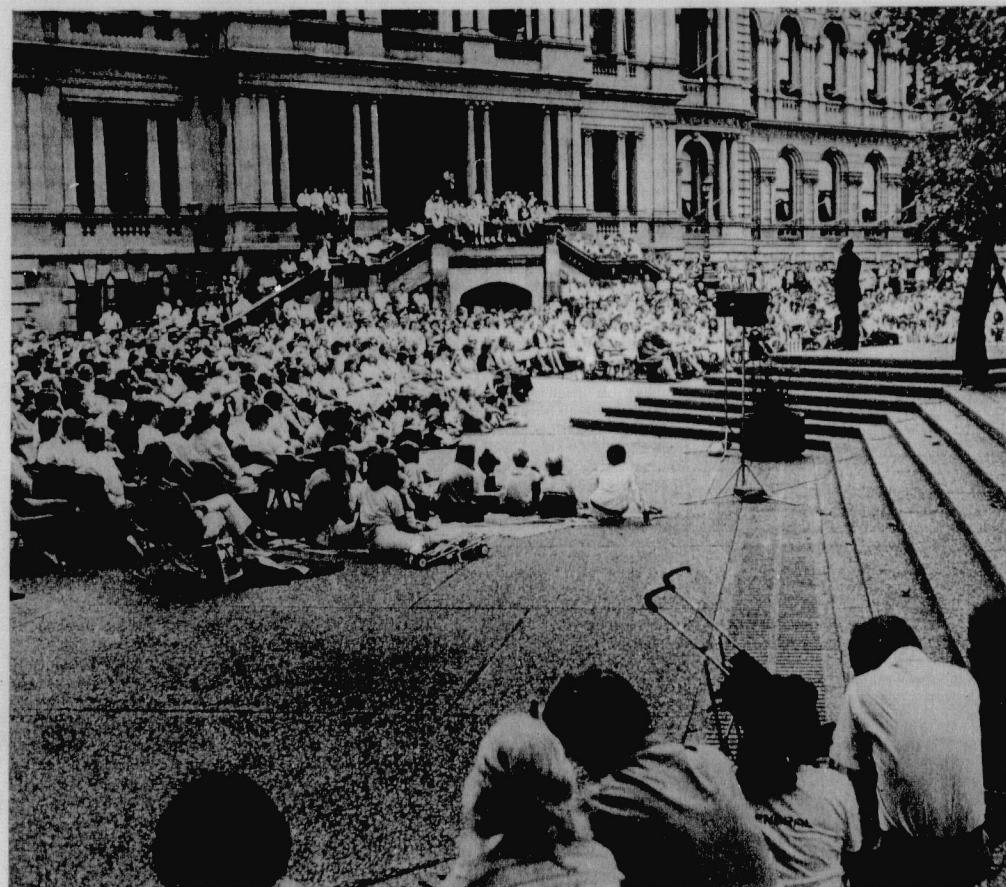
Canon John Chapman, speaking at the Anglican Good Friday Service in St Andrew's Square, challenged the 1500 who had gathered together for this act of witness, as to their relationship with the Living God. Was He just a tradesman or a good friend to us?

He began by giving us an insight into his Saturday morning domestic habits. How he likes to linger long over numerous cups of coffee whilst his washing machine goes through its routine. However on this particular morning the machine overflowed, a situation he only became aware of when water began to lap around his feet and his possessions began to float past his chair.

Having consulted the Yellow Pages he found a tradesman who dealt with such matters and who came, did the job efficiently and left without his name being known, where he lived, whether he was married or single. He came and did his job and when the crisis had gone he was no longer needed.

Canon Chapman said this was how many treated God, as a tradesman, called in a crisis to get us out of a mess! When the crisis is over and there is no further need for God we want him to shove off quietly. But with good friends you want them to stay, you enjoy being with them, you share your life with them. He illustrated this by recalling the attitudes of the two thieves crucified with Jesus. They were facing certain death — one called on Jesus like a tradesman. "Save yourself and us". Get me out of this mess. There was no conviction of sin, no remorse, only a desire to be got off. This man went to death rejecting the Lord of Life. The other thief in the words of John Chapman, replied, "Hold your tongue you great oaf! Jesus remember me. I know you're King in your world, I want you to be at the centre of my life."

This thief too was facing certain death but a word from Christ changed all that. Jesus said: "Today you will be with me in Paradise".



How do you treat Jesus, as a tradesman called in a crisis or as a true friend with whom you want to share your life. One whom you want to be at the centre of your life and in the case of Jesus one who you want to rule over your life.

Archbishop Donald Robinson welcomed the congregation to the service saying there were many who

knew nothing of the events we were recalling at this time and this fact should move us to want to show Christ to them as our Saviour and Lord.

Sharon Todd sang a number of gospel songs, her clear and powerful voice filling the square. Ron Haddrick read the scriptures and the Trevor Filewood Mime Group dramatised the readings. The

whole service was backed by a group of brass and keyboard players and the sound was provided by Anglican Radio.

It was disappointing that such a small volume of noise came from 1500 voices during the hymn singing. Maybe we need some of the enthusiasm for singing that the English soccer supporters have.

## Let the north read His word

Church Missionary Society translators meet

The two-day conference was convened to hear the needs felt by translators and to have some forum for sharing, for policy formulation and oversight. A similar meeting was last held in 1977 and now, longer conferences are proposed to be held annually. The role of the Translation Co-ordination Committee, to meet twice a year, was also under consideration.

Bible translation is being undertaken in Anindilyakwa (Angurugu), Nungubuyu (Numbulwar) and Kunwinjku (Oenpelli) with about half of the CMS missionary team in North Australia, directly involved or closely associated with it. It is a slow and exacting task, writing, checking, translating, back checking, testing, checking, until finally it is ready for publication with all the careful checking at every stage. Translators work with aboriginal co-translators and readers or 'listeners', if the material is put onto cassettes.

### Priorities discussed

Which books of the Bible to concentrate on first can present difficulties. Often New Testament books have been given priority, though it is found that Aboriginal people prefer the Old Testament. They prefer its stories, its concreteness. They identify culturally with so much, says Tony Nichols, principal of Nungalinga College attending the Conference. But he adds, 'The Old Testament without the New Testament is incomplete, the New Testament without the Old will mislead.' How to encourage the linking of the two will be part of the on-going programme for the teams. 'Any chance of marrying the Bible Camp studies with the translation programme?' asked Peter Carroll, consultant in cross-cultural communication. This question,

continued page 9

## John Calvin 450 years on

Geneva plans huge reformation celebration

(Geneva) The city of Geneva is gearing up for a huge celebration in 1986 of the 450th anniversary of the beginning of the reformation of the church by John Calvin. A 50-member anniversary committee has announced that the celebration will extend from April through November 1986.

The commemoration will consist of two phases. The period April-May will have a contemplative, historical and cultural character. An international

congress will be held to which representatives from all large church bodies will be invited. The climax of the commemoration will come on May 21, 1986, with a special service in St. Peter's Cathedral in Geneva.

Events for the second phase are still in the planning stage. One event will be a mass meeting whose theme will be the Christian's involvement in the world of today in general, and in Geneva in particular.

(RES NEWS)

## INSIDE

Mormonism	... Pages 4-5
Letters	... Page 8
Editorial	... Page 9
Evangelism in action	Page 11

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# MARANATHA

## 'His wisdom is profound' (Job Chs. 3-14)

Your friends can be wrong. They mean well. They have tried to assess your problems carefully. They struggle to suggest a sound solution. But they can be wrong. It takes much wisdom to weigh their advice and decide whether it is correct. This is the situation in which Job found himself. His friends were urging a course of action which they felt would solve his problem. They tried to analyse the circumstances accurately. But they were wrong.

Satan leads three of Job's friends to come and console him. We must not belittle their friendship for they had come a long way to comfort him. Regrettably, these sincere colleagues become weapons in the hands of Satan as he seeks to destroy Job. They are deceived by traditional 'wisdom' into aiding Satan in his hostility to God, and clouting the way of wisdom for Job. There are two types of wisdom. The wisdom of God and the wisdom of the world. To which of these shall we lend our ears? As Christians we hear many voices in our society calling for our attention. Which voice will we heed? All the logic of man cannot solve our problems. Such wisdom is foolishness (Rom 1:22). When it comes to the deep questions of real wisdom, man is at a loss. It is imperative that we turn to God in Christ. His perspective must become ours.

## Darkness and despair (Chs. 3-7)

Job asks three tortured questions (Ch 3). Firstly, 'Why was I ever born?' (vv1-10). Job is convinced that it would have been better if he had never been born. It is not unusual for a person who has enjoyed riches, health and prestige to lose these and desire death. But it is very unusual for someone to wish that they had never been born. In spite of the terrible experiences they have had, nothing can rob them of the memory of the good times.

Job's second question is 'If I was born why didn't I die at birth?' (3:11-19). Job sets forth an understanding of death considerably more unrefined than what we find in the NT. It is largely a natural perspective, typical of what people believe today. Job uses words such as 'peace', 'rest', and 'ease'. His concept of death requires illumination. At the end of the book Job's view of death is different to what it is here.

The third question is, 'Why can't I die now?' (3:20-26). Job, like many today, sees no purpose in life. He is asking God to take his life from him. At this stage we come to the first of the responses of Job's three friends — Eliphaz, Bildad and Zophar. These are the 'wise' men who offer the wisdom of the world. Basically, they all suggest the same solution to the problem, but they approach it in three distinct ways, according to their personalities. Their 'wisdom' maintains that righteousness brings blessing and wickedness misery and that there is a direct ratio between sin and suffering.

## Theology corrected

Eliphaz (Ch4,5) is convinced that Job is suffering due to some known but hidden sin which he is unwilling to confess. He argues that trouble comes only from sin (5:1-7). One of the reasons the book of Job has been given to us is that we may

correct our theology, and to understand that there are deeper reasons for suffering than sin. In response to this kind of 'wisdom' Job rebukes his friends (6:22,23). He is willing to be taught, and if there is any wrong on his part he is willing to be enlightened (6:24-28). Job then turns to God and complains about the harshness of his present experience (7:1-6). We become concerned when we get a pimple on our face, but Job was covered with worms and scabs! He complains about the hopelessness of the future (7:7-10). Job gives up. He thinks he will never see any relief and that his situation is endless. Out of that agony he cries out in despair (7:11-21).

Have you ever felt like Job? 'Lord, enough is enough! Leave me alone! We must remember that in every trial there are two purposes in view: Satan has his purpose — to destroy Job by coercing him to abandon true wisdom which manifests itself in devotion to God. God's purpose is to provide an example for all sufferers in the ages to follow that God knows what he is doing. True wisdom is displayed in continual trust of God in spite of our excruciating circumstances.

## Job's confusion (Chs 8-14)

The lofty arguments of Eliphaz only leave Job upset, crying out for enlightenment from his friends and relief from his suffering. Now the second of Job's three friends, Bildad, takes up the assault (8:1-22). He has a cold, academic approach. Bildad is following through the line of argument that all three friends pursue; God punishes all wrong, therefore any tragedy is the result of some sin.

Job replies to Bildad (Chs. 9,10). We see that Job also has an inadequate theology and endorses the analysis of his friend (9:1). However, the problem he has is that in his searching he has not been able to isolate any sin with which he has not already dealt. Because he is not aware of sin within himself, he concludes the problem must be in God (9:4-35). Job senses the need of a mediator between himself and God. We who live in the full light of the NT know that he is calling out for such a mediator as Jesus himself. Job is laying the foundation in his own understanding for the revelation of the NT: God becomes a man.

Zophar opens with a rebuke to Job (11:1-6). He is ruthless in his denunciation of Job. Job is guilty of 'idle talk' (v3) and 'mockery' (v3). Job must repent (v14). The first round of dialogue concludes with Job's sarcastic defence in Chs 12-14.

