

New series: religion in schools



Liz Gilbert, Father Graeme Kaines, Ellie Macpherson, Colleen Cook, John Macpherson, Peter Wilkinson and Stuart Moifart

A novel series designed to appeal to children in the eight to 11 age group has begun on ABC Radio 2 and 3. The series is called Open Up, and the theme for 1984 emphasises the need for children to open up — that is, to grow and expand in tolerance and understanding.

The programs are devised around a group of teenagers from a Church Youth Club who come together under the guidance of Father Graeme Kaines. The group of singers and players act out Bible stories or typical life situations by story telling, comedy, drama, song and dialogue. Sometimes they are invited to attend school scripture classes, or Sunday schools or worship services.

They work out their ideas and themes in a series of workshop situations in the

local Church Hall. Some of the themes they explore in this current series include: How Christianity Spread; Different Ways of Praying in Different World Religions; Friendship, its Benefits and Responsibilities; Being Thoughtful and Considerate to Others; and Belonging.

The Open Up programs are heard on ABC Radio 2 and 3 at 10.45 a.m. each Wednesday during school term. The broadcast time varies in some states so please check your local radio guide. Program notes offering suggestions on how to use the series are available — free — each term from ABC Religious Programs at the address below.

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featuring information about spiritually needy countries, prayer points and the way the Bible Society is meeting these needs.

New Archdeacon Appointed

The Archbishop of Sydney, Donald Robinson has announced that the Rev. Victor Roberts, rector of St. Clement's Mosman, has been appointed as the new archdeacon to oversee the Wollongong region of Sydney diocese.

Mr. Roberts will take up this position in September. He was trained at Moore Theological College in Sydney and has been rector of three Sydney parishes. He

served in England for two years in the dioceses of Winchester and Chelmsford, and for six years was General Secretary of the Australian branch of the South American Missionary Society. Mr. Roberts visited South America extensively as an executive of this organisation. He still retains a very strong commitment to missionary outreach in general. He and his wife Delle have three children.

Sydney FM Station to cover London Crusade

Sydney's Radio Station, 2 CBA-FM, will be part of a world wide radio network, when it broadcasts the Luis Palau meetings in London, during the first week of July. The coverage of the meetings will be heard from Monday July 2nd to Saturday, July 7th at 7.00 p.m.

When international evangelist Luis Palau speaks at the 20,000 seat stadium in London, virtually the entire English-speaking world will be able to listen-in, through the COMMONWEALTH '84" project.

The campaign, supported by approximately 1,600 London churches, is to be held in the Queen's Park Rangers Stadium six nights a week, for a duration of six weeks, in June and July. British Telecom International has arranged to transmit same-day radio broadcasts of the Stadium rallies, during the final week of June.

Major missionary broadcasters, whose stations blanket most of the earth with religious and cultural programming, have agreed to air the one-hour broadcasts to English-speaking people in 31 countries, many of them classified as Third World. In those countries, churches and para-

church organizations are tooling up to persuade millions to listen, and to provide counsel to those who heed Palau's appeal to become followers of Christ.

The Palau Team is working with the Chicago-based Moody Broadcasting Network in planning U.S. radio coverage of the London meetings over Moody's 65 affiliate stations. Canada, Australia, and New Zealand will also be among the nations listening in as Palau preaches the gospel in the West London soccer stadium.

This summer's London campaign is the second phase of a year-long effort for Palau. Last year, he and several associates preached to more than 200,000 in a series of rallies around London, netting 8,000 public affirmations to receive Christ or follow him more closely.

Church leaders organizing the Graham and Palau crusades say they have not seen such unity and evangelistic interest among Christians in Britain in decades. Some are predicting a revival this summer on a scale not seen since the visit of Chicago evangelist D. Moody 100 years ago.

Record enrolment

There are 104 students on the Campus for lectures (plus 80 part-time/evening students) which means a capacity enrolment.

The Rev. Ray Wheeler, says: "Many of our supporters have prayed and we thank them for their faithfulness over a number of years. Facilities provided allow for a maximum number of about 100 students, already several applications have been received for 1985 and intending students should seek information as soon as possible.

An increasing number of students reveal the desire to undertake a course of in-depth Bible training in order to live the Christian life and communicate the Gospel to their contemporaries.

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The Board of the College expects a large enrolment in 1985.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. P. R. Watson will resign as Rector, St. Luke's, Miranda on 1st November, 1984 to become Rector, St. Thomas' North Sydney.

Rev. V. W. Roberts will resign as Rector, St. Clement's Mosman on 31st August, 1984 to become full time Archdeacon of Wollongong.

DIOCESE OF ADELAIDE

Rev. P. L. Miller Rector of Berri-Barmera, Diocese of The Murray, will become Rector, St. Stephen's Glenunga from 12th September, 1984.

Rev. W. J. Ogle will become Rector of the Parish of Holy Redeemer, Ingle Farm on 31st July, 1984.

Wanted: new subscribers

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We have chosen the I Believe Series because it is an important contribution to evangelical literature. The Series was edited by Michael Green and sought to make modern scholarship on important issues available at a level that the ordinary Christian could understand. Sadly, the books have been too expensive for most people — some of the titles selling for almost \$15. Some titles were issued in cheaper editions. We are offering the better quality edition to our readers.

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(Note: Unfortunately this offer only applies to full subscriptions — theological students rates are not included.)

An Example

One subscriber, immediately this offer was made, found three members of her local congregation who wanted to subscribe. She has obtained her free book and donated it to her Church library.

There are many people who are not subscribers who might be interested if current subscribers spoke to them about the Church Record. Why not try in your local congregation?

Newest Title

The last title to be released in the I BELIEVE SERIES is "I Believe in Satan's Downfall". Written by the series editor, Michael Green, it attempts to deal with the modern trend in theology to disregard the idea of a personal Satan. At the same time, however, there is an increase in the interest of our age in the occult.

Michael Green addresses himself to the Biblical material about Satan and evil and, in particular, to the guaranteed downfall of Satan. Since Christians are continually engaged in a spiritual warfare this book is of great importance and we thoroughly recommend it.

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Australian Incredulity Over English Bps

The David Jenkins affair, as it is being called, has expanded out from Durham to the rest of England and now Australia where even secular commentators are disturbed. Prof. David Jenkins, a University Theologian in England, has been the subject of a widespread lay and clerical petition to the Archbishop of Canterbury, Ronald Runcie, asking that Jenkin's appointment to the bishopric of Durham be not confirmed.

Recently, David Jenkins had said on TV that "I think it quite likely that Jesus performed miracles, or was thought to have performed miracles". "The virgin birth I am pretty clear, is a story told after the event in order to express and symbolise a faith that

this Jesus was a unique event from God", "It doesn't seem to me, reading the records and what Paul says in 1 Corinthians that there was any one event which you could identify with the resurrection".

The English lay unhappiness at the prospect of Prof. Jenkins becoming the new Bishop of Durham, spread further when London Week-end Television surveyed 31 of the 39 English Bishops as to what they thought Christians needed to believe about our Lord's virgin birth and his true manhood and Godhood as the Gospels and the Creed teach. Only 11 of the 31 English Bishops unreservedly upheld orthodox belief, the rest had reservations. Many said that Christ's

miracles, the virgin birth and the resurrection might not have happened exactly as described in the Bible. Christians need not believe that Jesus Christ was God, some said. 19 said that it was enough to look on Christ as "God's supreme agent".

About half said miracles in the New Testament were later additions to the Jesus story.

Most Bishops said that Jesus came back from the dead, whether as flesh and blood, or as a spirit in human form. But nine said that the resurrection was "a series of experiences" after Jesus death, which convinced his followers "he was alive among them".

The television programme also said that priesthood students at theological colleges were taught both the traditional and new approaches to the Christian doctrines.

Sydney — Adelaide — Melbourne

The secular media in Australia has been quick to pick up the survey. Buzz Kennedy, host of a radio talk-back programme on 2BL interviewed Dr. Peter Jensen of Sydney.

"Coming from a battery of bishops, this is surprising news indeed", said Mr. Kennedy. "To my simple mind, this seems an impossible position for any church minister, let alone a bishop to hold".

Dr. Jensen replied that he was not really surprised since these sorts of views have been debated for over 150 years. However, Peter Jensen added, he thought it was incredible that the people reported to be holding those sorts of views should still be in the church. Of course, Jensen said, the newspapers may not have reported the poll correctly.

Blasphemy

Buzz Kennedy responded, "this cuts the ground directly from underneath Christianity". The views expounded by the English bishops just make Jesus another man, albeit, a remarkable one. Mr. Kennedy continued, "if we worship Jesus — placing him, a human being upon a par with God — this is blasphemy!".

Dr. Jensen admitted that Mr. Kennedy was perfectly right and that it is outside the realm of understanding as to why the English church leaders cannot see it too. The only honest thing to do is to leave.

"How can someone who holds these beliefs aspire to be a Christian Bishop?", Buzz Kennedy asked. Jensen replied that it was due to a general mood in which it is believed, that as long as you are convinced that something is helpful, its truth content

doesn't matter very much. "Do you think that it is a weakness in modern society that looks for all sorts of panaceas without worrying too much about their validity?", asked Kennedy. He also noted that the bishop's replies indicated that they thought the Bible a pretty shonky document.

Even if the English situation was to mean the end of the Church of England as we know it, Peter Jensen said in reply to a question, "then it doesn't really matter, as the church of God is not the same thing as the Church of England. God's work will go on in the world anyway". "The institutional churches, of which the Church of England is one, certainly face the problem of extinction within the next one hundred years. This sort of teaching will certainly hasten this."

As to Australia, some leaders hold these views, but a majority of Christians are fairly conventional, Dr. Jensen concluded.

Proper Shepherds

Sydney was not the only city to see an Australian reaction to the English situation. The ACR spoke with Father John Fleming, Rector of the Church of the Good Shepherd, Plymton SA, host of a talk-back show on 5KA, and a regular columnist for The Adelaide Advertiser. John Fleming told us that although the poll doesn't say that the bishops themselves necessarily believe that Jesus is only "God's supreme agent", they are, however, prepared to tolerate that sort of belief as being sufficient for a Christian.

But, Mr. Fleming went on, the role of an Anglican Bishop is "to drive away all false and strange doctrine which is contrary to God's word". It is inconsistent for a bishop to claim to be a defender of the faith, while at the same time being prepared to condone obviously heretical views by church members.

"Bishops who do not want to do what they promised to do ought to resign, so that the church can appoint proper shepherds of the flock", said John Fleming. "Those like David Jenkins should never present themselves for consecration since although a man has a right to believe what he wishes, he has no right to the episcopate."

"It is idolatrous, in any case, for a person to worship Christ if Christ is only 'God's supreme agent'. Why should bishops wish to encourage such idolatry since Anglican worship is all about worshipping Christ as God?"

Continued back page

EFAC in Tasmania

A regular meeting of EFAC began in Tasmania during the ministry of the late Canon Keith A. Kay in the Holy Trinity Parish, Hobart, from 1973-1981. There was a felt need for fellowship and an opportunity for solid Bible Study, which was met in this group of southern clergy. Not all would claim to be "evangelical" but all have a vital interest in the Word of God.

This meeting continues on the 4th Tuesday of each month with Bible Study, prayer, and a paper or discussion on a practical aspect of ministry.

At present applications for membership are being received in order to form a Tasmanian branch which would bring members together two or three times a year, thus providing an opportunity for fellowship and mutual encouragement.