## Biblical wisdom

The book of Job should help us to be cautious in our approach to the suffering of others, so that we do not add to it. These friends of Job are so rigid in their theology, so blind to the great dimensions of God, that neither they nor Job understand they are only increasing his torment. The friends dispense the wisdom of the world and unwittingly, as the accomplices of Satan, are used to dissuade Job from adhering to true wisdom.

Biblical wisdom is practical. It is the ability to take biblical ideas and put them into practice. It springs from the fear of the Lord (28:28). It touches all life (Prov). Wisdom takes insights from God's word and applies them in the daily walk. False wisdom has no root in the covenant God and, therefore, is doomed to failure. There are so many voices in this land telling us what to do. When the voices are secularism, materialism and disregard of the covenant ideals squeeze the fear of God out of our wisdom we become practical atheists. As Christians we are being pressured from all sides to abandon our consecration to God. We must continue to reject such foolishness and maintain our faith, come what may, in Christ. Jesus is the wisdom of God. He is the fulfillment of the OT description of wisdom. If we have Jesus then we have wisdom.

(MICHAEL CHAVURA)

## The Jenkins Debate

### Where Archbishop Penman stands

"I wish to affirm tonight that I stand in what I perceive to be the mainstream of Christian tradition and history as expressed in the creeds and formularies of our Church."

Archbishop David Penman said this in his charge to Melbourne synod on March 21. He was speaking in response to the controversy which surrounded the consecration of Professor David Jenkins as Bishop of Durham last year.

"During the past 18 months there has been a vigorous and fascinating debate in many parts of our Anglican Communion on several fundamental dimensions of our faith," said the archbishop.

"The appointment of the Bishop of Durham became a focal point of public controversy following his published views on several traditional Christian doctrines. This was not helped by a superficial media survey of most English dioceses and the recently concluded General Synod debate in that land. It is difficult for us to adequately participate from such a distance, but as the local press has given these matters some coverage, and not a few have asked me 'where I stand', I take the opportunity now to respond just a little.

"I have always believed that in Jesus we receive the ultimate reality and that He brings meaning and purpose to every aspect of our lives. Living in a complex multicultural society changes nothing of my conviction about his uniqueness, but rather helps in focussing my attention on those reasons for such a special claim."

Quoting from his address to the "Christ Across Cultures" conference in January, Archbishop Penman said;

"There is a widespread and unfortunate tendency of Christians of every persuasion to find the language and the affirmations of universality and uniqueness difficult or even embarrassing. In my 20 years of seeking to relate to those of other faiths, I would have to say that the difficulty and embarrassment is seldom if ever the concern of my friends of other faiths but rather that of my Christian brothers and sisters, who in the name of reasonableness and tolerance diminish the centrality of Jesus, and those historic claims made by Him and about Him throughout the ages.

"For me, I am, in Pascal's famous phrase, willing to wager my life on the faith that Jesus is the ultimate source, and the final authority. To use the language of the New Testament, for me, 'Jesus is Lord', which implies a claim regarding the entire public life of humankind and the whole created world.

"But even more, I need to say that I make this confession only because I have been laid hold of by Another, and commissioned to do so. It is not primarily or essentially my decision. By ways which are mysterious to me, which I can only faintly trace, I have been taken over by Christ and brought to a place where I must make this confession. This is what it means to talk about the missio dei. The way and the task is not ours, but God's."

## Spurgeon revisited The preacher dresses the part

When Dr. Craig Skinner presents "C. H. Spurgeon Tonight", he dons period costume, complete with frock coat, beard of the period, a broad-brimmed trilby hat, ankle boots and carries a horse-head-handled Victorian Age walking cane.

As Dr. Skinner affects Spurgeon's appearance, he quotes stories, thoughts, and reminiscences from the dynamic Londoner's ministry. Dr. Skinner describes the evening's programme as, "An original stage characterisation of history's most famous evangelical Baptist."

This live, dramatic representation, which has already attracted wide interest throughout the United States, is now to be seen in Australia and New Zealand.

Australian-born, Rev. Craig P. Skinner, Ph.D., Th.M., Ed.S., M.A.C.E., M.A.P.A., is widely known as an author, professor, pulpit guest and conference speaker. He has served for 20 years in Australia, before taking up his position as Professor of Practical Theology, at Biola University/Talbot Theological Seminary in the Los Angeles area, 1979-1982. In 1982 he was appointed as the Professor of Preaching at the Golden Gate Theological Seminary, in the San Francisco area.

C. H. Spurgeon started preaching at the age of 16. During his life he baptised over 10,000 people; founded an orphanage for 500 children; established a Pastors' College; fostered hundreds of churches and operated 21 mission halls.

On Sundays, he preached to a congregation of over 6,000, twice each Sunday, in the Metropolitan Baptist Tabernacle, in London, for 40 years. He is known to have preached 12 times a week,



Dr. Craig Skinner

worked 18 hours a day and his published sermons, which number over 4,000 in 40 languages, sold up to 25,000 copies per week! They still outsell all others.

"C. H. Spurgeon Tonight" is a multi-media drama, bringing history to life, in an autobiographical and humorous manner. It was originally created for the 1834-1984 Spurgeon Sesqui-Celebrations by the presenter, Dr. Craig Skinner.

(RAMON WILLIAMS)

## The Dean alarmed Tears over Sydney

Speaking at St. Andrew's Cathedral Sydney recently, the Dean of Sydney, the Very Rev. Lance Shilton commented on the alarming trends in Sydney. He said:

"The state of the city of Sydney is serious enough to make Jesus weep as He did over ancient Jerusalem.

"Sydney today, like Jerusalem of old, has great political, cultural and religious significance, but it is fast becoming infamous for its intrigue, immorality and hypocrisy.

"Without the aid of 'Age' tapes or the

incisive reporting of media personalities, or the advice of moralistic newspaper editorials, Jesus would shed tears of compassion for the small and powerless people who suffer because of bribery, corruption and cover-up in high places.

"Outwardly Sydney is beautiful and exciting but inwardly it is becoming ugly and tough with many more now worshipping the gods of money without principle, pleasure without discipline, sex without morality and drugs without responsibility.

## Half as old as Victoria

### Ridley College launches 75th Anniversary celebration

"If you ever get me out of this, I will serve you the rest of my life". Ron Slaney made this promise to God while in danger during World War II. He was among the thirty-nine who received their degrees and diplomas at the 75th Anniversary Graduation last Friday night.

Celebration and thanksgiving was the keynote of the evening. The Principal, the Reverend Maurice Betteridge highlighted the faith, prayer and hard work which has built the College. "We still need these qualities today," he stated "perhaps more so because 1985 is a year of another record student enrolment."

The address by Dr. Leon Morris, a former Principal, took up the theme of faith and vision. He recalled Ridley's beginnings in a Boarding House. "They persuaded the boarding house keeper to rent his rooms only to theological students. Then they went out and found the students, began the lectures and stuck up a sign outside it — 'Ridley College'."

College."

Among those graduating were those who have had to cope with incredible odds to complete their major studies. Glen Buijs had his studies interrupted by several major operations after a serious accident, while Sister Hilda C.H.N. has battled with cancer. Some began their studies part-time eleven or more years ago. Others have completed their courses full-time over the last few years.

Graduates David Boyd and Lauren Dale will draw on their studies in an Overseas missionary context. Over half the graduates have already been ordained. Others are involved in a variety of lay pastoral situations.

After the presentation of degrees and diplomas, there was a commissioning of the graduates: "You are my witnesses to the ends of the earth". It was a solemn and meaningful time — and a fitting way to launch Ridley's 75th Anniversary.

## Action for Bibles

### NSW youth to help Tanzanian youth

Hundreds of young people in NSW will be swinging into action this year to provide 10,000 Bibles for those of a similar age in Tanzania.

The youth, members of the Combined Uniformed Christian Youth Organisations, will give their support to the Africans through the **Action For Bibles** project designed for them by the Bible Society.

They have committed themselves to raising at least \$50,000 for the Bibles.

The project is more than a fundraising exercise. Individuals participating receive two **Action Man** booklets — an abbreviated cartoon style publication

whose focus on the things Jesus did is taken from the Gospel of Mark — memory verses, self-adhesive stickers, sponsorship forms and other materials.

Young people are encouraged to share with a friend a copy of **Action Man**.

Also, a number of action programmes give young Christians the opportunity to have a **Walk For Bibles**, a Bible read-aloud, or a locally devised programme during which money is raised to provide Bibles for Tanzanian school children.

Their efforts are certain to bring immense encouragement to Africans wanting to share the Gospel.

## Roman Catholic Schools

### Directive A firm moral stand taken

The Revd. Bernard Judd writing recently in St. Peters East Sydney Observer said: On 13th February, the Press reported on the most recent directive issued to Roman Catholic Schools concerning religious education. According to the Sydney Morning Herald, the Roman Catholic School system will not tolerate teachers who support or openly advocate homosexuality, abortion, contraception and pre-marital sex. This directive is endorsed by Archbishop Edward Clancy. There are in our community militant Secularist forces that advocate all these destructive and anti-Christian attitudes. They then try to buttress these anti-Christian attitudes and

protect them by a new set of so-called anti-discrimination laws. These laws are aimed at silencing distinctive Christian programmes in education and elsewhere. Why conduct Church schools if you have to accept hostile white-anting teachers from within the school? Why conduct Church hospitals and nursing homes if you are compelled to accept staff members who do not agree with your Christian principles? A lot of this anti-discrimination propaganda is straight out anti-Christian warfare. This Roman Catholic directive is the first for 13 years. It is healthy to see the silence broken in such an uncompromising manner.

## Fund-raising flack

### Oral Roberts under fire

Fund-raising tactics of Evangelist Oral Roberts have been called into question by the New Brunswick Senior Federation. Federation leader Bernard Richard, who filed a complaint with local and provincial police and with the Better Business Bureau here, said Roberts' appeals for money "take advantage of the sensitivity of seniors and prey on them at a time in their lives when they are most susceptible."

Richard cited a letter from the Tulsa-based evangelist which was received by an elderly resident of St. Stephen, New Brunswick in January. In the three-page, mass-mailed appeal, Roberts said that through "the gift of prophecy" he had been told the reader could expect "creative miracles for things seemingly dead in your body, your spirit, your mind, and your finances to come alive again."

The letter also contained a warning: "If you neglect to pay attention to what He [God] is especially saying to you, then Satan will take advantage and hit you with bad things and you will wish that 1985 had never come."

The letter urged recipients to send a "seed faith gift" which would help them get a "hundred-fold return." Roberts offered to send a list of 33 predictions, including a revelation of "how to avoid terrible new diseases that are coming upon people because of stress over world conditions."

Fund-raising tactics of TV evangelist Rex Humbard and International Christian Aid president Joe Bass have also come under recent scrutiny in the Canadian press.

(EPNS)

## Gunman becomes God's man

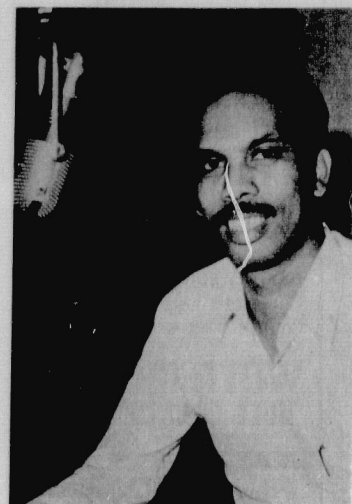
### PTL worker in Thailand threatened

The POCKET TESTAMENT LEAGUE's evangelist in Thailand, Somchai Soonthornthurasuk, was threatened with death, if he did not stop speaking during a village meeting. Somchai admitted to being "very afraid", but spoke quietly to the man who agreed to listen until the end of the meeting.

Somchai had gone to the village to preach the Gospel, show some Christian films and do some door-to-door visitation, distributing copies of St. John's Gospel. When the people had gathered and the meeting was in progress, one of the villagers came forward brandishing a rifle. He told Somchai to stop, or he would shoot him, wrap his body in a plastic bag and dump it in the nearby river. Somchai suggested he listen until the end of the meeting and then, if not satisfied, he could shoot him.

As the meeting drew to a close, Somchai made an appeal, but there was only one man who stepped forward. The gunman! The following day the gunman's wife also became a Christian and the latest report tells of 11 converts now meeting regularly, in that village. They have formed themselves into a church and Somchai is invited back to preach there.

Amongst other programmes carried out by Somchai, in Thailand, is the Bible Correspondence Course work. Over 1,000 students have responded and have asked the Lord into their lives, 36 of them



Timothy Debonath PTL Bangladesh

accepting Christ in Somchai's own home last year. During 1984 over 200 villagers were led to the Lord by Thailand's PTL Evangelist, Somchai. Prayer for Somchai and his family is urgently requested, praying especially for protection as he travels and preaches.

(RAMON WILLIAMS)

## Thank God for 'orange juice'

### Hindu doctor tells of conversion to Christ

Dr. K. N. Nambudripad, to tour Australia during April, tells of his introduction to Jesus.

I wish to tell how the Lord Jesus saved me from sin and misery and gave me His peace and joy.

A resident in neurosurgery in 1959 in Bristol, England, I was lonely and shy. My wife and four children were far away in India. One evening at a cocktail party I was sipping orange juice.

A Christian nurse who also was drinking orange juice came to me. In the conversation that ensued she told me of Jesus Christ, her Saviour. I argued with her and told her my Hindu religion was good enough for me.

However, when I went back to my room I began to think about Jesus. As a 12 year old boy I had heard of Jesus; I had read about Him and I had been greatly attracted to Jesus as a man.

I began to read the Bible which was placed in my room by the Gideons. I was affected by its authority. I said to myself, "This is not at all like the Hindu books which I am used to. This sounds true."

"The writers have a real experience of

God," I said. "John, who was a fisherman, had an experience of God which I, a Brahmin philosopher, do not have. I must too have this experience." It is now 15 years since that encounter and surrender happened.

Many trials and tribulations and difficulties have been my lot. I was put in a psychiatric clinic by my people. I was given shock treatment but the Lord was constantly with me. The Bible became my living friend and reality. I praise His name! Now my wife and children, who had left me, are back with me and they are Christians. Now depression has left me. Jesus keeps me away from depression. I'm never lonely. Jesus is with me.

When patients consult me with their tremendous problems, Jesus gives me compassion. Jesus has forgiven my sins; I have no guilt feelings; I can tell it to Jesus. All the Hindu philosophy that I have learned is worthless when compared to the love of Jesus. I now get great joy in serving Jesus in the Christian Medical College and Hospital, Ludhiana. And when I have free time, I witness in open air meetings to the blessed love of Jesus Christ. He has saved me.

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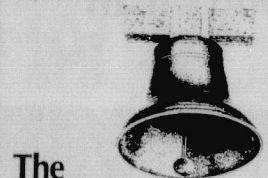
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# Mormonism:

The purpose of this article is to present an overview of the nature and beliefs of the Mormon Church — The Church of Jesus Christ of Latterday Saints. Is it Christian? Does Mormonism have anything in common with evangelical Christianity? Is it a significant religious force in the 20th Century? Has it made any impact in Australia? What are the central issues Christians ought to raise with Mormons?

— Rev. John Bracht

## Education

The Brigham Young University is the largest, privately owned university in the U.S. With a student-body of 26,000 on a 536-acre campus in Provo, Utah, it draws students (mostly Mormons) from all 50 states and 69 foreign countries. It maintains study abroad centres in Vienna and London and is presently building a new centre on a 5-acre site just south of the Hebrew University in Israel. Between 1982-1986 BYU will spend \$10 million on special projects and expansion of the campus. So much for vital statistics. What about Mormon theology?

There is no question about the significant contribution Mormons have made to the settlement of the American West and to the social, economic and moral life of the United States. As a people they are zealous, hard-working, virtuous, dedicated and exemplary in much of their day-to-day living. It is only when we come to their theology and their attitudes to Christianity, that we are confronted with something so radical and alien that we have difficulty in understanding how it can claim to be Christian. There is simply no common ground between evangelicals and Mormons. Our views of the church, scripture, God, Christ, sin, salvation, heaven, hell and the purpose of life, are all very different. Let us consider the following key teachings.

## The Church

Mormons believe that the Christian Church of the New Testament period fell into total apostasy at the end of the 2nd Century AD. Every major cult born in the nineteenth century says the same thing. There has been no true Christian Church on earth from that time until it was "restored" through the instrumentality of the Prophet Joseph Smith (1805-1844) in 1830. In order for Smith to have the "authority" to re-establish the church after its alleged absence for 1600 years, he claimed a number of heavenly visitations. Practically every major Old Testament character from Adam onwards visited him, but several are of particular significance. God and Christ appeared to him in the spring of 1820 to tell him that all the churches were false and all their creeds an abomination. Several years later an angel called Moroni appeared to him and revealed the hiding place of an ancient record written on gold plates. His "translation" of these plates led to the publication of the Book of Mormon, America's equivalent of the Old and New Testaments.

In 1829 John the Baptist and the apostles Peter, James and John also appeared in New York State and conferred on Joseph Smith, the Aaronic and Melchizedek priesthoods! For Mormons, this priesthood makes the difference between a true and a false church. They believe that the prophets of the Old and the apostles of the New Testament periods held the Melchizedek Priesthood. Such alleged visitations must be judged in the light of the scripture (Hebrews 1:1-2; 2 Peter 1:16; 2:1-3; Jude 3; Col. 2:18-19; Gal. 1:6-9; 2 Cor. 11:12-15; and esp. Jer. 23:16-32).

The Aaronic or Levitical priesthood served in the ritual and sacrificial worship of the Old Testament tabernacle and temple. It was "set aside" or superseded by the work of Christ (Heb. 7:11-12). Yet this ancient priesthood of the Levites is today claimed for every male Mormon over the age of 12 who is ordained to one of three offices in the Aaronic Priesthood. The Melchizedek Priesthood is non-existent as far as the New Testament is concerned. Men are not priests in the old sense, and this priesthood is vested only in Christ (Heb. 7:11-17, 24:28). No human being can claim to be a High (Melchizedek) Priest as the Mormon Prophet/President does.

The authority of Christ's apostles did

not come from any kind of priesthood, but emanated from their unique witness and teaching. They laid a foundation which cannot be re-laid (Eph. 2:19-23; 1 Cor. 3:10-11).

Such visitations, according to Mormonism, make Joseph Smith the greatest of all the prophets, one who, according to the Mormon hymn, is presently "mingling with gods" and planning "for his brethren". So vital in fact, is the role played by the prophet that Mormons believe that "Anyone who has concern for the welfare of his eternal soul should give attention to this message. Every man who has lived since the days of Joseph Smith is subject to accepting him as a prophet of God in order to enter into our Heavenly Father's presence" (Theodore Tuttle, Conference address, The Ensign, June 1971, p.70). We might say he is Mormonism's Mohammed, but Islam's claims for their prophet are modest in comparison to those claimed for Joseph Smith.

So the Mormon Church is the "only true and living church upon the face of the whole earth" and members of other churches who do not become Mormons once they hear about it, will be assigned to lesser kingdoms of glory in the afterlife. If Mormonism is the restored New Testament Church, and if, as they claim, Christianity is apostate and devoid of the "fulness" of the truth, there is a means of checking this proposition. The New Testament is intact and still reflects God's original revelation and message (Gal. 1:11-12; Luke 1:1-4; Rom. 10:5-11, 17; 1 Cor. 2:6-16; 4:1-6; 2 Tim. 3:14-17; 1 John 1:1-4).

## Authority

Anticipating such a "check" the Mormons, like all other cult groups who base their heretical teachings on sources outside of scripture, must first undermine the position of the Bible as the supreme standard for faith and practice. Mormons believe the Bible is the word of God, but only "as far as it is translated correctly" (Mormon 8th Article of Faith). What is their supreme standard?

There are 4 "Standard Works" in the Mormon Church. (1) The Bible — accepted with the above qualification — a Catch 22 which allows for all kinds of re-interpretations. (2) The Book of Mormon, an ancient historical/religious record of a Hebrew civilisation in ancient America. It is full of plagiarisms, mostly from the Bible. Thirteen chapters from Isaiah are used for "padding" in the Book of 2 Nephi alone. The known archaeology and anthropology of ancient America contradicts every claim the Book of Mormon makes for itself. Even Mormon scholars caution restraint in asserting evidences for the book, and advise that it must be accepted purely on faith. The Book of Mormon contains none of the really distinctive doctrines of Mormonism, most of which are found in

(3) The Doctrine and Covenants. This volume contains the revelations of Joseph Smith. More than 130 times the Lord speaks to him in the first person. This is the regulatory standard for faith and practice. (4) The Pearl of Great Price contains the books of Abraham and Moses. Covering only 40 pages, this "scripture" was "translated" by Joseph Smith from Egyptian papyri which came into his hands in the 1840s. He identified them as the writings of Abraham and Moses and copied drawings from the papyri which he also interpreted. The original papyri were later lost, then rediscovered in the 1960s in the New York Metropolitan Museum of Art.

Some of the world's leading Egyptologists have authenticated the papyri and have translated what are now known to be common funerary rites from the Book of the Dead. They are more than 1,000 years later than the period claimed by Smith and bear no resemblance whatsoever to his pretended

# magnificent delusion

translation. The Prophet's text is a fanciful re-hash — with some additions — of the early chapters of Genesis. The work is a spectacular fraud whirled around of Mormon apologetic has yet succeeded in challenging.

The ultimate source of Mormon doctrine and authority is the Prophet himself. All the heresies of Mormonism are the "delusions" of his mind (Jer. 23:26). His successors inherit his position of absolute authority, the "mouthpiece of God," the only man on earth at one time able to receive revelation for the whole church. When he makes inspired utterances they are regarded to be as good as scripture.

## Dilemma of modern prophets

Mormons believe that theirs is the only true church because it is led by a living prophet who receives continuous revelation. The current Prophet and 12th President of the Church is 90-year-old Spencer W. Kimball. Prophets are always chosen from the Council of the 12 Apostles at an advanced age, and occupy the office until their deaths. This means the top leadership is plagued with problems of old age, infirmity, even senility. Kimball presently is not able to function in his normal duties. His successor, or next in line as seniority dictates, is Ezra Taft Benson, and he is already 86! No Mormon Prophet to date has been born in the 20th Century.

What is the record of such prophetic leadership? Is it true, as Mormons boast that the Prophet preserves the church from error? More often than not, it is such a rigid and absolute authority structure which makes dissent among intellectuals, scholars and ordinary members well nigh impossible. Let us consider two examples of the Church's inspired leadership.

In 1843 Joseph Smith received a revelation instructing him to initiate a "new and everlasting covenant" obedience to which would be a prerequisite for entering God's glory. Thus was Celestial marriage or polygamy established as Mormon dogma and practice. For nearly 50 years the Mormons maintained the practice despite increasing opposition from the government of the United States. Under pressure their apostles prophesied that no amount of opposition would force them to change a "divine law". Instead, they insisted that the nation which opposed them would be overthrown. At this time in the territory of Utah, Mormonism was a theocracy. By the late 1880s the Church was facing disenfranchisement and financial ruin. The Supreme Court declared against polygamy and Utah was denied application for statehood. Then suddenly, a new revelation came forth.

In 1890 Prophet Woodruff said that God had commanded his people to cease the practice or face excommunication. No revelation such as that authorising the practice in 1842, ever appeared, simply a "press statement" from the Prophet. Utah became a state in 1896.

Many Mormons, naturally cynical about the change, considered it a betrayal of their faith and separated from the church to continue the practice as true Mormons. There are more than 40,000 rebel Mormons living in polygamous marriages in Utah today.