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New ministry, Christians in Sport

by Reverend Mark Tronson

Australia is a sports loving nation. However up to now there has been little thought given to how to evangelise or minister to sport's men and women. Rev. Mark Tronson has pioneered some thinking and work in this area and the ACR asked him to share with us some of his insights.

Before putting pen to paper on this issue, I spent a number of agonising weeks thinking about the subject and how to approach it, and how inadequate whatever I said; for Australian culture could be summed up on 'he bumper sticker' "I'd rather be sailing".

I attended an International Christian Sports Conference in Hong Kong 1982, and it became readily evidenced that ministering within 'sports' in Australia was as every bit advanced and theologically sound as was anything else seen and heard in the western world.

What the Australian contingent found, was this: our ministering roles within sports where Christians participated seemed to be every bit as effective and perhaps more 'down-to-earth' realistic than the 'super-ego' motifs of some of the situations that came to our attention.

1. Theological questions

In submitting this section, I make no pretence in answering all the questions.

But here are some of the questions:

Question of Conflict:

- conflict between — pride in winning and achievement;
- competitiveness and Christian love;
- giving all and being true to self.

Question of Awareness of Limits:

- the has been;
- those on the downward path after peaking;
- the failures (those who consider themselves to be such).

Question of Distinctions:

- coming first, or doing your best and coming last. In Australia sporting culture, the latter is 'failure' — what response does the Christian make?
- stress — on such things as expectations, conflict between work demands/study demands and training/preparation; pressure to keep at a peak, etc.;
- sports such as boxing, etc., where physical damage is just part of the activity, part of the competitive nature of the sport;

- competitiveness itself (business is similar). Is there value in competition?

2. A growing theology

Having asked all those questions, questions which have been about for some time in Christian thinking sporting circles, I don't think anyone has the answers yet, but we are getting there and the following short appraisal suggests areas where we are working and thinking.

Take Sport and Recreation, for example.

Sport has been described as a means of recreation. This is, recreation of the body (fitness, rejuvenation, new life) and of the mind (alertness, awareness).

This can be very important for our life, improving our health, our sense of well being; part of realising our full humanity, necessary in our society, where we drive to work and our car precludes very often the physical exertion of walking. Our work generally is not physically demanding, and we are generally a non-physically active society (apart from sport).

Recreation is something that the Apostle Paul has something to say, for he speaks of being a 'new creation' in Christ. Overtones of this being 'made new' come across in the activities of sport and leisure, but of course Paul took it to a new level, for it is 'in Christ' that the new creation is complete.

Recreation can be part of having fun, of enjoying life and activities with other people. Obviously we need some deeper theological reflection about sport and leisure as recreation.

Another example, Competitiveness in Sport.

The issue of competition is a major one for Christians in sport. It has theological and personal dimensions to it.

One leading international sports person (tennis) said that once having become a Christian, it paralleled with a string of losses in crucial matches because no longer could she 'hate' an opponent.

The very language used by some sports people, 'hate, killer instincts', etc. highlights the seriousness of the issue. Has competition to be taken to the point where the language used seems more appropriate for military battle or a Roman theatre of gladiators?

One alternative is to rationalise the dilemma by saying:

"To honour your opponent you must do the very best you can. You dishonour your opponent, and God who has given you the talent (gift) you possess, if you perform below your known best, or your best on the day."

Competitiveness is a means to maximise ability. But what is the price to be paid?

The win/lose nature of such competitiveness has serious repercussions for both winner and loser, and in the very extreme competitiveness of top level sports where winning is the only thing that really matters, there has to be a lot of losses.

What is the theologian to say on this whole issue?

were:

Reverend David Tyndall (Rugby), Rainer Ratnac (Squash), Betty Moore (Athletics), Tom Treseder (Rowing), Brian & Bernice Tanswell & Bruce Townsend (Basketball), Brett David (Surfing) and this author (hockey). (Representing people from South Australia and New South Wales).

As a result of that conference, on reflection the Australian delegates noted these distinctives about sport ministries:

- a personal commitment to 'love' each other in fellowship was featured;
- the brotherhood concept was highlighted — supporting your brother/sister in Christ because they are that, not because they play sport;
- the Australian Christian Ministry lacked sports ministries;
- the need for theological reflection was paramount;
- strong emphasis on servanthood

Out of that conference three developments have occurred in an Australian direction:

1. The Australian Christian Sports Fellowship in its "unstructured" manner is



Mark Tronson

A final example, Evangelism and Sport.

In recent years in the USA there has been concern by 'thinking' Christians involved in sports ministries, how many new Christians who are 'Sports Champions' are 'used' by Christian organisations, who think they are doing God's work.

Once the sports star has been 'used' for God and on the 'downhill' run of his/her career, past the 'peak', they are very often unceremoniously dumped, till the next star shines in the 'wilderness'.

Is this an abuse rather than the use of persons?

No one doubts there is an evangelical concern in sports ministry, and in some of the South American countries, the sports ministry is that to the spectators, with tracts by the 'thousand' handed out, and street preaching 'carts' as the people line up for tickets . . . (talk about captured audiences).

It is presently claimed by some US sports ministries, that within 20 years the US evangelist will be the sports star, and in that culture it is happening now. The sprint sensation of the decade, Carl Lewis, a very active Christian, gives testimonies on nation wide television in his track interviews.

Again, there is a lot more homework to be done on Evangelism and Sport.

3. Some Australian beginnings

Two international Christian Sports Congresses have been held in recent years where Australians have been invited to attend.

In 1979, Washington DC, Brian Booth (ex-Test Cricketer and Olympic Hockey player) along with Ian Moutray (ex-Rugby International) attended.

From that initial contact with overseas sports ministries, Brian and Ian came back strongly motivated to initiate a Christian Sports Fellowship in Sydney, as a means of encouraging other Christians in sport.

1982 another of these international conferences was held, this time in Hong Kong and nine Australians attended, these

attempting to minister through its members, in the sports those members are involved.

An initial attempt at a magazine, 'ACCESS' proved exciting.

2. Brett Davis the Christian Surfers delegate at the conference has been appointed as 'National Co-Ordinator' of the Christian Surfers in Australia, on a 'faith support' basis.

3. The author in conjunction with the InterChurch Trade & Industry Mission (ITIM) is ministering.

4. My own involvement

I enter the sphere of sports ministries in two areas, that of a member of the Australian Christian Sports Fellowship, and through a new ministry part of the 'ITIM' ministry, initiating Chaplaincies in sporting organisations, called 'Sports & Leisure Ministry (ITIM)'.

As part of the Christian Sports Fellowship I minister in my own sport of hockey. I write hockey for the Sydney Daily Telegraph and the 'Hockey Circle', the official organ of the Australian Hockey Association. I'm the author of two books, 'Esanda's Hockey in Australia' and 'Esanda's World Hockey', the latter published in April 1984.

In each book are testimonies of Christian hockey players, this latest one that of Brian Booth. This will reach people who would not normally hear the Gospel. The books are both 'firsts' in that they deal with 'topical matter'.

Sports & Leisure Ministry is a result of a vision I returned with from the 1982 conference, that of initiating chaplaincies in the sports arena. It is hoped to have a chaplain at the Aust. Institute of Sport in Canberra in 1985.

I would be personally pleased to hear from anyone with a contribution to the growth of sports ministries in Australia. Perhaps you may wish to make your reply public by writing to this newspaper so as to continue the ideas and theological reflections.

(Copyright, Mark Tronson 1984)

Iain Murray returning to UK

After serving St. Giles Presbyterian Church, Hurstville, since 1981, Iain Murray, who has remained General Editor of the publications of the Banner of Truth Trust during this period, is returning to Scotland in July. He regards his years at St. Giles as among the happiest of his life, both for the joy of pastoral ministry in an evangelical congregation and also for the opportunity to be in NSW at a period when the Australian Presbyterian Church is markedly growing stronger in her testimony to the Word of God.

Iain Murray has also had closer contact with ministers and students of various denominations in Australia, New Zealand and the Far East, and it is anticipated that this will serve to strengthen the work of the Banner of Truth Trust in Australasia in days to come. Mr. Murray's preaching at St. Giles during his period here is all available on cassette tape (Catalogue available from Mr. John Currie, 4 Patrick Street, Hurstville 2220).

While his actual ministry at St. Giles

closes on July 2, his weekly-broadcast, 'The Bread of Life' (FM 91.1) will be able to continue by means of tapes. Though intended for South Sydney, the organisers of this broadcast have been thankful to discover that it appears to reach many parts of the metropolitan area.

The Murray family (two of whom are to remain in Sydney) are known enthusiasts for Australia, and they anticipate seeing many Australian friends again as opportunities occur for visits in the future.

Meanwhile, Mr. Murray continues as Editor of **The Banner of Truth** magazine (11 issues per year, available through 4 Patrick Street, Hurstville 2220). One of the immediate duties before him is the completion of his biography of Dr. Martyn Lloyd-Jones, the first volume of which, **The First Forty Years**, was published in 1982, and has been among the bestsellers in Christian literature.

The ACR will publish an interview with Mr. Murray in a future edition.

News from SAMS

Canberra

Dr. Ted Newing recently appointed Federal Secretary of SAMS engages in a southern safari for the Society to the Dioceses of Canberra-Goulburn, Melbourne, Ballarat, Bendigo, Adelaide and Bathurst from June 22 through July 16.



Venezuela

Rev. Greg and Mrs. Judy Blaxland of SAMS left on Monday, 11 June, to head up an Australian church planting team in Caracas, Venezuela. They will be followed in September by Mrs. Morna Bisset, former CMS missionary in Peru, Bolivia and Argentina. Already in Venezuela are Peter and Val Clifford and Joan Ross.

World trip

Dr. Ted Newing of SAMS leaves on August 6 for a round the world trip. In August after a Conference in Seoul he hopes to negotiate in Singapore for the establishment of a SAMS base there. He will visit his counterparts in UK, Canada and USA. September and October he will visit SAMS missionaries in Venezuela, Brazil, Argentina, Paraguay and Chile. On his way home he will visit NZ SAMS.

NZ, Apartheid a 'heresy'

The Anglican Province of New Zealand has become the first New Zealand Church to declare officially that the system of apartheid is "a heresy".

The Church's forty-sixth General Synod, at Christchurch last month, endorsed the 1983 WCC resolution that any theology which supported or condoned apartheid was heretical. It also endorsed the view of the Church of the Province of South Africa, which declared the system to be a heresy by passing a unanimous resolution in 1982.

The Dean-elect of Christchurch, the Very Rev. D. J. Coles, told the Synod that the motion was theological rather than political and a matter of basic Christian doctrine.

The Synod agreed to support it, even though some members felt that a special paper entitled *Apartheid as a Heresy*, prepared by the New Zealand National

Council of Churches, was not a primary source of information upon which a synod could make a theological judgement.

Later, after a debate on the work of the Eloff Commission, which was investigating the affairs of the South African Council of Churches, the Synod resolved to send "warm greetings" to the SASCC and its general secretary, Bishop Desmond Tutu, assuring them of "our continued prayer and support in their struggles against apartheid."

It was also agreed to ask the New Zealand Government to communicate to the South African Government "its own abhorrence to such pressure against a Christian organisation — and to call on the South African Government to allow the Council to pursue its path of allegiance to the dictates of the gospel."

Church Times

B.C.A. Youth Secretary Resigns

The Bush Church Aid Society has released a statement saying that Mr. Peter Sinclair resigned as National Youth Secretary on 30th June. Mr. Sinclair is commencing work with a non-

denominational organisation called Jesus is Alive Ministries. He said that it is under the auspices of Calvary Chapel, Greenacre.