The second example concerns Negroes. From 1830 onwards the Mormon Church denied blacks the right to hold the priesthood, and therefore the opportunity to inherit the highest heaven. They did not take the Gospel affirmatively to the Negro. They were considered an inferior race, descendants of Cain, whose mark or curse was supposed to be black skin! In recent decades such a policy caused great tensions in Mormon relations with "gentiles" (non-Mormons). Opposition to the policy mounted, even within the Mormon Church. Tremendous conversion rates in South America, especially Brazil, brought thousands into the Church, many of whom had Negro blood. After they had been ordained to offices within the Church and had done their genealogy (family tree research), the "forbidden" blood became known. The

Church was faced with a great dilemma, a possible social scandal of international importance if they denied office to these converts, and mounting pressure from Mormons in America to change the policy. The situation was very similar to that surrounding polygamy in the 1880s. "Liberal" Mormons who believed the doctrine to be wrong, were warned against assuming that public pressure would solicit a new revelation changing a "divine law."

Nevertheless, in June of 1978, Prophet Kimball announced a total reversal of the Church's 148-year-old position on the Negro. God had apparently revealed that it was now proper for blacks to be admitted to the full privileges of the Gospel. Again, significantly, no revelation has ever been produced, merely a statement announcing the new policy. A number of Mormons, like those in 1890, have judged the Prophet's revelation to be a betrayal and a fraud and have left the Church. Some Mormons actually published a full-page advertisement in a Utah newspaper in protest against the change. Among its thousands of words were these:

"The words of the leaders become infallible, while the infallible word of God was changed . . . and most men blindly follow such a 'living' prophet . . . The Church has drawn a large step nearer to a merely man-made religion. Where can its members safely place their trust? Has our God made mistakes in his word to former prophets and must now be corrected? Are we to fear that God will shortly change his mind again concerning doctrine? . . . If it is true that the living oracles take precedence over all others regardless of their disagreements, then the saints must necessarily change their faith every time there is a change in the presidency to conform to the views of the new president."

It is such natural reactions from the Mormon people themselves which has prompted a spate of exhortations from the Church authorities designed to reinforce the authority of the Prophet. Statements like: "When our leaders speak, the thinking has been done" or "The living prophet is more vital to us than the Standard Works (scriptures)" (Apostle Benson, 1980). What a legacy of inspired leadership, that in 132 years (last recorded revelation) the only revelations actually given, should be two which negate previous doctrine!

## The man Mormons call God

None of the bizarre doctrines of Mormonism are as decidedly heretical as their doctrine of God. This teaching alone is sufficient to brand Mormonism not only as a cult, but as a new world religion — a new pagan mythology.

The Mormons reject the one, spiritual, infinite and eternal God of scripture (Isa. 40:13, 14, 18, 25; 43:10-11; 44:6-8; 45:5-6). They are polytheists, and their god is the most extreme expression of humanism in a religious context. God, according to Mormonism, is a glorified man, who once lived out a human existence on another world in another time. Following his death and resurrection he went to his god's heaven and progressed to the status of deity, as did thousands of others of his fellow creatures. With his glorified wife or wives he enjoyed eternal sexual relations and produced billions of spirit children. To enable them to progress to perfection as he himself had, this god created an earth and sent his children to it, to gain bodies and progress to godhood. We ourselves as the human race, are those children!

The first child born of this heavenly union was Jesus, and he was chosen to be Saviour when it was foreseen that things would go wrong on earth. Another very promising son or spirit-child was Lucifer. He wanted to be Saviour too, but was rejected and cast out of this "Pre-existence". He became Satan, and those who followed him (our brothers and sisters, born of the same heavenly parents), became the demons.

The Mormon Church makes it possible for its people to become divine (Isa.

14:12-14; Genesis 3:4-5). For them the salvation of Christ — the good news of the Gospels, is a free gift to all men, it is by grace, but, it is merely resurrection from the dead. That's all a Mormon means when he is talking about salvation by grace. It is extremely limiting and demeaning as far as Christ is concerned. Real salvation, or exaltation as they call it, must be earned by obedience to the laws and ordinances of the Mormon Gospel. It's prize is godhood — "As man is, God once was; as God is, man may become." The Father, Son and Holy Spirit are three distinct gods, the former two being glorified men with bodies of flesh and bones which limit them in space to a star somewhere in the galaxy near a place called Kolob (Gal. 4:8).

## The Temple

To become gods and goddesses, Mormons need to experience the "sacred" rites of the Temple. Apart from baptisms for the dead — an ordinance performed millions of times a year for the purpose of saving deceased persons, the work of the Temple is to provide "keys" necessary for passage to the highest heaven. In an institution rendered obsolete by the atonement of Christ (Heb. 9 and 10) Mormons are busily pursuing their exaltation. Their initiation into the "higher ordinances" involves washing and anointings, wearing special priesthood garments and witnessing presentations on different gospel ages. All through the "endowment" as it is called, certain signs, tokens and passwords are communicated to the group. Each has a name, sign and penalty. Everyone present swears "before God, angels and the witnesses present before the altar" never to reveal the things told them in the Temple — "Rather than do so, I would suffer my life to be taken." They then make signs signifying throat-cutting and disembowling. Special long-john underwear with sacred marks sewn over the breasts, navel and right knee forever remind them of their solemn vows. What are the great secrets necessary for progression to godhood which they must guard with their lives? Some profound new knowledge? No. The secrets are merely the mechanical handgrips, tokens and passwords, most of which have been pilfered from Freemasonry.

The revelation of the Prophet Joseph Smith commanding the building of temples, said they were for the purpose of "revealing unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times" (Doctrine & Covenants, 124:27-40). Members of the public visiting the information centre prior to the opening of the Carlingford Temple were shown slides suggesting that Mormon temples are the natural successors of Biblical temples. What was there about the temple of Israel that was secret? Leviticus 4 and Exodus 28 for example give us great detail about the nature and function of the tabernacle and temple. There was no mystery about it. The Mormon secrecy is obviously designed to prevent outsiders from seeing something which would readily be considered absurd, and which would destroy their respectable and sophisticated image.

If the Galatian heresy represented a fracture in the body of Christ (i.e. salvation = Christ's atonement + your circumcision) then the Mormon heresy represents a compound fracture in the body of Christ — i.e. salvation = Christ's atonement + your joining the Mormon (true) church, receiving its priesthood ordinances, accepting its prophet's teachings, going to the temple for additional saving ordinances, and having to be married in order to have children in heaven (Matt. 22:29-30) etc., etc.

## Conclusion

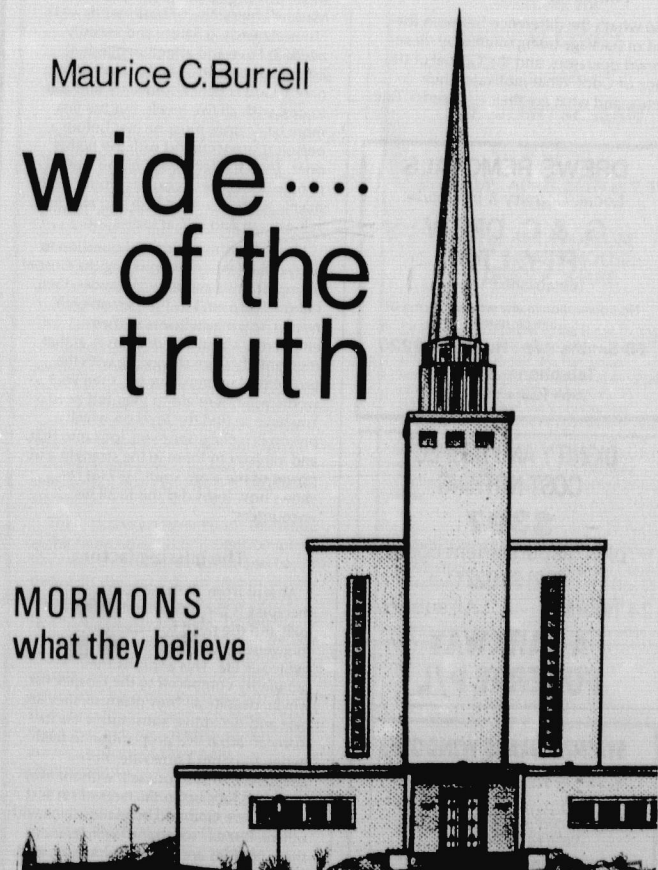
Mormonism is not a restoration of New Testament Christianity, it is a gross perversion, a Christian mutant.

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Maurice C. Burrell  
wide....  
of the  
truth

MORMONS  
what they believe







## Lesley Hicks

The "Learn to Love Yourself Industry" is booming in Australia, according to an article in the Herald's Good Weekend magazine of March 23, and some people are evidently cashing in handsomely on the longings and insecurities of others. Personal growth therapies of all kinds abound, and for sums ranging from \$75 to \$450 and a varying investment of time and techniques, one can learn anything from how to walk on hot coals to how to — shades of Nicodemus — "rebirth oneself", through either a wet or a dry rebirth!

I read about all this with a mixture of amusement and pity. Rebirther Michael Adamedes claims "We are saying we can provide a methodology for improving your life. It is no longer just about faith and prayer." One lies on a low couch, or in a warm pool, and employs certain breathing techniques one has been taught, until a great release of tension and calmness is experienced. You "get in touch with your feelings", and think beautiful thoughts. You also pay for the privilege. Twelve months ago, according to journalist Arian Tate, there were about 10 rebirthers in Sydney; now there are about 90. This, like the many other therapies, is big business.

Many who have participated are reported to claim: "It was one of the best things I've ever done in my life." Tate likens such fervour to that of a Billy Graham Crusade, and Professor Gavin Andrews, associate professor of psychiatry at the University of NSW, is quoted as commenting that Billy Graham used many of the same marketing approaches that personal growth organisations are now using in Australia.

### Therapies vs the Gospel

So what's the difference between the kind of package being offered by these shrewd operators, and the Gospel of the grace of God? What motivates their clients, and what are their felt needs? Tate

## Anything but God!

comments: "Little scientific work has been done on the worth of these organisations or the reasons for their increasing popularity". He proposes alienation and stress as two obvious factors but comments that it is not, on the whole, society's most vulnerable members who do these courses, but people who are "successful in their careers, are upwardly mobile, are aware and in charge of their own lives and interested in developing their talents further."

I can think of a number of friends who, in their search for relief from stress and for meaning in their lives have tried various courses — yoga, meditation, consciousness-raising lectures, assertiveness training, parent effectiveness training, courses in communication. You name it, they've tried it! Some concentrate on physical fitness, others are more into the realm of alternative medicine and/or religion. They are dissatisfied with their life as it is — that's no bad thing — but they tend to look anywhere but to the God of the Bible for the answers which ultimately He alone can supply.

They accept that I find my needs met through Christ and his church — that's my thing, as if it's just one more option in the supermarket of ideas. I dare not treat their choices with scorn, however; rather I must seek to tune in to the levels of need they are expressing.

### Sharing Your Faith

I have found Selwyn Hughes' book *Sharing Your Faith* (Marshalls, 1983) helpful in this regard. In one chapter he discusses as a tool for understanding those we long to share our faith with, Maslow's hierarchy of basic needs — 1) Physical needs 2) Safety and security needs 3) Love and affection needs 4) Esteem needs and 5) Self-actualisation needs. God is concerned with, and able to deal with all five levels, but the first, more basic ones must be met before a person is preoccupied with the higher ones. Thus the felt needs of the kind of people doing these courses would relate mainly to the levels of love and affection, self-esteem and self-actualisation.

Hughes writes: "A crucial question to ask yourself when interpreting the Gospel to your friends and acquaintances, then, is: how close am I to this person's felt needs? You may witness to them eloquently about heaven, but if, at that moment, they are struggling with the problem of unemployment, then your words will not relate to their felt need. You have to find the level on which a person is feeling deprived, lock into that, and minister to them in the strength and power of the Holy Spirit." (P115) He shows how Jesus did this in all his encounters.

### The missing factor

Absent from all these courses and therapies is the recognition of sin and guilt and the need for repentance, forgiveness, and the power to live a righteous life. This explains their popularity compared to the Gospel, for which, despite all they promise, they are pale and deceptive substitutes. It is for many an attractive proposition to feel better, to control one's life more effectively, to love oneself without ever having to face up to the facts of sin and guilt before God and in relationships with others. But all "solutions" which ignore these realities are shallow, simplistic and, in the light of eternity, very dangerous.