CLASSIFIEDS

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NEWCASTLE: St. Andrew's Mayfield Church Street, off Maitland Road Sundays — Holy Communion 7.30 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

MELBOURNE: St. Jude's Carlton. Near city centre, cnr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.

COORPAROO: St. Stephen's, Brisbane, Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

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Quick Cuts

The IQ syndrome

I don't know who invented the blessed words 'intelligence quotient' (shortened to IQ), but whoever he was did not do the human race a great favour. I suppose it was inevitable that we should try to measure intelligence; I suppose it was inevitable that we should try to do it rationally; I suppose that some benefits have come to us from the exercise.

It has long been recognised, however, that in the hands of the non-expert (and perhaps in the hands of the expert, too) these results can be abused. Some of us have far too high an esteem for the IQ test, and we tend to judge our children and other people's children by any results we can glean about them. How we preen ourselves on having a 'bright' child! How down-cast we are, how ashamed, how deflated to discover that our child is 'average' or even worse. How foolish we are, either way!

The Bible agrees that men, women and children can be foolish or 'simple'; furthermore it agrees that this state is undesirable. The foolish, simple person is much to be pitied. But it does not measure simplicity by speed with the multiplication table. Indeed, in its terms, the greatest of intellectuals may be the

deepest of fools, and the child may be the wisest of all. The biblical criterion is not IQ.

In the Bible the fool is one who does not honour God. This is folly, because it is based on the great untruth that there is no God in the world. The Bible says 'The testimony of the Lord is sure, making wise the simple.' The wisest man is the one who knows God and his word and serves him.

This says something important about our children and us, doesn't it? Are you looking for the IQ? How much better that your child should be thoroughly acquainted with the word of God. Your child may be average, brilliant, or dull: what difference? If they know the word they are wise; they know sin when they see it and they will avoid it; they will know when friends are leading them astray and will resist. They will be wiser than all the great ones of the world. Does your child know the Bible? Have you taught him God's Word? Has he seen it in your life? If the answer is no, you are failing him. Forget his IQ — concentrate on his wisdom — teach him the Bible!

Peter Jensen

AN OPEN LETTER TO SUBSCRIBERS OF THE AUSTRALIAN CHURCH RECORD

On May 28th., we launched an appeal through an inserted letter from the directors of this paper. The purpose of the appeal was to enable us to fund the future of the paper.

The response to date has been encouraging to the extent that the directors feel led to continue with their investigations into the feasibility of the project. However, as of this date the response has not been sufficient to cover the costs associated with the project.

The purpose of this letter is to let you, the readers, know that we are currently pressing on, but that there is still a need for further donations/loans if the plans are to be implemented.

We have had no negative responses and would ask that you prayerfully considered what commitment you are prepared to offer this paper.

By order of the Board of Directors,

R. Berkley,
Chairman

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Date

Signature



Lesley Hicks

"There are certain things beyond the pale," Mr. Wan is reported to have said after the screening for State MPs of samples of videos currently available in NSW for home viewing. The question is, where will that boundary fence, beyond which is total unacceptability for this community, be placed?

A few years ago, thanks largely to the alerting work of the Festival of Light in bringing about public awareness and protest, child pornography was banned in Australia at all levels, thank God. So is bestiality, but very little else, it seems. "Detailed and gratuitous acts of significant cruelty; explicit and gratuitous acts of sexual violence against non-consenting persons" are ostensibly banned, but it is hard to see how else some material permitted within the X rating can be described. There are no limits on language, none on blasphemy.

The Record of May 14 dealt very fully with the facts of this issue, with material supplied by FOL and followed up by the editor. The editorial, while commending the work of a watchdog body like the FOL, pointed out that its effectiveness is limited unless the churches as a whole, and the vast numbers of apathetic individual Christians back up that work by living more consistent lives, and by speaking up. Only then can a Government be compelled, even against the ideology of some of its leaders, to act to restrain wickedness and vice. Besides, there are thousands of troubled, decent people outside the churches prepared to deplore the proliferation of porn, but not knowing any way of effective protest.

Four Corners on porn

The Four Corners programme of June 9th dealing with pornographic videos must have alerted a great many more people to the menace. For me, the horror of what was glimpsed on that programme will always be incongruously associated with the fun of fireworks. Outside, while my husband and I were watching it in the line of duty, our teenage son and friend were celebrating cracker night with a selection of colourful fireworks. Whenever I could no longer bear to watch what was on the screen I could look out the window and see their laughing young faces lit up by cascades of colour.

In that programme the cameras and microphones were trained on two groups of viewers of film showing scenes of rape and violence — the Commonwealth censors engaged in classifying the material, the women from the feminist group, Women Against Violence. The difference in reactions

Beyond the pale

was significant. The feminist women were angry and upset by what was shown. On the other hand, the men and women on the censorship board, except for Chief Censor Mrs. Janet Strickland, now retired, seemed to show by their leniency and blase attitude the inevitable desensitization caused by the job — that's if they were not already extremely permissive in order to be chosen for it in the first place.

Permissive guidelines

There are two major problems here. One is that the Film Censorship Board's guidelines for classification seem far too permissive in where they draw the line in every category from G to X and beyond. Therefore in categories R and X at least are films and tapes which no society concerned for real quality control would countenance in any form — certainly not for intimate home viewing, whether or not they could be accessible to children.

Rotating censors

Secondly, some measures are needed to counteract the deadening effects of pornography's assaults on the sensibilities of censors. Perhaps the task needs to be constantly rotated amongst a cross-section of the public, like jury service.

Therapeutic? Harmless?

Senator Evans holds the theory that certain sexually deprived (depraved?) individuals need pornography for its "therapeutic" qualities. On the other hand, who knows how many more Truro-type murders (the murderer had quantities of bondage-type pornographic magazines) will result from sick minds feeding on cruel and violent video images, and going on to act them out? Apparently the stuff is addictive for many, and a taste once acquired becomes obsessively demanding. The proportion of porn videos being hired is estimated at 25% of the whole and growing. The field is a favourite for the entrepreneurial activities of organised crime.

If we wish to foster a cruel society we are going about it the right way, by allowing such food for people's fantasies.

Action

We need to bombard both Federal and State governments with reasoned complaints; the Federal Government because of the inadequate guidelines and attitude of censors, and their responsibility for Customs controls, and the States whose task is to enforce classifications and point of sale or hire controls. I understand that Queensland, Tasmania and Western Australia have all banned X-rated videos. But unless all the States do the same, the only result will be flourishing border-crossing black markets.

Drugs in Bangladesh

A fortnight after its video documentary, Four Corners told the story of the off-loading in Bangladesh by multi-national pharmaceutical companies of drugs found dangerous and banned in the West. Another horrifying true tale; yet it was heartening to learn that this desperately poor country fought back and banned the offending drugs, and even set up its own manufacture of vital anti-biotics, etc.

I thought how ironic it was that a society like ours can both import and manufacture poison of the worst kind for minds and emotions, resisting quality controls in the name of civil liberties.

Church's part in PNG translation work

by Roy Gwyther-Jones



Many members of the St. Paul's Anglican Church, Carlingford have played an important part in the production of the New Testament for a language group in the remote highlands of Papua New Guinea: over the past 22 years they have prayed for and supported their fellow members Maurice and Helen Boxwell of Wycliffe Bible Translators.

Their faithfulness was rewarded on June 9 when the Weri New Testament was dedicated in Sim village in the Morobe Province of PNG.

It was the fulfilment of a long-term commitment for Maurice and Helen. For years they were dogged by ill health and had to spend an extended period in Australia when Maurice was recovering from a tropical virus disease.

When the Boxwells arrived in Sim village in 1962 they were almost the first Europeans to make contact with the Weri people. They were scattered in 30 mountain villages in

the Wau area. There had been some mission contact for many generations but this was the first complete translation of the New Testament in their own language.

At the dedication a drama group depicted the first Lutheran missionaries bringing the gospel in Kate, a church language. Next came the Melanesian Pidgin version of the New Testament but still most of the people could not understand it. Now that it has arrived in their own language the way has been opened to a thorough understanding of the gospel.

The cost of printing the New Testaments was underwritten jointly by the World Home Bible League and friends from the congregation at St. Paul's, Carlingford. Nearly 300 copies were sold within three days of the dedication.

The Weri New Testament is the 42nd to be completed by Wycliffe Bible Translators in Papua New Guinea.

Bible Society Week

Bible Society Week, July 28 to August 5, is the climax of the Bible Society's yearly promotional effort, this year based on the theme Focus on South-East Asia.

Churches of many different denominations will be celebrating the week with special services, some having guest speakers telling the story of what the Bible Society is doing in the translation, production and distribution of the Bible.

Some supporters will be holding special functions to increase awareness of the

crucial role the Bible Society is playing in church growth.

In South-East Asia, there are more than 200 million people, yet only about five per cent are Christian.

The task of making the Bible available to all people at a price they can afford is staggering and it is hoped that Christians around Australia will respond to the need and the challenge presented in this important week.

National apostasy available

Last October, in our special Reformation Issue, we published a supplement from the Protestant Reformation Society. Included in it was reference to a booklet called "National Apostasy". In a later issue we reviewed that booklet, recommending it as a valuable addition to our thinking on the state of our Church today.

A number of readers enquired about obtaining copies of the booklet. Whilst we

gave them the English address we also promised to obtain limited numbers of copies for our readers. These have now arrived. They are available to those who are first to send for them. They cost \$1.20 each (this includes postage).

National Apostasy: 150 Years of the Oxford Movement is a lecture delivered by D. N. Samuel and we highly recommend it.



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ACR and China, the view from the other side

In their publication "In Unity" the Australian Council of Churches discussed the visit of the Chinese delegation. Included was a section on the media coverage.

The ACC's view of what we wrote will prove of interest to our readers.

"Bishop Ting is a man of precision and honesty. It was largely he who took responsibility for fielding questions from the press on behalf of the group although in public meetings and private discussions team members played equal roles in answering the many questions put to them.

"Church press were, of course, particularly interested in the delegation's visit. After such a long silence, many were eager to hear of developments in the Chinese Church since liberation. Yet it seemed many had also made judgements prior to the team's arrival and it was disheartening to see, as Bishop Ting said, 'that some people cannot be reconciled to the rightful existence of People's China. Their hostility is extended to our church there. See how unscrupulous they can be.'

"Two church papers were particularly hostile to the delegation. The Australian Church Record and New Life both printed extensive articles on China, most of which revealed an unwillingness to be open to change and alternative points of view and were sometimes headed by remarkable headlines such as the Australian Church Record's 'China Delegation — Christian or Cover Up?' and 'Local Chinese Upset over TSM Delegation.'

"Bishop Ting said he and Mr. Han were furious to read this. 'We were very warmly received by our fellow Chinese Christians in Sydney, Cairns and Canberra,' he said. 'Elsewhere we didn't meet them except for some individuals here and there, and they all didn't seem to be upset.'

"However, Bishop Ting was not hesitant in coming forward and responding to articles which either misrepresented the Chinese Church or which presented an air of hostility. Nor was he slow in his praise of extensions of friendship and understanding."

Joni to visit Australia

Joni Eareckson-Tada is to visit Australia in Aug.-Sept. this year. Details have been released by Mr. Kevin Crack:

"In June of 1967, at the age of 17, Joni Eareckson was voted the most outstanding girl athlete in her high school graduating class.

Tragedy!

One month later, a reckless dive into the Chesapeake Bay left this active honours student paralysed from the shoulders down without the use of her hands or legs. Hospitalised for the next two years, Joni began developing a latent artistic talent by learning to sketch with a pen held between her teeth.

In the years since her paralysis, she has patiently worked to develop her unusual technique and at the same time has shared her vibrant faith in Jesus Christ with people all over the world. She signs her work, 'Joni PTL', which stands for "Praise The Lord" — she wants the credit to go to the One who is the source of her creativity.

Her first book

In 1976 the Zondervan Publishing House released the book "Joni". It has now been read by millions in nearly 40 different languages.

A movie version of her first book, produced by World Wide Pictures the evangelistic film outreach of the Billy Graham Association), in which Joni portrays her own role, has received world wide acclaim.

In order to respond effectively to the ministry that has opened up to Joni through her books and the movie, she has begun a non-profit organisation, **Joni and Friends**. This new venture is based in California and seeks to counsel, help and reach those who suffer.

The ministry of **Joni and Friends** has expanded further recently with a program broadcast daily over 200 radio stations and the Moody satellite. It is estimated that there are over two million regular listeners.

Seminar Series

A special program that Joni is presently spearheading is her "People Plus" Seminars. These are designed to help build awareness and practical guides in ministry to disabled people.

Joni's visit to Australia is the result of a long-standing invitation issued by **Christian Youth Travel**. Australians are fortunate to have her visit here as this will be only her second overseas tour.

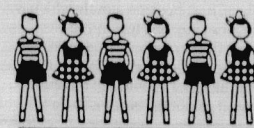
New Dean of Newcastle

Dean Graeme Lawrence commenced his ministry in Newcastle at a service on 29th June in Christ Church Cathedral. He was installed as Dean of Newcastle and Inducted as Rector of the Cathedral parish, by the Bishop of Newcastle, the Right Reverend Alfred Holland.

Dean Lawrence was till recently Archdeacon of the Riverina and Dean of the Cathedral in Griffith. He was born in Sydney and grew up there. He is 41 years old. In

1963 he entered St. John's College at Morpeth to study theology and was ordained as a priest in 1966.

Bishop Holland said that Dean Lawrence will make a fine contribution to the life of Christ Church Cathedral and to the community of Newcastle. He is a priest with warmth and love for people while having great ability in the area of administration, teaching and liturgical organisation.



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Marriage or living together: new evidence



Alan Craddock

About a year ago I dealt in this column with views concerning living together (cohabitation) compared to conventional marriage (ACR 11-7-83). I referred to a research paper which indicated that marriage, after cohabitation, had not been made easier by the trial period since higher average levels of marital adjustment were obtained by couples who had not lived together compared to previously cohabiting married couples. (Watson, R. "Pre-marital cohabitation vs traditional courtship. Their effects on subsequent marital adjustment" **Family Relations**, 1983, 32, (1), 139-147)

I argued then that psychologically, living together is different from marriage, and that adjustment to marriage can only be properly achieved within the framework of attitudes, values and expectations which apply to marriage. The question remains however, are couples who cohabit just as satisfied as married couples as long as they don't attempt to transform cohabitation into marriage?

It is almost impossible to satisfactorily research this question since it is hardly fair to compare the "performance" of the two groups (married vs cohabiting) since their objectives and standards of success are likely to be quite different. One simply cannot regard their different criteria for success and satisfaction as equivalent.

However, this comparison could turn out to be not only misleading but somewhat pointless. Research evidence from the USA indicates that the majority of cohabiting couples do intend to consider marriage and that they do regard cohabitation as a trial for marriage. Two examples of such studies are: Macklin, E. D. "Heterosexual cohabitation among unmarried college students". **Family Coordinator**, 1972, 21, 463-472; Lewis, R.A. et al "Commitment in married and unmarried cohabitation" **Sociological Focus**, 1977, 10, 367-373.

Marriage is their goal and the question of the adequacy of the trial period as a means of ensuring a sound choice of partner and good marital adjustment is a critical issue for such couples.

It is clear that the adequacy of a trial period depends upon what is being aimed for in the long run. If it is marriage, and marriage is structurally and psychologically different from cohabitation, it should come as no surprise that cohabitation does not enhance subsequent marital adjustment.

A recent study from the University of Nebraska, USA provides further evidence that cohabitation does not necessarily produce higher levels of marital adjustment compared to couples who have not cohabited: De Maris, A. and Leslie, G. R. "Cohabitation with the future spouse: Its influence upon marital satisfaction and communication." **Journal of Marriage and the Family**, 1984, 46, (1), 77-84.

This study compared the levels of general marital satisfaction and perceived quality of communication for married couples who cohabited prior to their marriage with those couples who had not cohabited. Couples who had cohabited were shown to have significantly lower levels of marital satisfaction and poorer quality of communication.

The finding appears to have surprised De Maris and Leslie and they tried initially to explain it away by referred to certain other factors on which the two groups of couples differed. The non-cohabiting couples attending church more often and were more conventional in their views of marital sex-roles. However, when these factors

were taken into account statistically, the main findings still remained and hence could not be accounted for simply by these not unexpected group differences.

One can speculate as to why the cohabiting couples were so significantly less satisfied and perceived lower communication quality compared to the other couples. It is possible to argue that cohabiting couples tend to have their doubts about marriage, themselves or their partner. Thus they regard the trial period as a means of removing doubt. This lack of confidence could stem from the fact that some signs of incompatibility are already present and that the cohabiting group is a less confident and less compatible group to begin with.

If this is true, the trial period might simply accentuate this incompatibility and the couple will separate or it will simply postpone the process of forming and giving expression to a relationship characterized by trust and commitment. The latter process can lead to couples deciding to marry, no better informed or adjusted than they were before they started living together. When they do marry their doubts and basic differences hinder the process of making a good marital adjustment.

Another possibility is that cohabiting couples have their doubts because they have very high expectations. Could cohabiting couples expect more from their relationships? If so they will be more likely to be more disappointed and less satisfied than non-cohabiting couples.

But they might also fear more. Perhaps they have been exposed to very negative views and models of marriage. This fear leads to caution and doubt and hence to a strong desire to test the relationship first before making a final commitment. But this caution can lead to an unnatural and unrealistic style of relationship which stems from a fear of failure, undue avoidance of any kind of conflict and little real openness between the partners. This can't last however and the process does little to aid adjustment to a life-long marital relationship.

I'll let Dr. Maris and Leslie have the last word: "While other sociologists have suggested that cohabitation can serve as an effective training period for marriage or . . . will result in improved mate selection . . . these contentions are not supported by the data. The evidence accumulated to date would indicate that, while living together before marriage is increasingly becoming a common phase of courtship, cohabitation has no particular advantage over more traditional practices in assuming couple compatibility in marriage." (p. 83). No, I'll have the last word, I'd go further. To me, the evidence indicates that cohabitation can be a disadvantage to subsequent marital adjustment.

FRANK AKEHURST

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God our Mother

Sherlock The first thing to be said, I would have thought it was obvious, is that God's own nature transcends both maleness and femaleness. (I think to try to defend the idea that God is more male than female is just hopeless) I will not normally find defenders of the ordination-of-men-only saying that, but the implication is sometimes got across.

One preliminary paper we all read in preparation for this discussion comes close to this point of view when it says: "Thus when God is spoken of in scripture, or when he became incarnate in human form he is masculine because he displays the male attributes par excellence as these are distinct in the male/female polarity. To creation at large, God is neither masculine nor feminine. To mankind he is masculine (though the scriptures do not affirm that he is male but uses the masculine pronouns) and in Jesus he became incarnate as a man."

Yesterday, however, being Mothers' Day I heard an excellent sermon on "Our Mother in heaven". The person preaching asked "Who is it who is always there when we need them?" "Who is responsible for bringing us into the world?" "Who cares for us?" "Who is ready to hear us when we have got complaints?" Well, from one point of view it's "super mum", but from another point of view we could equally be talking about God. It is not a question of talking about God being "female".

It is simply saying that God's attributes transcend out maleness and femaleness. We are made in God's image, not the other way round. Now, I hope that is common ground.

The Trinity

When you come to the doctrine of the Trinity, the church began by realising that they confessed Jesus Christ as Lord and God. Such confession was made because it was necessary for salvation to be real, because only God can save, and it is human beings who need to be saved. Therefore Jesus Christ needed to be both true God and truly human. The early churches were faced with the question: how do we think of the relationship between Jesus Christ the Son of God — as related in the divine nature — to the Father?

They came up with slogans like, "The Son is equal to the Father as touching his deity, inferior to the Father as touching his humanity", from the Athanasian Creed. Or again, "That Father, Son and Holy Spirit be all three equal, the glory the same, the majesty co-equal, and there is neither one afore nor one after in this Trinity."

So they came to see that the New Testament confessed, on the one hand, Christ as Lord and God in the same sense in which the Father and the Spirit are. And on the other, the New Testament insists that Christ had "for us and for our salvation come down from heaven"; in his incarnate life and work he submitted himself to the whole Triune Godhead's will. Putting those two things together they ended up saying that God **acts** in a Triune way which is subordinationist, but God **is** in a Triune way which is not subordinationist. Unless these two things are held in tension you couldn't do full justice to salvation.

What I fear is that in current discussion of "headship", which is not a biblical word, though the phrase "head" is, people try to prove too much. By insisting that the husband is the head of the wife, and God is the head of Christ, they reach the point where the "there is none afore and none after in the Trinity" becomes questioned or compromised. For example, Elizabeth Elliott in Southern Cross was asked, "Is there a hierarchy in the Trinity?" She said, "Yes." For a theologian who knows his or her business that is a statement which gets you into a lot of hot water.

Now, the early church fathers did make a distinction between the Father and the Son, on the grounds of what they called "particularity". The eastern churches insist that the Father is **arche**, the *origin*, the source of deity from which the Son and the Spirit proceed or are begotten. The point is not that the Father is superior to the Son,

MOW debates women's ordination PART 3

At our invitation, knowing that the ACR is a positional paper, the Movement for the Ordination of Women kindly agreed to discuss the theological issues raised by their current moves to have women ordained for christian ministry on the same basis as men. By agreement, so as to enable critical questions to be raised and answered by all concerned we set up the discussion in the form of a debate. We are presenting the debate in four parts.

The ACR wishes to unreservedly thank the participants for the generous way in which they gave not only of their time, but also of themselves.

but rather that the Father is the Father and not the Son. Quite often, I think, the difference between subordination and particularity is confused.

People think that in the classical doctrine of the Trinity God has "three persons" who are fully equal and yet, two of them are subordinate, as an illustration of how you can put equality and subordination together. Yet that is **not** the classical doctrine of the Trinity, which is that we have three "persons" of whom **none** is afore and **none** is after, but who are **different**. The Father could not have become incarnate. Why? I do not know except that the scriptural revelation leads you to that conclusion. There would be a whole different reality if it wasn't the Son who became incarnate. So if the distinctions within the Trinity are to be preserved they in no way can have anything to do with subordination. Subordination within the Trinity is a subordination in the "economic" order, that is, in history when Jesus came for us and for our salvation. My problem is that Christians try to build a reasonable case for maintaining some sort of "headship" priority of fathers over the family, and then ministers over the congregation, by taking such priority back into God. They end up compromising the very classical doctrines of God that over centuries were thought out to defend Salvation.

Eternal equality and subordination

Forsyth Can I reply?

Sherlock If you understand the difference between particularity and subordination . . .

Forsyth That's the challenge I am going to make. I agree with you that they are different.