## English Church Crisis

### Bishops beliefs probed

In the week which has seen the Bishop of Durham questioning another aspect of Christian belief, the Second Coming, a new survey has questioned once again the beliefs of the bishops.

The survey has been conducted by supporters of ABWON — 'Action for Biblical Witness to Our Nation' — and claims to have received replies from five times the number of diocesan bishops than the earlier Gallup poll. ABWON say that only two thirds of the bishops believe in the Virgin Birth and the bodily Resurrection of Christ.

ABWON arranged for people in every diocese to ask their bishops for a public reply to three questions: do you believe in the Virgin Birth of Christ as a historical event; do you believe it is necessary for a Christian to believe in the Incarnation of Christ as 'God made flesh'; and do you believe in the bodily Resurrection of Christ from the tomb on the third day?

Of the 44 diocesan bishops, 11 did not reply and another 11 declined to answer these particular questions. Of the 62 suffragan bishops, 35 did not reply and another nine declined to answer the questions as posed.

Out of the total of 57 bishops who did reply 60 per cent agreed to the question about the Virgin Birth, 63 per cent to the question about the Resurrection and 37 per cent to the question about the Incarnation.

ABWON have published the results, listing the comments of each bishop by name. The Rev Tony Highton says, "In view of the gravity of the situation and the issues at stake many of us feel that those bishops who have failed to state publicly, specifically and clearly their beliefs in the subjects our three questions raise are seriously failing the Church. Equally we believe that those bishops who do not believe them should cease to hold any leading position in the Church."

Both the archbishops declined to answer the questions. It had been Dr. Runcie who had advised the bishops at the November 1984 General Synod that they could morally refuse to answer questions "rather than to assist an exercise which, in the end, may well mislead the general public." (C.E.N.)

## The time of Christ's death?

### Scientists determine date of crucifixion

Jesus Christ died on Friday, April 3, 33 A.D.

That's the conclusion of two leading scientists who arrived at the date by reconstructing the Jewish calendar at the time and dating a lunar eclipse which the Bible and other historical sources suggest followed the crucifixion.

The scientists note that all four Gospels agree that Jesus died a few hours before the start of the Jewish Sabbath — nightfall on a Friday — and that within a day it was the time of the Passover, an annual Jewish feast held at the full moon.

The scientists further reason that the biblical references to the moon turning "to blood" indicate the red-toned moon during a lunar eclipse. By comparing times for lunar eclipses with the Jewish calendar, they arrived at a date.

The scientists have even speculated on the time of day Christ died on the cross. As part of Passover time, lambs were slaughtered between 3 p.m. and 5 p.m. on the 14th day of the Jewish Month Nisan (March-April). The scientists reason that "Jesus died at the same time as the Passover lambs were slain. This is consistent with many New Testament statements such as 'Christ our Passover is sacrificed for us.'" (I Cor. 5:7).

## The "Gulag" today

### Where "small" is definitely not beautiful

Readers of KNS will be familiar with the phrase that a believer "has been sentenced to X years in ordinary or strict regime labour camp." Conditions in these camps have been described in reports by such impeccably scrupulous bodies as Amnesty International, but generally speaking, the Western public is largely unaware of what prisoners in these camps must endure. This special report is based entirely on testimonies of present camp inmates (from documents smuggled out of the camps on tiny scraps of paper, known as *ksivys*) and former prisoners.

One such *ksiva*, describing conditions in men's camp No. 37 in Perm recently reached the West. It gives details of conditions in that camp's "small zone", i.e. a specially fenced off area within the "large zone" of the whole camp. The "small zone" holds prisoners who have been sentenced on political charges such as "anti-Soviet agitation and propaganda." It is a well-established fact that most religious activists are brought to trial under "political" articles of the Criminal Code.

### The P-37 "small zone"

"There are about 21 people in the 'small zone', half of them past middle age. The zone consists of a barrack some 20-21 metres long. The work area is about 30 metres away. The work done by the 'small zone' inhabitants is mainly producing thread-cutters for tool-making. This is hazardous work, because it fills the air with a cloud of fine metal particles, which, shortly after work commences covers the benches with a thick layer. The production quotas set are far higher than those set for similar work outside the camp.

"One would think that clothing 'bought' by a prisoner would become his personal property. Not so. Should a prisoner possess two or three pairs of trousers and a couple of vests, the administration confiscates 'excessive' items of clothing (citing 'camp regulations') and these clothes are burned ... In winter, temperature in the flimsy, draughty barrack building is generally below 13°C (55°F). There are several windows, but they are fixed and cannot be opened in summer for ventilation. The food situation is as follows: For breakfast, the prisoners get a thin skilly ['soup' which is practically just hot water — Ed.], with 2-3 blackened pieces of potato. Lunch — the same skilly and a serving of either boiled wheat or buckwheat. Evening meal — a serving of the same wheat or buckwheat. A serving of potatoes, usually rotten ones, is given once a week. Also once a week there may be a serving of macaroni. The macaroni and grains issued to the camps are usually those which have been stored too long and declared unfit for sale to the 'free' population. On the rare occasions when meat is delivered, it is usually heads of cattle, crawling with maggots. Prisoners ordered to cut up this meat have been sickened to such a degree that they have risked punishment by refusing to touch it. Bread is black, hard and indigestible. The only time normal bread is available is if the above mentioned kind is in short supply, and the camp administration has to make up the shortfall by getting some in from the bakery in the nearest town.

"Virtually all the prisoners suffer from stomach ailments which are further aggravated by the food they are forced to eat. If they cut down on even this, they are perpetually hungry. In former times, camp doctors were able to order the preparation of up to twenty daily servings of dietary meals for the sick prisoners; now this has been reduced to a total of only three dietary meals per day and these are usually issued to the war-time criminals rather than the political prisoners."

(KESTON COLLEGE)

# REVIEW

## Man cannot live by bread alone

### Flood of famine aid hurts Ethiopian church ministries

Evangelical church leaders in Ethiopia say the flood of famine aid pouring into their country threatens to undermine their evangelism, discipleship, and other church ministries, according to the Rev. Franklin Graham, president of Samaritan's Purse.

During his recent visit here, Graham met with denominational officials who expressed concern that most of the funds they are receiving are designated exclusively for famine relief and development. While such help is critically needed, the church is having difficulty supporting its itinerant evangelists, rural pastors, and families of believers imprisoned by Ethiopia's Marxist regime.

Graham's organization responded by contributing \$75,000 specifically for use in caring for evangelists and families of jailed church members. Samaritan's Purse, an evangelical mission, has already given over \$180,000 for food distribution and expansion of existing medical facilities.

Graham urged leaders to continue receiving money for relief and development from non-government donor agencies, but to exercise caution in its use. "Unless they are carefully planned," he said "relief and development efforts can weaken the church's infrastructure."

"Such projects can consume the time and attention of key personnel needed for other ministries. Every programme the church and its donor agencies undertakes should include a clear plan to tell men and women about Jesus Christ."

Graham continued "Christ resisted Satan's temptation to turn stones into bread, and declared that man lives not by bread alone, but by every word which proceeds from the mouth of God. We must never lose sight of that. One hundred years from now, every person alive today in Ethiopia will be dead. Ultimately, what will matter most is whether we introduced them to the only Lord and Saviour, Jesus Christ."

## Solo growth

### Indonesian church spreads its wings

(Solo, Indonesia) — Solo is a city in Central Java and numbers 450,000 inhabitants. In it are Reformed Christian churches of which one is pastored by the Rev. Soeharno Pranato Suwignyo. The Dutch publication *Vandaar* in a recent issue has a feature article on the church.

The Reformed congregation of Rev. and Mrs. Soeharno is the fourth largest of the six independent churches of the GKJ, the Javanese Churches of Central Java in Solo. Of Solo's 450,000 population, 100,000 are Christians.

Solo-South, Rev. Soeharno's congregation, has 3,500 members, of which 80 per cent faithfully attend church. There are 13 worship services each Sunday.

The Sunday School numbers 1,400 children who are instructed at 28 different locations by 64 volunteers. Catechism instruction for young and old is given at 37 different locations.

The pastor explained how an open piece of land between the church and the manse became a means to attract people, especially the young. At first the small piece of land was used to accommodate the overflow of people attending the services. Then a covering was constructed over the area to form a kind of tent. Soon this shelter was used by the youth of the church for other activities including sports. They in turn brought in other young people. The church tent in time became a regular meeting area for young and old, thus providing the church with a splendid opportunity to reach out and touch the lives of many people.

## A Marxist 'Banana'

### Zimbabwe churches challenged

There is a worldwide interest in how churches fare in Marxist countries. That interest is heightened when a Marxist leader speaks to a conference of Christian missiologists as was the case in January 1985 in Harare, Zimbabwe, when the State President addressed the meeting. The interest was intensified even more when that State President, the Rev. Canaan Banana, was introduced as a minister of the Methodist Church. He opened the conference of International Association for Mission Studies (IAMS) at the University of Zimbabwe January 8-14 with an address on the relation of church and state in Zimbabwe.

President Banana left no doubt where he stood in the socialist revolution or what he thought of the churches. His address was a mixture of much criticism of and faint praise for the Zimbabwe churches in the nation's struggle for independence and the building of a new society. He openly sought to enlist the churches for his socialist gospel. He also gave assurance to the churches of free access to and continuing dialogue with the government of Robert Mugabe.

### Much criticism, faint praise

Mission, said Banana, "is nothing but the total and complete transformation of mankind — in all aspects of his life and all facets of his activities." In the revolutionary process the church "as a whole is still found on the side of the reactionaries of society." Although the churches had a vision and a conscience for social justice in pre-independence days, the churches' influence was undermined by their duplicity in being partners to the civilizing mission on the one hand and their allegiance to the demands that all people are equal before God.

"On the whole," said Banana, "the churches acquiesced with the status quo and the general church policy was to sit on the fence. They thereby lost their golden chance to be part of the revolutionary change."

Banana charged also that Christianity had become domesticated by Western cultures so that it was not permitted to discover its own roots in Africa. "We are still waiting," he said, "for a positive response from the churches in the country. Unless our theologians act now to make their message relevant to the masses, the Missionary Jesus will continue to be presented as a distorted creature of expediency, a colonial victim, clad in alien robes. There is an urgent need to decolonize Christianity and to free theology from the chains of Western traditional values."

## Hoorah! for Harare

### Scripture Union's biggest-ever International Conference

More than 300 delegates from all continents are preparing to travel to Harare in Zimbabwe for Scripture Union's biggest-ever International Conference from April 29 to May 4.

A party of Burundians, Ugandans and Ruandans are planning to cross Lake Tanganyika by boat and then to go on to Harare by road. And Emmanuel Oladipo, Scripture Union's Africa Regional Secretary, reports that Scripture Union Zaire plan "to fly their contingent on their National airline to Lubumbashi, and then to send them into Zambia through some of Africa's least desirable roads and from there to Zimbabwe."

The theme of the Conference will be 'God's Word in a Young World' and the programme will include workshops on children's evangelism, school groups, camps and teenagers, reaching the family unit, marriage enrichment, counselling and training.

## Religious couples more satisfied: Why?

There is now considerable evidence to show that marriages between people who place different values upon religious beliefs and practices are faced with strains related to these differences. They do not reach the marital satisfaction level enjoyed by couples who are in agreement regarding their religious orientation. I have commented on research studies showing this effect in earlier columns (ACR 3/9/84; 28/1/85).

Mutually religious couples seem to be coping with the demands of marriage better than couples who disagree about their religious beliefs and practices. Several writers have recently been attempting to explain why this should be so. I am struck by their unwillingness to acknowledge the fact that a harmonious religious commitment by a couple is a positive resource in and of itself. As Christians we believe that there is an essential spiritual ingredient in the marriage relationship. Christian couples become "one flesh" and order themselves under the Lordship of Christ. They seek to express their relationship in accordance with guiding principles which lie at the very heart of all relationships desired by God for His creation.