But why cannot subordination be part of the difference? Why cannot Jesus' statement of his own relationship with the Father when on earth mirror an **eternal** relationship? Why must that be excluded? I am not saying that it is the case, but why could not the very essence of fatherhood be to give in love and to command in love? And the very essence of sonship even from eternity be to receive and to obey? Why can't his words on earth: "my meat is to do the will of him who sent me"; be a reflection of the divine reality? Why would that be precluded from the particularity? I am not saying it is the essence of particularity, but why must subordination be excluded from particularity?

Sherlock Because as the fathers saw very clearly in the 4th century, if the Son is less in rank to the Father permanently, the Son is less in being than the Father, and therefore the Son is less than God in being. And it comes out as clearly as that. Its like the distinction between the temporal and the eternal missions of the Spirit.

Forsyth I read your earlier article on this and remember thinking: no, as I read John and Paul I am convinced you cannot be right that there is a relationship between the Father and the Son very different from the relationship I see before me in John's Gospel, or in Paul's discussion of the Christ "through whom" are all things, the Father "for whom" are all things. Further, in 1 Cor. 11 we read that "the head of Christ is God". All these references are talking about a **present** relationship.

I don't believe that subordination ought to be excluded, because, as you point out subordination is very broad, it just means "to order under the order". I believe from all eternity the Son subordinates himself to the order of a father/son relationship. And I think that the creed has caught that. "Eternally begotten, God from God, light from light, very God from very God," those distinctions imply a total equality of the deity, and I assure you I am not an Arian. And yet why must subordination be precluded?

Sherlock Where does the creed put it? See it says, "for us and for our salvation he came down."

Forsyth Oh yes, I am not denying that. I am just saying that the essence of sonship, the essence of sonhoodship is subordination.

Sherlock If I can ask a dirty question, is the

Father literally Father or metaphorically Father?

Forsyth Metaphorically.

Sherlock Then, he isn't a father?

Forsyth That's right, I . . .

Sherlock Well, that's a difficult position.

Forsyth No it's not.

Sherlock Classical orthodoxy is that neither of these alternatives is right. It is the relationship of **filialness** and the . . .

Forsyth That's a relationship of subordination.

Sherlock No it's not. It's a relationship that is a human analogy given to us by God in the scriptures which is the least distorting.

Forsyth Of a reality which includes subordination.

Sherlock It transcends our . . .

"Maleness, femaleness" and God

Forsyth You see, I stand with Luther when he said "God in his own majesty and being we cannot know, but as clothed in his word."

And I want to go back to the first point also, I am not committed to defending the maleness of God.

Sherlock That was a clearing ground point.

Forsyth But I disagree with the conclusion you drew.

Sherlock Which was?

Forsyth I think there is a reason why the scriptures talk more of God as "he" than "she" and that that has some, I am not quite sure exactly how and why, but that has some significance. There is something particularly inappropriate with "God our mother". Perhaps one day "mother" will be so transformed we might loose whatever is inappropriate.

Sherlock Yes, exactly. But why is it the Bible is **not** exclusively masculine in its terminology for God. It is certainly overwhelmingly so, but not exclusively.

Forsyth Yes, that's right.

Sherlock The answer is simply (as with all these arguments we have had), conditioned upon the fact that we are in a **fallen** creation. It is sin which introduces domination and it is . . .

Forsyth But there is another answer also.

Sherlock Just a minute. Oh I know there is another answer, that it somehow reflects something in God.

Forsyth That's right.

Sherlock But if you are going to take the classical tradition seriously, that is fraught with all sorts of difficulties, the main one being that we are forced in the long run to, in some sense, make God in our image. And the scriptural revelation of God is something which comes about because of our fallen plight. In other words, God saves in order to reveal, rather than reveals in order to save.

Forsyth I have some real difficulty with this issue . . .

Sherlock So that coming to the incarnation, it is not that Christ became a **male** which is significant. The only one text in the New Testament is Christ referred to as male, and that is in Ephesians 4:13 where it says that "we should all grow up into full manhood" and believe it or not the word is **male**

manhood. Elsewhere he is always called *anthropos* (human being) or **son of anthropos** and so on. The important point is that Jesus became **human**. But the world into which Jesus became human is conditioned, not so much by culture as by sin.

Different approaches to doing theology

Forsyth The fundamental difference between us goes way way back in "the history of how we do theology."

Sherlock Oh yeah.

Forsyth It goes historically right back, and my claiming of Luther to my sides suggests a sharp distinction in our approaches to theology. That is whether you let the word run you, or you try and get behind the word.

I hear you really saying, "The Bible is conditioned to our sinful world, we can and must therefore in a sense read the code, and get behind the text. If it says God is father, and yet of course we know he isn't a father, says he changes his mind, well we know he doesn't change his mind . . . It says all this but we really know." Now I am very nervous of that sort of approach.

Sherlock So am I, I would reject that operation.

Forsyth For the life of me I can see no reason why what is a massive stream of evidence at every level of tradition in the New Testament — of Jesus in his most intimate moments of the prayer of John 17, the prayer of Matthew 11, the most intimate moments of a relationship between Father and Son, saying "Abba Father", which is his unique phrase and is **subordination** in tremendous love — is not to be taken to be true in the heavenly, eternal sphere. Jesus is not just being a human being at this point.

I believe that reflects the very essence of Sonhood, and I don't see for the life of me why that would deny Jesus being "God from God, light from light, true God from true God." That is one of the wonders of the gospel, all of Jesus claims to deity never point to himself so much as to a relationship to **another**.

Sherlock Oh yes, that's quite true.

Forsyth It is a relationship of equality as to touching his Godhead, but it is not a relationship of equality of **function**. And trying to get beyond the Bible to some sort of pure understanding by saying that "this is just because of sin . . ." It is not just sin, it is the way things always are. It may be that the reason why God is described in male terms rather than female terms might be not because of sin, it could actually be the reality.

Sherlock I know, but that is the whole problem. You are then saying that there is an eternal hierarchy to creation because there is an eternal hierarchy to God.

Forsyth Yes, I am.

Sherlock I really must say that I just find that horrifying. I mean that really is questioning the whole structure of the classical understanding of Christian revelation.

Woodhouse What do you understand by "the head of Christ is God?"

Bible, or behind the Bible?

Charles Sherlock is a lecturer at Ridley College, Melbourne.

Robert Forsyth is Rector of St Barnabas' Broadway, serving the University of Sydney.

Susanne Glover is a graduate in theology from Moore College and London University, is doing post graduate research at the University of Sydney, and serves in her local church.

Gordon Preece is Curate at Christ Church, Blacktown in the western area of Sydney.

John Woodhouse is a lecturer at Moore College, Sydney.

Sherlock That Christ has his origin in God.

Woodhouse This has only got to do with origin, nothing to do with subordination or anything like that?

Sherlock It is one thing to talk about subordination in terms of Christ's earthly mission and in terms of Christ bringing God's kingdom to completion when he will hand it over to the Father. It is quite another thing to project that back into eternity or better, out into eternity. Now, I know that this is a metaphysical exercise which is dangerous. But I am equally aware from the Christian tradition that to come to any other conclusion in the long run undermines the genuineness of our Lord's deity, which as you are obviously familiar, will undermine the reality of our salvation.

Woodhouse This is at the heart of what we are talking about of course, because you can't see equality and subordination together in deity, you can't see equality of man and woman and headship.

Forsyth Exactly.

Different world views

Sherlock But if I can put another plea in we are talking about "world building". The world that I see built by those who are defending the exclusion of women from the presbyterate requires a structure of headship, and a number of other things, which eventually to me builds up almost an alternative world-view. It is a different way of looking at the world.

Woodhouse I am sure that in the end that is right. That's why our differences are so great.

Sherlock And in the long run it all impinges upon a different understanding of God. I have to simply say that when I realised that — and I reflected long and seriously — I have to say that the gospel as I read it in the Bible is about a God who is a unity in diversity. God, who in the divine harmony and fellowship calls us to a mode of mutual submission within a co-operative society, an organism, rather than a God who calls us to discipleship and submission within a hierarchically structured society; although in a sinful world obviously some form of organisation and hierarchy is necessary.

Forsyth This fundamental difference has come out now in our view of God.

Sherlock Oh, yes.

Forsyth See, I don't know how it is that you know **more**!

You know what is going on behind the scenes, I've only got what is on the stage, and I've only got Jesus talking to the Father. That's all I've got. When I see that, I see him not merely saying, "for the sake of me I become a man", but especially if you read John, the theme is "the Father". "The Father" is the whole theme of John's Gospel, not "Jesus alone", Jesus in some special way.

At every point where Jesus makes a claim for his deity, there are also claims for his joyful and glad and non dignity-destroying, life fulfilling, **subordination** to the one whom he calls "the Father". And in fact, he goes as far as to say that "the doing of the will of the Father is his life". **Not a concession**. It is his very meat, his very food. You are denying that . . .

Sherlock I am not. But it is one thing . . .

Forsyth Why can't the Son's subordination be eternal? If the very texts which claim

deity are the very texts which also claim subordination, why must you then say "no, they are inconsistent", if in Jesus' mind they seem to be not inconsistent, but two sides of the one coin?

Sherlock I am not saying they are inconsistent, I am saying there are two sides to the one coin. But only the one who is eternally as God, as any other member of the Trinity is, can fully and joyfully submit or subordinate to the will of the entire Trinity. That's the question here.

Forsyth No. No. It's the will of the Father that is crucial, I stand against you here.

It is in his sonship, not in his humanity that he subordinates the Father. It is because he is Son, not because he is simply human.

Sherlock Well, that's true, but the point is that in being Son he is not subordinate, or else he is **not** the Son.

Forsyth That's wrong. That's the challenge.

A code behind the Bible?

ACR May I ask a question? Charles, is God in himself as he is towards us?

Sherlock As we perceive it, yes.

Now, theologically for us in our situation it appears to me **unwise** to go talking, to praying to God as mother. But it does not seem to me to be **wrong**. And the important thing after all to remember with Jesus' use of the word Father is that the "Father" is the intimate sort of "daddy element". That seems to me to be the key thing. The Son cannot subordinate himself to the will of the Father, or as I think you will find if you go into classical theology, the will of the whole Trinity, unless the Son is fully equal and not subordinate.

ACR One more question, and then John. Is God **more** in himself than he is towards us? And if your answer is yes, from whence do you get that information? Is he **more** in himself than he is towards us?

Sherlock I have to say it is a question that I do not like being asked. The fundamental thing is that God is incomprehensible, God is God. I don't think we should even begin to think about asking those sorts of questions.

Forsyth It is exactly what you are doing, Charles. You have gone behind the text, and you have told us that when Jesus' says, "the Father loved the Son and has given all things into hands, my food is to do his will," you said "that looks like, for all intended purposes, a statement of a relationship, but *No, no*, it is the incarnate Son that says this, and really in eternity it's different." Now, you are reading, I believe actually imposing (nonetheless for good philosophical reasons as I think the early fathers did) an alien structure . . .

Sherlock It is not an alien structure. What I am doing is adopting a theological . . .

Forsyth Getting behind the New Testament.

Sherlock . . . I am adopting a **theological** rather than a **logical** method of exegesis. And this is perhaps an important nub here. Where the Arians made their mistake, and I believe where many modern evangelicals are making their mistake, is they are exegeting the Bible as if it were a jigsaw of propositions which have to be fitted together until everything clicks.

You often see this in discussions. You set all the texts out, and you get a sort of

solution in which every text "clicks". I don't think that is a particularly biblical way to exegete. In contrast, look at the way the Canon develops in the Old Testament, or the way the New develops the Old.

But there is a substantial picture of God being revealed and growing in biblical revelation, and it is within that framework that individual texts are to be interpreted. As I read the scriptures in the light of the whole classical tradition it seems to me that the major picture there is of God revealed in such a way as to intimate that human beings made in the divine image are brought into relationships with each other in Christ by the Spirit. This is such that permanent structural bars to their ministry to each other distort the larger picture, even though there are small texts in the New Testament which go against that main flow. And as I have already intimated and discussed, I think there are ways of reading those texts in the light of that main flow.

Woodhouse I want Charles to correct me if I have misunderstood him. I understand you to be saying that if the Son is subordinate to the Father then he is less than God?

Sherlock If that is meant as eternal and permanent.

Sherlock No.

Woodhouse Then, how can he be fully God and subordinate to the Father for a period of time, but yet, can't be eternally?

Sherlock That is the mystery of the cross and the incarnation.

Woodhouse Well, it's the mystery of the Godhead, surely? You are saying there is no logical contradiction between Jesus being God in his incarnate life and submitted to the Father in his incarnate life . . .

Sherlock There is every **logical** contradiction

Woodhouse Right, if you say they **cannot** be both true at the same time. Can they both be true at the same time?

In his incarnate life was Jesus fully-God and at the same time subordinate to his Father?

Sherlock Yes.

Woodhouse Why is it impossible, theologically impossible, for that which was true in his incarnate life, to be true for eternity?

Sherlock Because it could not have been possible in his incarnate life unless it were true in eternity.

Woodhouse We have been affirming that it is true in eternity.

Sherlock No, no, no. It would not be possible for him to be subordinate in his incarnate life unless he were **not** subordinate in eternity.

Woodhouse I don't see . . .

Sherlock That's the whole point.

Forsyth I can't see it. Why? Why on earth would you say that?

Preece Are you saying that's in terms of the very voluntary nature of sub-ordination?

Sherlock Yes.

Preece And that it must be based on an ontological, fundamental equality?

Sherlock There is no meaningful subordination without the ontological equality of the one who subordinates.

Forsyth Well, I agree with that.

Woodhouse We will go along with that.

Forsyth We agree with that.

Woodhouse That is the very thing we are affirming, **ontological** equality, that he is fully God . . .

Sherlock Take this argument further and you must conclude that it is up to particular women to say whether they are to be subordinate in such a way as they will not offer for ordination; rather than for particular men to say they may not.

Woodhouse Keep that on the agenda.

It still seems to me that for "tomorrow" Jesus to be subordinate to the will of God,

subordinate to God and fully God in his incarnate state, doesn't mean that "yesterday" he had to be **not** subordinate, does it?

Sherlock As far as I understand it, it does.

Forsyth Why?

Woodhouse What about the Monday of his incarnate life, and the Tuesday of his incarnate life? I don't mean to be ridiculous . . . but you are saying that a person cannot be fully subordinate and fully God — Christ cannot be fully subordinate and fully God unless the moment before that subordination he was not subordinate.

Sherlock It is not the moment before, because remember that we are talking as if time was a constraint upon God. I think you will recognise that. We are saying that you cannot have permanent **essential** subordination without there being a distinction in ontological being.

Permanent voluntary subordination

Forsyth Can you have permanent **voluntary** subordination?

Sherlock Yes.

Forsyth Great.

Woodhouse Well, that is what we believe there is.

Forsyth That's what we believe is to be Son.

Sherlock But you see, to say therefore that women are to be permanently voluntary subordinate to all men is to take the word "voluntary" away.

Further, the Father in another sense is voluntarily subordinate to the Son and Spirit, that is the whole doctrine of perichoresis, or "mutual interdependence" in the Trinity.

Forsyth I agree with you, as long as you have the words "in a sense" . . .

Sherlock The subordinate element is something which is a mutual service of all the members in their Trinity to each other. **Forsyth** Yes.

Sherlock So you have the wonderful understanding of the "mutual indwelling" of the divine Persons, which is the basis of *perichoresis*.

Woodhouse Yes, but it is **not** symmetrical, that is to say that the Father is not the Son, and the Son is not the Father.

Sherlock Oh exactly. That's important, the **particularity** is important.

Woodhouse Yes, so you can have an asymmetrical relationship with equality.

Sherlock Oh yes, that is not denying that males are males and females are females.

But that's quite a different thing from saying therefore one has to be subordinate to the other permanently.

Forsyth Can you have voluntary subordination with equality?

Sherlock In a sense it is the **only** way you can have equality. If there isn't equality you can't have voluntary subordination.

Editorial AGREEMENT AT LAST

The discussion with MOW over the theological implications of their current move to have women ordained to the ministry on the same grounds as men has not been an easy one — But at last, towards the end of this segment as the participants discussed the Doctrine of the Trinity, an important agreement has been reached. Both sides now agree that you can have permanent voluntary subordination within the Godhead, and further, that subordination has to be based on equality.

Before we can consider the question "What must this mean for women's ordination?", it is necessary to examine this agreement a little further, and to comment on the way the agreement was arrived at.

Philosophy, not fundamentalism

It was stated in the debate that the Arians were mistaken about the relationship between the Father and the Son because they exegeted the Bible wrongly; and some modern evangelicals are in danger of making the same error. Arians, it was said, exegete the Bible as if it were a jigsaw of propositions which have to be fitted together until everything 'clicks.' But, to see the Arian controversy in those terms is a fundamental misunderstanding of the real issue that lay behind that great heretical movement.

Put simply, there is just not enough evidence to say that Biblical propositions were moved around by the Arians until they 'clicked'. It is true that Biblical propositions were moved around, but instead of clicking, some were in fact discarded by being reinterpreted according to current philosophical beliefs. That is, behind the Arian controversy, there is not a certain sort of "fundamentalism", but a philosophical culture which could not at all believe that what the Bible said about Jesus was true. Even modern defenders of Arianism concede that his problem was philosophical. "Arianism was seriously inhibited by the rigidity of the philosophical framework within which he was operating" (Maurice Wiles, 'In defence of Arius,' *Working Papers in Doctrine*, 1976, p.37).

The Greek philosophy which dominated the early church conceived of divinity as "infinite essence". The revelation of God as a relational being — Father, Son and Holy Spirit — completely cut across that idea. Further, it was inconceivable within the framework of Greek philosophy that God, if he was really God, could become a man. The battle the early church fathers faced was to assert the truthfulness of what the New Testament said about God against the pressure of the surrounding cultural philosophy. The triumph of these fathers, although not perfect, was that they discarded much of their philosophy to assert the Biblical truths.

The problem has only really changed its expression. Our own philosophical culture is just as likely to force modern Christians into treating the Bible in a similarly unhelpful manner. With respect to women's ordination, the assertion by secular feminism that women can only be equal to men if they are able to carry out the same functions as men, is an obvious pressure. On the other hand, male domination, or male "bossyness" which characterises so much of Australian family life is also a pressure which could lead Christians to disregard the Bible's clear teachings on relationships. In the end it is what the Bible actually says which must determine how we interpret it.

"Particularity" and subordination

Another point raised in the course of the debate concerned "particularity". On this view (which was held by the fathers of the eastern part of the Christian church in the early days) Father, Son and Holy Spirit are "particulars" of the divine unity, not so much "persons" in the way we normally understand that word. However, even with the eastern fathers, particularity does not in the end limit subordination to the historical or economic order. This can be seen in the way they handled the biblical texts used by Arians in their attempt to disprove the true divinity of Jesus Christ.

Two texts will serve as examples. John 5:19, 'Jesus gave them this answer, 'I tell you the truth, the Son can do nothing by himself, he can do only what he sees his Father doing, because whatever the Father does the Son also does.' Matthew 24:36, 'No one knows about that day or hour, not even the angels in heaven, nor the Son but only the Father.'

Now the Arians said that these and other texts showed that Jesus, the son, was subordinate and therefore inferior to the Father, and therefore not truly God. The usual way the church fathers defended Jesus' divinity was to make a distinction between Jesus in "the form of God" and "in the form of Man." These two texts were said to belong to Jesus in "the form of man" and not "the form of God." However, they were not always content to just confine these texts to Jesus' appearance in history in "the form of Man". They felt it necessary to state that these texts also told us something about Jesus in the form of God, that is, about his eternal relationship with the Father.

So Basil, considered by some to be the greatest of the Cappadocian fathers could say, on John 5:19 "Through all these words, he (Jesus) is guiding us to the knowledge of the Father and referring our wonder at all that is brought into existence to him, to the end that 'through him' we may know the Father... the Word is full of his father's excellences, he shines forth from the Father and does all things according to the likeness of him that begat him." (page 13, NPNF Volume 8). Indeed, later on Basil can say on John 5:19, "To me this saying too seems distinctly declaratory of the Son's being of the same nature as the Father" (NPNF Vol. 8, page 120).

Augustine

A generation later, in the western church, Augustine no longer places John 5:19 under the heading of "form of Man" meaning simply Jesus subordination to the Father in his human nature. Now, Augustine insists that although John 5:19 does speak of Jesus in "the form of Man", it directly tells us that the Christ, the eternal Son of God, although equal, is from the Father.

"Work is given to the Son from him of whom he himself is, that is, from the Father; and the Son so sees the Father, as that he is the Son in very seeing him... the working of both the Father and the Son is indivisible and equal, but it is from the Father to the Son". (NPNF, vol 3, page 38)

It is along this line of reasoning that Augustine insists that there is a right way of viewing the eternal relationship between the Father and the Son so that we can truly call the Father the Sender and the Son the Sent: that is, there is an eternal order in the Trinity.

In much the same sort of way Basil wrestles with Matthew 24:36. First of all, Basil explains this ignorance of Jesus according to his status "in the form of Man." However, he is not content to leave it there. "Now let us enquire into the meaning of the text from a higher point of view. Let me knock at the door of knowledge, if happily I may awake the master of the house." Basil then goes on to show that it is the Son's proper function, as the eternal Son of the Father, to point towards the fount of Godhead: that is, to the Father.

"Only the Father, he says, knows, since he is himself the end and the ultimate blessedness." "For all material knowledge is said to be the kingdom of Christ, while immaterial knowledge, and so, to say, the knowledge of actual Godhead, is that of God the Father." (ANPN Vol. 8, pages 118-119) What Basil is tentatively suggesting is that even the difficult text of Matthew 24:36 truly says something about Jesus' eternal relation to the Father: that is, Jesus in the form of God, not just in the form of Man.

God is in himself as he is towards us

The importance of this for the current debate on women's ordination is that, in the end, the Bible must be allowed to speak for itself. We must be wary of seeking a code behind the Bible. When it comes to the knowledge of God, which the Bible presents to us, we have to say that **God is in himself as he is towards us**. Further, we have to say that we **cannot, dare not** say more about God in himself than he is towards us in the pages of Scripture.

To do that is to go beyond the Bible, and worse still, to seriously question whether we have any true knowledge of God at all. If God is not in himself as he is towards us, then it is anyone's guess as to what God is really like. Jesus said, "He who has seen me, has seen the Father." Because we trust Jesus Christ (and we know no Christ except Christ clothed with his Gospel), then we know with full assurance that we have true knowledge of the Father given to us in our Lord's earthly life, death and resurrection. When we see in John's Gospel that Jesus subordinates himself to the will of the Father, we know that it directly tells us something true about the eternal relationships within the Trinity. If this is not the case, then it is anyone's guess as to what God is really like, and anyone's guess as to what he is really like towards us now. If this is not true we must even doubt the forgiveness of sins.

The philosophy of the world cannot believe that equality of personhood is consistent with any permanent subordination between those persons. Christians must not allow that philosophy to change our understanding of the Godhead as it has been clearly revealed in our Lord's life.