It should be the case then, that mutually religious couples, who share this kind of commitment, are likely to be more satisfied than couples who do not agree (however respectfully) on these issues, and who need to negotiate through some considerable ideological differences. The shared religious orientation itself is the mediator of marital satisfaction.

However, this explanation appears too simple (or too threatening) for some writers. Less direct kinds of explanations are often preferred. For example, on one recent study in the United States the suggestion was made that incongruent couples (one person religious, the other not) are more likely to encounter conflict because they are more likely to encounter problems involving the religious identification of their children (Glenn, N.D. *Journal of Marriage and the Family*, 1982, 44, 555-566).

The notion here is that incongruent couples are more likely to disagree about what their children should experience and decide in the area of religious teaching and practice. This is certainly correct, and Glenn's study presents data which support this view. The problem however, is one of identifying this particular issue as the cause of lower levels of marital satisfaction among incongruent couples. Glenn doesn't go that far, but comes perilously close.

I would argue that "religiously incongruent" couples will be likely to have a considerable number of conflict items on their agenda. All of these can be traced back to a basic incompatibility in their "philosophies of life" and broad value-systems which govern their selection of goals and goal-attainment strategies.

There is also another factor operating at the same time. Incongruent couples have more to disagree about and have to deal with the fact that an area of activity which is highly valued by one person (going to church, reading the Bible, witnessing etc.) is not an area shared by that person's partner. The congruent couples not only agree more (have their values and ideology in common) but they share together in these activities. They agree and behave together in ways that are expressions of their joint commitment.

A research paper appeared late last year which reports findings relevant to this argument. (Heaton, T. *Journal of Marriage and the Family*, 1984, 46, (3), 729-733). This study shows that couples



## Alan Craddock

who are jointly committed to their religion (covering a range of Protestant denominations, Roman Catholics and Jewish couples in the sample) are more satisfied with their marriages relative to religiously incongruent couples. Analyses of the data show that this effect is not able to be explained by the fact that conflict over religious values for children occurs more frequently in the incongruent couples. Nor is the effect due to a link between religious commitment and any tendency to give socially desirable or idealistically distorted reports of marriage. The strongest statistical relationship in the findings involved the couples' attendance at church activities, suggesting that patterns of joint religious involvement underlie higher satisfaction levels for religiously congruent couples.

We cannot overestimate the value of joint activities in promoting marital satisfaction. Many studies of dissatisfied couples show that such couples spend little time together, rarely share experiences, and are not growing in compatible ways. Couples who are mutually committed to their religion not only are likely to agree more, but will be more likely to be sharing, growing and acting together in what they both regard as a highly significant area of their lives.

But, what of the incongruent couples? What can Christians do when faced by the fact that their partner does not share their faith? These questions will be taken up in my next column.

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# LETTERS

## A matter of fact

Dear Sir,

Let's sound a solid peal of bells for the Dean of Sydney who in his Easter sermon put the Bishop of Durham and his unbridled views of the resurrection in perspective.

The SMH quoted Dean Shilton as saying that the bishop's recent academic speculation was "better suited to the cloistered halls of universities than to the public arena."

Paul went beyond that. He said that those who held such views were of all men most to be pitied.

There will be some who accuse the dean of displaying our dirty linen in public. I see it as proclaiming a glorious fact without which our faith would be futile and we would be dead in our trespasses and sins.

Yours sincerely,  
Donald Howard  
Lugarno, N.S.W.

## Reasons for women's ordination

Dear Sir,

Re the October Synod vote for or against the ordination of women, if St. Paul was present I believe he would vote in the affirmative for several reasons:-

1. Because he had a situation in the First Century that today's theologians in their historical studies have discovered. Some women were claiming what they taught came directly from God. Thus, it was essential this should be nipped in the bud, lest extreme Pentecostalism take over. The Corinthians were obviously going overboard with their charismatic enthusiasm, but St. Paul handled the problem with wisdom and tact. The words "The head of every man is Christ, and the head of every woman is the man; and the head of Christ is God." Obviously Paul meant that woman finds her "origin" in man as Christ finds His "Origin" in God.

2. As for 1 Timothy 2:11-15, St. Paul enjoined a harsh approach in instructing Timothy to those women who claimed their teaching came directly from God. Verse 14 as we read it, could not have been his intention — the seeming inference that Eve was responsible for the Fall of Adam and that Adam played no part. On the contrary, as stated: "the woman being deceived was in the transgression". Note that Adam's sin was deliberate for, unlike Eve, he

was not deceived, even to hiding his sin (Job 31:33) and blaming the woman. Why did he not come to her aid for he was "with her"?

In an earthly Court she would have been excused. She openly confessed she was deceived by the Serpent. Not so, Adam. But husband and wife are one before their Maker and the predictions which follow (not curses for only the Serpent was cursed) that man should toil by the sweat of his brow, and the seed of the woman to strike the Serpent's head, which meant she would be unceasingly attacked by the Devil — till Jesus Christ came and lifted her to her rightful place. Thus St. Paul clearly said there is no male nor female in Christ.

Yours sincerely,  
Phyllis Creasey  
Clontarf

## No female deity

Dear Sir,

In the news item "Doctrine of God feminised" — ACR 11/3 page 1 — you report that at a recent Anglican ordination Canon Dr John Gaden consistently spoke of the Holy Spirit as "she".

This recalls to my mind, reading in Rev. Alexander Hislop's great classic "Two Babylons", that the ancient Chaldeans once worshipped the Triune God as Father, and the three persons became the Eternal Father, the Spirit of God Incarnate in a human mother, and a Divine Son, the fruit of that incarnation (pages 18,19). The next step in the apostasy was to ignore the first person of the God-head and make the Mother and Child the grand objects of worship.

Anglicans wake up! The reference to the Holy Spirit as "she" is a first step towards the introduction of the worship of a female deity in the Anglican Church.

Yours sincerely  
Tom Aldons

## Sponsorship corrected

Dear Sir,

Your report, 'Women's Ordination: American Professor puts yes case' (25 March p.1), may give the impression that Dr. Scholer was invited to Australia by Macquarie University. This was not so. Our Continuing Education Course on 'Women in the World of the New Testament' was taught solely by our own staff

and research students. As the 250 people who enrolled will recall, the seminar was designed to bring forward fresh evidence from the inscriptions and papyrus documents about the position of women in New Testament times. An Ancient History Documentary Research Centre can hardly be expected to take up a position on modern issues! Dr. Scholer's lecture at Macquarie was sponsored by the Zadok Centre.

Yours sincerely,  
E.A. Judge  
School of History, Philosophy  
and Politics  
Macquarie University

## Worship Christ only

Dear Sir,

What a shameful sight to the spiritual eyes to see St. George's Cathedral, Perth, host to Christless faith and religion. How is it that this magnificent edifice, built to the glory of God, should become a venue where syncretism is peddled?

Hindu and Buddhist gods need to be screwed of weighted down so that they don't totter; yet here we find devotees given an equal pulpit "right" to espouse, from the altar of the Creator of heaven and earth, doctrines of devils.

Are we so dumb that we cannot comprehend the biblical curse on those who add, or take from, the Word of God? Are we so deaf to the first commandment? Do we have other Gods? What spirit of abomination would attempt to display the Lord of glory as on par with the fabricated gods of man's evil imaginations?

Where, in this cathedral caper, would the hungry and thirsty soul seeking salvation and comfort find the beauty of holiness, the uniqueness, the exclusiveness, and the claims of Christ, our Saviour?

How can false religion which invokes not Christ, but demon spirits, fraternize with God's elect? How can there be fellowship with the Spirit? What have light and darkness in common?

Tell me: when the clergy and laity of St. George's discussed and approved this spectacle, which was beamed across Australia to sunny Queensland, on ABC TV, March 23 (it could have gone the other way), did the Lord get a vote? Or did some consensus instruct Him of the plan and ask Him to help and bless "... through Jesus Christ, our Lord"?

Those who say they love Hindus, Buddhists, youth and so on — let them prove that theirs is the love of Jesus shed abroad. Let them prove to the body, His Church, the nature of that love by willingness to exhort those who are on the way to hell — to preach, in power, from the mountains and the valleys, whether convenient or inconvenient, the "foolishness of the cross", that Christ died for the eternal salvation of them that accept and believe. For this is love: that while we were yet enemies, Christ died for us.

Yours sincerely,  
A. James Wilson

## An answer wanted

Dear Sir,

My inconceivable ignorance of elementary economics has so upset Edward Rock that he has overlooked answering my rather plain question. But I hope that he will favour your readers with an answer when he has recovered his perception.

To reply "everybody knows" to a question, and then to furnish irrelevant information in reply to the question, is the "red herring" technique and an attempt to discredit the questioner.

In pressing my question I am not asking for an opinion, or for information about governments inflating the money-issue or about increases in the volume of money. My question was: "Can you cite any actual instance of the creation of credit by any Bank?" and I asked for authentic figures taken from the balance-sheets and statements of any Bank, not for opinions or authorities which in economics can be gathered in infinite quantities on any subject. One instance will be sufficient.

My question will not be answered by saying "every schoolboy knows that the Banks do it".

Mr. Rock might find it helpful in his careful study of economics to note that money is not credit, and that 'creating credit' is very different from transferring credit.

Possibly Mr. Rock's dismay at my ignorance of what every schoolboy knows has caused him to mis-read my name as well as my question.

Yours sincerely,  
W.A. Dowse  
Lakemba, NSW

## African Enterprise in Liberia

### A mighty mission to Monrovia

(Monrovia, Liberia) — "This mission has been the most significant event in the history of the Church of Jesus Christ in Liberia," affirmed Bishop Augustus Marwieh, a church leader from Monrovia, Liberia before 10,000 people in the concluding rally of the New Life for Liberia Mission conducted by African Enterprise. It was a view echoed also by the Right Rev. George Browne, Anglican Archbishop of all West Africa, who presented each team member with an embrodered banner saying "The Greatest Crusade Ever In Liberia".

Thousands jammed the Antoinette Tubman Stadium for a celebration of praise to God and to hear evangelists Michael Cassidy and Bishop Festo Kivengere, the founders and team leaders of African Enterprise, who had spearheaded the historic evangelistic thrust in this key West African country.

Team leader Michael Cassidy described the mission as "likely to prise open all of West Africa to a new and decisive thrust of city-wide evangelism." Already Freetown, capital of Sierra Leone, has called the AE team for a city-wide mission in 1987.

In fact this two-week intensive thrust of evangelistic outreach was not as simple as the closing rally seemed to indicate. Tremendous obstacles and complications seemed to plague the AE team throughout the preliminary week and during the campaign itself. Huge flight schedule problems due to the sudden strike of Pan American Airways plus a sudden and chronic gasoline shortage in the city of Monrovia seemed almost to immobilise the team of evangelists at times. Complications with sudden blackouts in the city due to power cuts would, without warning, leave some of the evangelists preaching in the dark and

without public address systems. Sickness and injury also attacked the members of the teams and seemed to point to spiritual opposition as strongholds of darkness were assaulted by the Gospel of Light during these days. As one Liberian christian leader put it, "God gave the Devil the right to fight, but he did not give him the right to win." The crowd roared its Amens of approval.

Despite the seemingly difficult circumstances of the mission, God opened a new range of opportunities in what African Enterprise described as "stratified evangelism." This is a strategy of penetrating a city in depth by hundreds of meetings held by important different strata of interested groups within the community. Over 400 such meetings were held by the team in situations ranging from the presidential mansion to other government buildings, the Ministry of Justice, the Ministry of Foreign Affairs, the Ministry of Health and multitudes of schools, clinics, army barracks, businesses and home meetings. In situation after situation the team found the response to the gospel to be overwhelming. "At times you felt the response just to be superficial but you look at the earnestness of the faces," commented one team member.