The German god

It is no coincidence, when Christians have let cultural philosophy dictate the way they interpret the Bible, that they have sometimes created a God which was after their own image and not the God who has drawn us to fellowship with the Father, by the Son, and in the Spirit. Arianism is a case in point. A more recent example is that of the German Christians. In the nineteenth century German theologians started to interpret the New Testament through German culture and learning. They started with current psychological knowledge, with religious experience. By the turn of the century some believed that when German culture spoke, the Holy Spirit was speaking. By 1939, the God they had constructed was the savage god of pagan and Nazi Germany. Even great Biblical scholars in Germany supported this movement. Gerhardt Kittel, whose works still have place of pride on many Christians bookshelves, including my own, was one of them.

Rules, the Church, and 1 Corinthians II

The final thing which we have to ask is, once we have recognised voluntary permanent subordination within the Godhead, and equality, what next? What does this say about women's ordination and the current difficulties over it? Before we can answer that question, we have to consider two other things.

"What is the denomination's role concerning the rules which God lays down for us in Scripture?" Although the denomination cannot enforce such rules, for example, *You shall not steal*, surely it must try to safeguard them. It must do everything in its power to encourage Christians to do their duty. It is not just a matter of letting individual Christians decide whether they will, or will not keep God's rules.

Again, before we can finally answer our question as to what the church should do in the matter of women's ordination, we have to see what trinitarianism does in fact say about man/woman relationships. That is, we have to look further at what the Bible says, and especially 1 Corinthians 11, which is the subject of the last segment of the discussion with MOW.

Sexist psychology

Dear Sir,

In reply to your editorial, June 11, I must protest your assumption that the principle of liberation is the governing Hermeneutic of MOW. In fact, the governing principle of MOW is the same as your own — the Doctrine of God, and

misunderstanding that actually distorts our position. Liberation is an important aspect of NT teaching with relevance to women as also is reconciliation and mutual submission.

With respect however, the Doctrine of the Trinity provides the framework for the Doctrine of God but it is not the sum of its contents. What you referred to in passing is what is pastorally crucial to the ordination debate and that is the character of God. It was the discovery of the glaring inconsistency between the attitude of Jesus towards women and that of His church now, which raised the consciousness of Christian women all over the world.

It is on the basis of God's righteous judgement that we can appeal to a right relationship between men and women, one that is just, of mutual respect and mutual submission.

We also appeal to God's holiness to affirm the holiness and purity of women which is intrinsic to salvation. That the holiness of women is in doubt, is not pronounced in any dogma, but it surfaces unconsciously in peoples' attitudes and language. It reflects the old Testament division of things into clean or unclean. Women too often fall into the latter category. This surfaced in the recent debate when it was commented that "mothering" language could never be applied to God until whatever the "something" was that was inappropriate about motherhood itself passed away.

It surfaces also in your editorial with the ready association of women with sexuality including all its dubious aspects. Why stop with homosexuality? Your argument would carry the same logic by saying "if women... then prostitutes". They too could argue that they had been misunderstood. It is very significant that into the category of dubious morality you so readily associated women.

The claim that the principle of liberation would lead us into ordinary homosexuals, let us down on two counts — one is that liberation is always liberation from sin, not into, and the second was that when you indicated God's judgement on homosexuality as sinful, you had forfeited the principle of liberation at that stage, and what was tying women's ordination and homosexuality together in your mind was that both were under God's judgement. What I would also maintain is that the association was already there beforehand not between women's ordination and homosexuality but between women and homosexuality.

Susanne Glover



WANTED

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LETTERS

Crabb not booked out

Dear Sir,

The visit to Sydney in July and August of Dr. Larry Crabb is arousing great interest.

However, his lectures are not booked out as you suggested in your article dated June 11th (page 12).

The three Level 1 lectures at Summer Hill (July 21), Figtree (July 23, 24) and Blacktown (July 25, 26) still have hundreds of vacancies.

Unfortunately, the Level II residential school is completely booked out and there is an extensive waiting list.

Applicants to Level I lectures should write to P.O. Box 631, Liverpool, 2170.

Yours faithfully,
James Ramsay.

Camberwell FOL meeting

Dear Editor,

May I appeal to all of your readers to thoughtfully consider attending the Camberwell Civic Hall on the evening of Friday 27th July.

This public meeting is to give people an awareness of the real issues at stake in the video pornography debate. Some of the facts do not make for pleasant reading, but they have to be faced up to.

The special guest speaker is John Smyth a Q.C. from England who is a fine Christian and seasoned performer in the defence of moral justice in the English courts.

If we fill the hall there is no telling what an impact we can have on those who want to censor truth and moral justice, and those who make the laws.

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Yours for a brighter Victoria.

Roger Marks.
Director
Victorian Festival of Light

Peterborough centenary

Dear Sir,

On behalf of the Centenary Committee of St. Peters Anglican Church, Peterborough, I am writing to inform readers about the forthcoming Centenary celebrations.

There may be old Peterborough Anglicans scattered throughout the country who may per chance read this article and endeavour to return for this historic occasion.

The celebrations will be held on the Labour Day Holiday week end of Saturday October 6th and Sunday October 7th 1984. The following has been arranged:—

Saturday 6th October 1984 Contemporary Worship St. Peters — Sacred Dance Group. Followed by tea in St. Peters Hall. Then Sung Evensong (1662) — "Quire St. Nicholas" Preacher Archdeacon Ian Barlow — Rector of Pt. Pirie S.A.

Sunday 7th October 1984 Sung Eucharist (2nd Order AABP) "Quire St. Nicholas" Preacher — Bishop Bruce Rosier Followed by lunch in St. Peters Hall.

A Centenary booklet is being produced and will be available at that time.

If you have any old photographs of interest, please bring them.

Any further information can be given by writing to D. J. Willocks, the Secretary, St. Peters Anglican Church Council, 61 Main St. Peterborough S.A. 5422

D. J. Willocks.

Canon Gribble

Dear Sir,

I am endeavouring to collect information for a book on the life and work of the Rev. Canon Ernest Gribble OBE. Canon Gribble was the Superintendent of Yarrabah (Qld) 1893-1910; Forrest River (WA) 1913-1929 and Chaplain of Palm Island (Qld) from 1930 until shortly before his death in 1957. I am anxious to contact family members or those who knew Canon Gribble and have personal information, reminiscences, correspondence, photographs, etc. about his life, work or the operation of Yarrabah, Forrest River and Palm Island during the years he was there. Any assistance that is offered will be most gratefully appreciated. If you can help, please contact CM. Halse, 33 Leichhardt St., Leichhardt, NSW 2040. Phone (02) 569 6134.

Yours sincerely
Christine Halse

Rabaul situation

Dear Sir,

Recently I visited Rabaul, New Britain, in Papua New Guinea.

Rabaul has received a lot of attention from the media in view of an anticipated volcanic eruption. The last serious eruption, which took many lives and caused widespread damage, was in 1937.

On my recent visit it was a pleasure to meet again the Dean and Rector of Rabaul, the Very Rev. John Farrant and his wife Marjory, who are in their seventh year of missionary service in Papua New Guinea.

The Anglican Parish Church in Rabaul, which is also the Pro-Cathedral and headquarters of the Bishop of New Guinea Islands, Bishop Bevan Meredith, is situated, together with the Rectory and the Bishop's House, in the major disaster area.

The Rabaul Rectory has been stripped of virtually all its contents, as these have been removed to Kokopo, so the Farrants are living with the barest necessities of life. The Bishop who is often away from Rabaul on episcopal visitation lives in a similar situation.

No doubt the Rabaul Parish would value any financial support that Anglicans can give over and above their normal missionary commitment. I feel sure that John and Marjory Farrant would value the assurance of Christian people in Australia that we are standing beside them in prayerful concern at this very tense time. Their address is: P.O. Box 159, Rabaul, Papua New Guinea.

Yours sincerely,
Douglas Abbott

Anti-prejudice?

Dear Sir,

Your report on the NSW Anti Discrimination Board's rulings on Religious Conviction (11/6/84) is indeed alarming, and I look forward to your "full critical review" in ACR's next issue. Until then I suggest ANTI DISCRIMINATION is a misnomer and should be ANTI PREJUDICE. Life itself is an exercise in discrimination and if the Board's aim is to destroy Christianity, it could ban the Bible which is discriminatory throughout. Had they added the legal term WITHOUT PREJUDICE which means "without impairing any pre-existing right", it would put the Church on safer ground.

Yours in anticipation,
Phyllis Creasey

Rectory swap

Dear Sir,

Could you please arrange to have the following notice included in the next edition of "Church Record"—

The Rector of St. Aidan's, East Launceston, Tasmania, would like to exchange with a Rector from the Diocese of Sydney for the month of January, 1985. Willing to conduct Sunday Services and essential ministries. Contact: The Revd. Warwick Humphries, 20 Lanoma Street, East Launceston, Tas 7250. Phone (003) 31 1627. (Permission of the Archbishop of Sydney granted)

Many thanks,
Sincerely,
Warwick Humphries.



Antonio Silva, Vilma Dorotayo, Ngonzi Nzilani, Jose Pilco Conya, Andreia Lima, Luis Guaman, Laarni Balanac, Jose Flores, Thandile Baagtmann, Marie Ceguerra, Ramil Ebuenga, Zewde Aseffa

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Chronicle

Hudson Taylor, joyful pioneer

"Depend upon it, God's work done in God's way will never lack God's supplies." This was one of the chief principles by which Hudson Taylor lived. The China Inland Mission was founded by him in 1865 and to its members Taylor repeated another of his principles, "you must look not to the Mission, but to God."

James Hudson Taylor had first sailed to China at the age of twenty-one, leaving Liverpool in September, 1853. He went out with the China Evangelization Society, and the venture fulfilled a desire he had cherished since soon after his conversion.

It was in June, 1849, when he was seventeen years old, that he came to faith in Christ. On a half-holiday he whiled away time with a desultory reading of a tract he found in his father's library. Knowledge of the finished work of Christ overwhelmed him.

Not serious, but joyful

Recording these events in his only autobiographical work, **A Retrospect**, Taylor said, "it was not uncommon in those days to call conversion 'becoming serious'; Would it not be well if the people of God has always telltale faces, evincing the blessings and gladness of salvation so clearly that unconverted people might have to call conversion 'becoming joyful' instead of 'becoming serious'?"

Great spiritual joy swept over him. He recalled his prayers to God "to give me some work to do for Him, as an outlet for love and gratitude . . . something with which He would be pleased, and that I might do for Him who had done so much for me."

The need of China was strongly impressed upon Hudson Taylor only months after this. He read all he could about China. He tried to toughen his body by exercise, as he said, "in order to prepare myself for rougher lines of life." Actively he worked, distributing tracts, visiting the sick and the poor, and teaching the gospel to children.

While training in medical work Taylor imagined his future. "When I get out to China," he thought, "I shall have no claim on anyone for anything; my only claim will be on God. How important, therefore, to learn before leaving England to move man, through God, by prayer alone."

Time and again he experienced God's faithfulness. Near the end of **A Retrospect** he told of a time in China when he had no money and no food: "we again cried to the Lord in our trouble, and the Lord heard and saved us out of all our distresses. While we were still upon our knees a letter arrived from England containing a remittance."