Right up to the last day reports continued to flood the mission headquarters of how the power of God had transformed the lives of hundreds of people. Brian Gibson, AE minstrel and ministry associate, remarked that "The entire police band had committed their lives to Christ at His gospel invitation" and had then asked to play and march in the closing mission procession when thousands of christians extending over several blocks paraded singing through the streets two hours before the closing rally.

Gertshon Mwiti, leader of AE Kenya, told how God's reconciling love was rekindled between two women who had not spoken to each other for five years. "They stood to embrace one another," Gertshon said, "as the others in the room gave God praise."

Following a stirring message on "The Lordship of Jesus" by evangelist Michael Cassidy, Bishop Festo Kivengere urged the massive crowd in the closing rally "to enter into the arena of God's love."

At the conclusion of the tandem preaching of Cassidy and Kivengere, hundreds thronged to the centre of the stadium to indicate their commitment to Jesus Christ.



Many carried banners in a street parade to proclaim their new hope in Christ.

During the two weeks of Mission Monrovia, one calculation placed the number of public commitments to Christ at over 8,000. Thousands of other believers had their faith renewed with new determination to "Lift Jesus Higher" as one of the popular mission songs put it.

"We have had some missions with greater numbers, but not in many years have we had a mission as significant or strategic," commented team leaders Cassidy and Kivengere. The two men also reported numerous enquiries as to when AE would launch a full-time West African team. "We are not closed to such a development," they affirmed.

## Translators meeting continued



Those present at the Translation Conference at Numbulwar 15-16 November 1984. Left to right, Meryl Rowe, Chris Ward, Margaret Hore, Tony Nichols, Michael Hore, Peter Carroll, Julie Waddy and Graeme Hodgkinson.

together with those concerning shortage of personnel, the need for up-dating necessary equipment (computers, tape recorders, duplicators, etc) language learning by all CMS missionaries serving in North Australia, and encouraging

missionaries to follow Summer Institute of Linguistics courses that they might be better equipped to participate in translation programmes and the church's wider ministry, all need careful thought, planning and support.

# Editorial

## The good (?) read

What happens when you go to a typical Anglican church these days? You are greeted at the door by a smiling sidesman (or sideswoman in many places) and handed a Prayer Book, a Church Noticesheet, a hymn book, a chorus book (or in these days of fear over copyright problems, two or three chorus books) and possibly one, two or three printed handouts from missionary societies, etc. Inside you add a pew Bible to your collection.

What does all of this say to someone who turns up for Church? It depends on your perspective of course, but for an increasing number in our modern society it says "you are not welcome because you do not read well and to be an Anglican means to possess above average reading skills." Let it be said that this problem is not just an Anglican one — every Church in the Reformed tradition can be found guilty to a greater or lesser extent.

The problem goes deeper of course. It is part of the background to the Church's failure in most generations to come to grips with what it really means to minister to the needs of the traditional "working class". It is a problem that is generally foreign to Church leaders both lay and clerical who have risen to their leadership position because they are of above average intelligence and, usually, because they come from at least a middle class background. If this seems an overstatement then just check how many Bishops have private school backgrounds or how many members of governing bodies such as Standing Committee come from "working class areas".

As an illustration of the problem, Sydney's Celebration 85, an outreach to the city featuring evangelist Leighton Ford, has chosen to use the same follow up material that was used at the last Billy Graham Crusade in Sydney. The decision is economic — there are plenty of copies of the material in stock. But it shows a real insensitivity to those who are poor readers. The material, apart from being an optometrists delight, is wordy and is beyond the grasp of those for whom reading is not a regular pleasure. Again, we are giving outsiders who may be challenged by this outreach, an unspoken but very real message — to be a Christian requires above average reading skills.

It is a real dilemma with which we are faced. The Reformed tradition is based on THE WORD. Basic to God's revelation is the use of words. Our tradition is based on the need for each individual to be led by the Word of God.

Our Liturgical traditions require the use of words. Though often here we can be extremely insensitive. The new Australian Prayer Book gave us a freedom in the arrangement of services which was like a breath of fresh air — but which was a disaster for those who were either poor readers or who, as a result of eyesight problems, were able to participate in services from memory. The new music may be modern but how often do you visit a church where you are unable to sing praises to God because most of the "hymns" are unfamiliar to you?

This is not a problem we can sweep under the carpet. Despite educational advances there are still many who never learn to read properly — far more than most of us imagine. Then, we must add to this those who do not ever develop their reading skills because we live in an age of images — where the television screen with its pictures has largely replaced the written word as a means of communication for many people.

There is some concern being shown by a few. Scripture Union, for example, has begun to use cassettes to help poor readers to get into the Scriptures. There are other isolated programmes and individual congregations who have seen the problem and are beginning to react to it, however tentatively. It is high time that the whole Church faced up to the problem and that those responsible for its educational programmes and philosophies began to give us some guidance on a way forward.

Being unable to read must never be allowed to stop a person either from becoming a Christian or from becoming a full worshipping member of a local congregation. No-one is pretending that the problem will be easy to solve. It won't. But it is not good enough for a few concerned people or groups to tackle it — it is the responsibility of the whole Church.

## On the job

At Angurugu Judith Stokes, the senior Bible translator continues her main task of translating large sections of the Bible in Anindilyakwa. She is supported in this work by Julie Waddy. Christine Ward is a literacy worker on the translation team and is particularly concerned with the production and distribution of translated material.

Meryl Rowe and Steve Etherington spend much time in language learning, living alongside the Aboriginal Christians at Oenpelli. Continuing the work that Meryl has been doing for some years, they are helping the Kunwinjku-speaking church to translate, understand and use the Bible as God's word to them.

Michael and Margaret Hore are translating the Bible into Nungubuyu, the language of the people of Numbulwar. Scripture passages are read onto cassette tapes which are then sold.

Helena van der Kolff joins the team this year.

## A challenge to us

It was remarked at the conference that Australian Christians do very little serious Bible study, making it hard for them to comprehend the amount of work involved in Bible translation. True or false, we would do well to consider to what extent we are encouraging and backing up those who work in this field.

## Australian to lead MAF USA

### Max Meyers becomes new president of Mission Aviation Fellowship

Maxwell D. Meyers has assumed leadership of Mission Aviation Fellowship (MAF), an evangelical agency that provides flights in remote areas of The Third World. Meyers succeeds Charles T. Bennett, who has been president since 1973.

Meyers comes to MAF from its sister organization in Australia, where he served as general director. He joined as pilot in 1961 and flew in Papua New Guinea for years before moving to MAF Australia's head office.

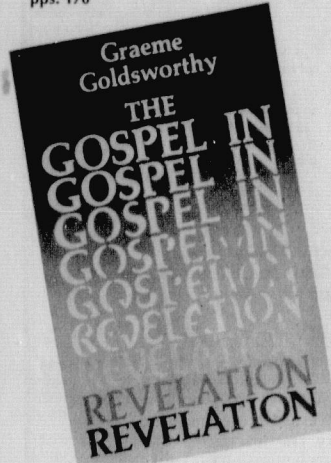
Bennett came to MAF in 1955 and flew in Mexico, Venezuela and Colombia until 1968, when he became director of research at MAF's headquarters in the Third World for 40 years. Currently about 300 pilots and their families work in 28 nations. The work is supported by 17 MAF-affiliated organizations around the world.



# THE GOOD READ

## The Gospel in Revelation

Paternoster and Lancer, 1984  
pps. 170



How does God intend believers to interpret **Revelation**? Luther recognized little of the Gospel in it. Calvin appears not to have written a commentary on the Book. Many a modern man looks to Israel professing to be able to distinguish in the tortured politics of the Middle East, the key to unlocking the mysteries of this most mysterious of Biblical Books.

There is a crisis of confidence among many believers as they approach **Revelation**. We rarely venture beyond the third Chapter. We are a prey to the 'Israel watchers' and the Schofield Bible toters.

Here in **The Gospel in Revelation** is a book for the 'ordinary reader', the non-expert. Its author is Dr. Graeme Goldsworthy, a member of the staff of St. Stephen's Coorparoo, Queensland. It is not intended to be a commentary, but an introduction; the fruit of the author's own attempts over many years "to expound the essential, contemporary message of **Revelation**" (p.9).

I believe the author succeeds in illuminating the message of the Book. He does so by expounding and applying the Book in terms of that with which all believers are familiar, namely, the Gospel — the message that God has put away the sins of his people by the work of Jesus. This message is for Goldsworthy the key to understanding **Revelation**, not because it is a convenient one, but because this is the perspective of the apostolic author. For if the Book is concerned with God's catastrophic intervention in the world of rebellion and

death, then it is John's message to embattled Christians of every age that the victory of God is nothing less than the death of Jesus — a sacrificial death, the death of the Lamb! It is his death which spells the End for all forces arranged against the Heavenly Lord and the people to whom he has bound himself. As Goldsworthy eloquently and persistently elucidates, the Lamb slain is none other than the Lion — the kingly Messiah. Believers may suffer horribly as did their Lord, but the victory which overcomes the world has already been won.

Indeed for Goldsworthy, the End is an accomplished fact. God's purpose for his Creation stands revealed in Christ. Satan has been defeated. And yet, in the Christian's experience, the End is being worked out as the Holy Spirit "conforms us more and more to the reality which is in Christ" (p.118). Finally, the End is yet to come. The last chapters of **Revelation** depict the final overthrow of Satan — an overthrow guaranteed by Jesus' death and indeed accomplished by it. This concept of the End as past, present and future may leave some readers reeling, but there is no doubt that Goldsworthy is right. The New Testament does not lead us to conceive of the End — the in-breaking of the Kingdom of God — in these overlapping terms. Our interpretation of the visions of the End in **Revelation** must not ignore this teaching.

Let me mention some minor criticisms. The discussion on pps. 64-66 as to the difference between the prophetic and apocalyptic idioms is, I feel, a little disappointing. The only major difference in Goldsworthy's view is that apocalyptic gives a "sharper definition to the transition from the old age to the new age of the Kingdom of God" (p.65). I wonder whether a more helpful distinction lies in the view of history espoused by each. Is there not in apocalyptic a viewpoint which looks **beyond** history to illumine the processes at work which shape history's course? Is not prophecy concerned with the realisation in history of God's saving purposes? In addition, one would have welcomed more than passing references to the crescendo of persecution confronting the original readers. Moreover some comment on the unexpectedness for Judaism of the image of the slain Lamb may have been apposite.

However these are small matters. Graeme Goldsworthy interprets **Revelation** as it has always been meant to be interpreted — as an exposition of the Gospel of Grace and its timeless implications both for the ungodly and for the saints.

(MARK HARDING)

## Asian Christian Art Association

### Chatswood venue for exhibition

The Chatswood Civic Centre will feature an exhibition of Asian Christian Art for two weeks, starting Tuesday, 23rd April and ending on Saturday, 4th May, 1985.

Sixty-five paintings, prints and etchings by artists from Japan, India, Indonesia, Sri Lanka, Singapore, the Philippines and Bangladesh will be displayed.

Sponsored by the Tokyo-based Asian Christian Art Association, the works all reflect Christian themes. The Association was founded to promote indigenous Christian art, and it has an enthusiastic group of supporters in Australia who prepare exhibits for churches and galleries. This is only the fourth such exhibition to be prepared for public display in Australia.

Those who think of religious art in terms of the European masters will be in for a shock with these works. Asian artists portray Christian themes in new ways which are challengingly different. A Chinese artist depicts themes of hope on scroll paintings; a radical Philippine artist uses social realism to portray Christ carrying a cross of missiles, and an Indonesian artist uses traditional batik methods in a new context.

The best-known of the artists exhibiting is Sadao Watanabe of Japan. His prints on washi hand-made paper

have received international recognition, and are found in museums and galleries all over the world. The icon-like quality of the works has enabled them to be reproduced in countless books and publications.

An Indian artist, Jyoti Sahi, has eight works on display. His prints and oils reflect a profound understanding of Hindu religious beliefs, and it comes as no surprise to learn that he lectures on Christian-Hindu relations in universities and seminaries in England and America.

One section of seventeen works is recently-produced etchings from India. The hand-made paper on which these works are printed is a work of art in itself.

Admission to the exhibition is free, and the art works are for sale.

The exhibition will be staffed with people knowledgeable on Asian Christian art who will be pleased to explain any of the unusual features of the works.

The exhibition will be open each day from 10 a.m. to 4 p.m. during the week, and from 10 a.m. to 12 noon on Saturdays. It will open on Tuesday morning, 23rd April and close at 12 noon on Saturday, 4th May.

For further information, contact:  
Alison O'Grady.  
Telephone 958 2350.

## Relief comes by 'Otter'

### The MAF — unsung heroes

Every day there are men who fly life-and-death missions across the famine-ravaged interior of Ethiopia. The lives they save are not their own — thousands of people depend on these men for their daily existence.

They are the pilots of the Mission Aviation Fellowship, a vital link between the warehouses of food in Addis Ababa and the distribution centres in other parts of the stricken country. These pilots guide two World Vision Twin Otter aircraft to the dusty landing strips at Alamata, Lalibela and other feeding centres. They often make three return flights a day. Without this lifeline, death could come quickly to many of the thousands of starving Ethiopian people who have no source of food other than the health and nutrition centres.

The work of life-saving is not always one-way. Occasionally the plane is needed to rush a critically ill child back to the capital for emergency treatment. The MAF pilots take upon themselves substantial responsibility for these lives under difficult and sometimes dangerous conditions, but instead of being daunted by the enormity of the task before them, these quietly-spoken and unassuming men see a challenge in their work. They seek no other reward besides the knowledge that they are helping to save lives — helping alleviate the suffering of the Ethiopian people is enough for them.

Besides their love of flying, the thing which bonds these men is their personal faith in Jesus Christ. Each believes he is in

Ethiopia to serve God by serving the people who need them.

Canadian Jim McAlpine, 28, said, "I never thought of myself as a preacher or teacher, but to take a skill and to be able to use it for the Lord is very rewarding."

The MAF consortium has been flying the African continent for 35 years. It is now an international organisation — the largest private, non-profit air service in the world. The idea was born during World War II when several Christian military airmen saw the plane as a tool to extend help to remote places. Small aircraft were soon warmly-welcomed as they pioneered supply lines in the skies, saving days, weeks, even months by flying over inhospitable terrain.

Said MAF president Charles Bennett, "The hard truth is that all the food in the world will not help the people who are starving if it does not get delivered."

The men of the MAF have certainly won the admiration and respect of all who work in Ethiopian relief efforts. Appreciative accolades come from the World Vision staff, who fly with the pilots almost daily, from many other agencies, and from the many journalists and others who have visited the camps. But the greatest love comes from the Ethiopian people themselves, as they stand in repeated awe and amazement as the Twin Otter touches down with yet another load of life-giving supplies. It is no wonder that the Ethiopian people have dubbed the Twin Otter "The white bird which brings gifts from the sky."

## "Communism is a fake religion"

### Open Doors journalist claims

A journalist just back from the Soviet Union has claimed that the Soviets have invented a religion in an attempt to replace Christianity — the godless religion of communism.

Dan Wooding, Chief of the **Open Doors News Service**, who recently visited Leningrad, Moscow and Irkutsk in Siberia says, in a feature article just released by the internationally-based news service, that this "religion" has adopted many of the trappings of other religions.

"They have a trinity — Marx, Engels and

Lenin — as well as a holy book, holy places, blood sacrifices, martyrs, even evangelists," he says.

Wooding claims, however, that despite all the years of trying to introduce their own brand of religion, the Russian leadership have failed in attracting the mass of the people. He states that out of a population of 273 million people, there are some 96,726,500 "affiliated" Christians in the USSR, while the Communist Party of the Soviet Union has only seventeen million members.

# Anatomy of a Connection ('85)

It is not unknown for parents to be undecided as to what to call the baby, even after its birth. Sooner or later a name is decided upon, and sooner or later there will be those who will not like the name.

Evangelistic meetings need names, too. And they cannot wait until after they have been "born" to be given a name.

When John Chapman accepted an invitation from the Warringah Anglican Rural Deanery to conduct a series of meetings in the area, it was the beginning

Chapman. Young people needed to have a programme which was attractive to them, and yet the primary aim of preaching the gospel could not be compromised.

What was to happen at the meetings? The format was arranged with the non-Christian in mind, since this is the target audience. The meetings cannot be seen as "in-group" activities at which an outsider would feel uncomfortable. Singers sang items, including a theme chorus written specially for the event.



Rod Boncher & Ideas at Connection 85 at Killarney Heights

of a considerable effort on the part of the locals. Giving it all a name was just one of many details to be sorted out.

Why call it Connection '85? The "85" speaks for itself, but what about "Connection"? The starting point in deciding a name was the basic thrust of John's message: how people can become God's friends.

The idea of a broken and restored relationship was to be prominent. God and man needed to be linked up again, or re-connected. And so Connection '85 came into being. Naturally, there were some who would have preferred another title, but a decision had to be made. (If you think Connection '85 is unattractive you should see some of the rejected suggestions!)

The meetings not only needed a name: they needed an address. Where would they be held? Warringah is a sprawling, elongated area, where those at the northern end can be 30 kms from those down south.

No one location stood out. As a result, the meetings were held at the Collaroy Classic Cinema in the first week (14th to 20th April), and at Allambie Heights Community Centre in the second week (21st to 28th April). Collaroy Cinema has an atmosphere all of its own, filled with memories of innumerable films. The Community Centre is a modern, functional centre by comparison.

### More than meetings

It would be a mistake, however, to think of Connection '85 as simply these meetings. Prior to the final meetings, John Chapman had been speaking at church services and other preliminary gatherings in the area. His aim, naturally, was to preach the gospel, though with the further objective of showing church members that they can with confidence invite their friends to the final meetings.

Very early in the piece, people were being converted. Some were outsiders, invited along by friends. Others had been attending church services for years without being personally related to God through Christ.

Special youth nights were scheduled on the 17th, 20th and 26th of April. These featured a surfing film, a band, and the usual meeting format. This arrangement was agreed upon after much discussion between local youth workers and John

Instrumentalists played. Book reviews and testimonies were given. The Bible was read, and the gospel was preached. All this occurred within a reasonable time.

### Publicity needed

Most who attended the meetings were invited by Christian friends. Personal approach is the best form of publicity. But not everyone has Christian friends, and not everyone has Christian friends who are prepared to invite them along. So wider publicity was needed.

The publicity effort concentrated on two areas. First, the promotion of activities within the churches, encouraging members to invite friends to hear the gospel. Then, the promotion of activities in the wider community, thus giving all the opportunity to attend.

The local churches were blitzed with paper: prayer sheets, bulletin covers, news bulletins, posters, invitations, and tickets. Maybe there was too much paper promoting too many activities. Nevertheless, consciousness of Connection '85 grew.

In the community as a whole,



Larry Galbraith, Youth Worker, St. David's Forestville, speaking at Connection 85.

# Film Review

## 2010, Space Odyssey II (Greater Union)

2010, unlike its predecessor, 2001, is a fairly conventional film. 2001 put forward humanistic concepts, whereas 2010 is a straightforward adventure film.

2010's plot follows on from 2001 in a loose fashion. The hard headed chief scientist of 2001, Heywood Floyd, sets out to find out what really happened to the missing crew of the U.S.S. Discovery, derelict in orbit around the planet Jupiter. So he and two other American scientists join a Russian space expedition heading off to Jupiter with the same goal. The Russians, are of course, commanded by an equally hard headed female commander, played with a grimace by Helen Mirren. The joint expedition also sets off to solve the mystery of a giant bakelite monolith, also in orbit around Jupiter. This all takes place at a time of great east-west tension, which pads the film out and gives it a clumsy ending.

Once at Jupiter there are some exciting scenes. They don't solve the mystery of the huge monolith they attempt to explore. The space scenes are quite the

most spectacular I've seen in any space movie, with the huge planet Jupiter dominating every scene.

The acting and characterisations are adequate, as befits such an adventure film. As in 2001, the film's best actor is the HAL 9000 talking computer. It has all the best lines. However scripting limitations in 2010 do not allow this computer to have the same dramatic impact it had in Kubrik's 2001.

It's an enjoyable film, with lots of tension, slickly done. The film's producer seems a little caught up with technology, as the spacecraft's crew spend a lot of time gazing at video screens and doing things with buttons. So it's a film you could send your fellowship group to see, or yourself if you just want some straight entertainment.

Jeremy Cavanagh

Connection '85 was publicised on the local community radio station, and in the local newspaper. Handbills were being produced for churches to distribute widely in their own areas. Posters were placed in shops, and banners were displayed outside churches where practicable.

All this cost money, and the money came from the local churches who had committed themselves to supporting Connection '85. At least \$1,000 was expected from each participating church. Twelve Anglican parishes are involved, with other denominations invited to participate at the discretion of the local clergy.

The Rev. Vic Cole chaired the Executive, with the Rev. Reg Platt as his deputy. Howard Peterson from the Anglican Department of Evangelism was deeply involved in a co-ordinating role. Howard offered valuable advice on the basis of his previous involvement with South West Outreach, and Goodspeak

'84. Subsequent outreaches will undoubtedly learn from Connection '85.

It was tempting to think that it would all be over on April 29th. The banners and posters would come down, the committees would disband with a collective sigh of satisfaction and relief, and Collaroy Cinema would revert to movies.

But now the hard work begins. Local churches have numbers of people to contact, people who have indicated some positive response to the gospel. At the meetings, a response card was distributed. People were asked to fill them in if they had turned to Christ, or if they wanted to learn more about Christianity.

Soon, Connection '85 will only be a name, a piece of local church history. What will rescue it from being a mere memory with no ongoing significance is a phrase we all hope to hear often: "Those newcomers are John and Jane Smith; they were converted at Connection '85."

## Action Man

### A Bible Society Youth Publication

Action, leadership, power... this is **Action Man**!

**Action Man** is someone familiar to all of us. He is no ordinary person.

He is Jesus Christ, the Son of God! This is the message that thousands of young Australians will get this year as a result of a Bible Society International Youth Year initiative to produce a publication that will introduce young people to Jesus Christ and the Scriptures.

The publication, a 34-page cartoon style booklet, has the name **Action Man** written boldly across the cover and focuses on the things Jesus did rather than the things he said.

The name for the booklet was derived from the Good News Bible's introduction to the Gospel of Mark — on which the booklet is based — which describes Jesus as a man of action and authority.

**Action Man** is aimed at those in the 10-14 years age group. Printed in yellow, red and black, the booklet sells for 50 cents at Bible Society bookshops.

A series of four multi-coloured leaflets has also been produced in response to International Youth Year, designed for people in their late teens and early 20's.

Attractively designed, they present a Scripture passage after a short introduction which puts the message into a meaningful context.

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## Archbishop to speak at Festival Tea



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

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

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

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

Two thousand people are expected to

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

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

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

## MAINLY ABOUT PEOPLE

### DIOCESE OF ADELAIDE

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

### DIOCESE OF ROCKHAMPTON

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

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

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

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

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

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

### DIOCESE OF SYDNEY

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

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

## Moore College Graduation

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

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

### Ministries of 1984 Departing Students

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

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

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

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

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

## The Australian

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# CHURCH RECORD

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

## Ethiopia — eradicating all religion

### Over 2000 Protestant Churches closed

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

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



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

### Religious persecution in Ethiopia

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

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

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

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

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

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

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

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

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

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

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

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

continued page 2

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

### Computer & Macquarie University challenge evangelicals, ordination bombshell

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

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

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

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

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

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

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

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

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

### Why other scholars so wrong?

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

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

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

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

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

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

continued page 12

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## INSIDE

Full argument on women's ordination ... Pages 4-5

John White on discipline ... Page 3

South Australian Bible College first ... Page 11

U.S. Presbyterian uplift ... Page 6

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