Hudson Taylor remains a splendid and inspiring example of mighty faith. After the 1894 war between China and Japan, taxation in China increased as the value of silver dropped. This put the CIM, Taylor said, "face to face with a very serious matter." He encouraged himself and others with the recollection of God's provision of manna, and he made this comment on 2 Cor. 9:8, "it is a great delight to feel that we have a great and glorious God to deal with, and One who loves to supply His people's need, and to show Himself strong on behalf of those who put their trust in Him before the sons of men."

Hudson Taylor had to trust God not only for material needs, but also for a life partner. Before he left England he became engaged to a Miss Vaughan. But she did not share his vision, nor would she marry him. From China he corresponded with another English girl, Elizabeth Sissons, but she too declined his offers of marriage.

Maria

It was in China that Taylor met and fell in love with Maria Dyer. She was tall and vivacious, with dark hair and eyes. After many vicissitudes they married in 1858. He testified: "my dear wife was not only a precious gift to me; God blessed her to many others during the twelve eventful years through which she was spared to those who loved her and to China."

By 1860 Maria had been near death through illness, and Hudson was gravely ill. New workers were needed for the hospital he had taken over. Further medical training was necessary if he were to improve his work. They returned to England. Taylor earned qualifications in midwifery and surgery.

He found apathy everywhere. "The Church is asleep", he wrote, "and cushions and sofas and English comforts possess more attraction than perishing souls". He turned again to the Bible.

"In the study of that divine word," he recorded, "I learned that, to obtain successful labours, not elaborate appeals for help, but first, earnest prayer to God to thrust forth labourers, and second, the deepening of the spiritual life of the Church, so that men would be unable to stay at home, were what was needed. I saw that the apostolic plan was not to raise ways and means, but to go and do the work, trusting in His sure Word."

Taylor shrank from the responsibility of beginning a new enterprise, but the thought of thousands "passing away to Christless graves" was never out of his mind.

China Inland Mission founded

A crisis point was reached during a visit to Brighton. "On Sunday, June 25, 1865, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony; and there the Lord conquered my unbelief, and I surrendered myself to God for this service."

The China Inland Mission was founded. Peace returned to Hudson Taylor's mind and heart. Workers came forward. Money was given, and late in May, 1866 sixteen missionaries sailed for China on the "Lammermuir".

Great hardships went hand in hand with great fruitfulness in Christian service. The infant mission was plagued by division. Some members resigned. Illness was frequent. The Taylors' eldest child died, aged eight years. Rioters threatened the missionaries. In 1869 Hudson sank into a pit of black depression. The next year his five-year-old son died, and another died aged thirteen days. In July, Maria died too.

Two years after this Hudson Taylor returned to England. Thousands attended the meetings he addressed. He married Jennie Faulding, who had led the CIM work among women at Hangchow.

"Have faith in God"

In 1876 CIM workers, led by Hudson, were able for the first time to penetrate into the inland. The task was formidable, but as Dr. Howard Taylor, Hudson's son, put it, "not to go forward would be to cripple and hinder the work; to throw away opportunities God had given, and to close, before long, stations that had been opened at great cost." David Bentley-Taylor described this achievement as "a feat without parallel in the annals of modern missionary endeavour".

Opposition, criticism, brigandage and bloodshed severely tested the CIM work. In 1900 fifty-six CIM missionaries and twenty-three of their children were martyred in the Boxer Rebellion. But through it all Hudson Taylor laboured on until his sudden death in the heart of China, aged seventy-three, in June, 1905. Across the years his life and work still bear a powerful message for us today, with this strong encouragement: "have faith in God".

WORLD

Anglican Church aids 10,000 destitute Burmese

The Anglican Church in Thailand has joined forces with World Vision and several other Christian agencies to direct a \$167,000 relief program helping up to 10,000 Karen refugees living in camps in northwest Thailand.

The refugees — mainly women and children — have fled the Karen areas of Burma where fighting between government and rebel forces has been going on for several years. Many of them left with only the clothes on their backs.



The Anglican Church, along with World Vision, the Seventh-Day Adventist Church, the Thailand Baptist Mission and the Thailand Baptist Missionary Fellowship, is providing food, medicine, clothing, blankets and utensils to the refugee families.

World Vision has contributed about \$56,000 to the Burmese Refugee Relief fund to help the Karen people. Much of the distribution work has been done by the Thailand Baptist Fellowship.

Relief co-ordinator for the World Vision Foundation of Thailand, Philip Passmore, has reported that the seasonal cold weather in northern Thailand has worsened conditions for the refugees and some of the children are showing signs of malnutrition.

The relief agencies have supplied to the camps more than 1600 bags of rice, 500 tons of salted fish, chillies, salt, clothes, medicine and other emergency items.

Mr. Passmore said the refugees now have a good supply of medicine and that three French medical groups are working in the area. The Thai government and other voluntary agencies are also working with the refugees.

The government has granted the Karen people temporary asylum but is not helping resistance fighters in eastern Burma. Relief from the Christian agencies is being distributed in the refugee camps only.

Many of the Karen are Christians and several ordained ministers are among the refugees.

100,000 People Hear Evangelist Luis Palau in Soccer Stadium

Billed by the British News Media as "the ordinary man's evangelist," Luis Palau in the first 15 days of his Mission to London has spoken to over 100,000 persons in Queens Park Rangers Soccer Stadium.

Londoners have not seen anything like this in more than a decade, and on some evenings, the crowd has been amongst the largest for an evangelistic service in London in more than a quarter of a century.

With active and expressed support from over 2,000 churches representing more than 20 Christian denominations, many church leaders are praying that the mission will ignite a full scale religious revival throughout London.

Church attendance in and around the capital has dropped to an all time low. In the inner-city area, less than 1% of the population attends church. Forty-seven percent of London's churches have fewer than 60 members.

Palau has been showered with media attention, much of it surprisingly favourable in a city where journalists are not known for their charity towards evangelists.

British war veteran Fred Elcock was on the platform with Palau one evening and recalled the first day of the allied invasion in Normandy-D-Day. He told the rapt crusade audience how he was wounded during the landing and lost his leg in a shell blast the next day, but how his faith in Christ sustained him.

"May this be D-Day for you, the day you discover Christ," he exhorted.

Moved nearly to tears and with choking voice, Palau warned that Britain is in the throes of "Another war, a spiritual one, and if you lose it, England could fall."

New use for supermarket

An evangelical protestant church in Brest, France, with an English pastor, has just signed a contract to buy a disused supermarket on one of the town's main streets. They plan to renovate the property as a church, which will seat 200, window text and literature displays, youth facilities and a pastor's office.

Jim Percy is a church-planting missionary working with France Mission Trust. Since 1974 he, and his wife, Delia, have been pastoring an evangelical church in Brest. They have seen what is, for France, nothing short of spectacular church growth, from a nucleus of just a few believers in 1974 to a healthy church of over 100 which has twice outgrown its premises.

They have been searching for a new building for three years and say this one is "just perfect".

SIR WILLIAM LILEY MEMORIAL LECTURE

"ABORTION RE-VISITED"

FOUNDATION GENESIS:

Wishes to announce a public meeting to be held on Tuesday 17th July at 7.45 p.m. at Macquarie Theatre, Macquarie University.

Guest speaker will be **Dr. Nathanson.**

Cost \$5.00 or \$2.00 for pensioners.

ALSO

A dinner will be held on 20th July at 7 p.m. in the Union, Sydney University. Tickets will be \$25.00 per person.

Contact: **The Secretary,**
747 3603 or 642 3966

Or write to: **PO Box 554,**
Strathfield 2135

REVIEW

Massacre at Anglican college

Accounts were emerging this week of atrocities by Ugandan soldiers who raided an Anglican theological college and killed the principal and four others, including the farm manager.

Reports describe how the Rev. Godfrey Bazira, principal of Martyrs' Seminary, Namugongo, near the Ugandan capital, Kampala, was beaten, shot in the leg, tortured then killed.

The attack on the college was made apparently because it was rumoured to be harbouring guerillas. The army had spent the day searching the area for guerillas after an attempt had been made to sabotage the ground satellite telecommunication centre at nearby Mpoma.

First reports said that more than 20 people had been killed by the army in Namugongo but subsequent estimates put the total as high as 87.

The massacre took place on May 29. At the college there were savage attacks on the students and the buildings were ransacked.

Mr. Bazira's funeral was held in Namirembe Cathedral, Kapala, on Tuesday last week. He had studied for a time at Trinity College, Bristol, through the EFAC bursary scheme. He was married last year and his wife, who is expecting their first child, is among those from the college recovering in Mengo Hospital after being attacked.

The killings gave added poignancy to last Sunday's annual pilgrimage to Namugongo by thousands of Christians to commemorate the martyrdom of Christians who were burnt there for their faith 99 years ago. The national memorial stands in the college grounds.

The college serves the three Anglican dioceses which comprise the Buganda area: Namirembe, Mityana and West Buganda. It is likely that all members of the college were Buganda.

First press reaction to the massacre came from the Roman Catholic paper *Munna*. On the same day Uganda Radio broadcast an announcement that the government had learned with great regret of the incident and that troops who had carried out "these lawless acts" would be arrested.

Namirembe diocese, in which the college is situated, still has more than half of its 60 parishes closed in the rural area north of Kampala. It is from this area that the anti-government guerilla activities have been launched. In their search for guerillas the army has often made very savage reprisals against the general public.

CEN

Billy to extend mission

The unexpectedly large response to Billy Graham's Mission: England rallies have prompted the organisers to extend the final mission by a further day.

The mission — the second leg of the East Anglican crusade — is at Ipswich Town's Portman Road football ground. It will now finish on Saturday afternoon, July 28.

CEN

FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

FOR SALE: N.T. Greek Lexicon by Arndt & Gingrich Second Edition. Good Condition \$30 phone 772 3070

WANTED: Good condition surprise (black) and surprise — large — to fit man fit and medium build. Please phone Tom. Frame ph. 344 9981

FOR SALE: 2 Black Clerical Suits Fit 40-42 regular. Nominate own price. 2 Double-Sided Liturgical Stoles 4 colours \$170 (BROCADE) Phone 887 1038

Shortcomings in atheist propaganda acknowledged

In two recent articles of the Soviet daily **Sovetskaya Rossiya** (Soviet Russia) there have been admissions that atheist propaganda is less than adequate. The second is a letter published on 18 May from Yu. KARACHAROV, Secretary of the Regional Committee of the Communist Party, replying to the first. That was an article in which it was reported that A. I. DZYUBA, First Secretary of the Kirov City Council Communist Party, was "released" from his post because his son-in-law sings in a church choir.

The letter's author acknowledges the shortcomings in atheist propaganda and education concerning the region's workers and particularly the problem of dealing with believers at one's place of employment on an individual level, and states that "measures have been taken to rectify this"; furthermore, some music workers have abandoned their participation in church choirs in the region. All editors of regional newspapers have been issued instructions on how to step up atheist propaganda in the press, and at the Kirov Pedagogical Institute a special course has been organised, entitled "Ways of fulfilling atheist work in schools", an open course in scientific atheism.

Keston College

Consultant opens bookshop in Argentina

Literature consultant Kevin Engel arrived back in Australia at the weekend after three weeks in South America which included opening a new Christian bookshop in La Plata.

Mr. Engel, a Church Missionary Society missionary on secondment to the Australian Christian Literature Society, spends most of the year running workshops and training courses in publishing, bookselling, editing and marketing for indigenous Christian workers in Asia. It was his first trip to South America.

He went there for the World Association for Christian Communications and the Society for Prompting Christian Knowledge (UK).

The shop will be opened by ABUA, the Evangelical student ministry in Argentina, of which the General Secretary is John Harrower, Australian CMS missionary. He also chairs Ediciones Certeza, the publishing arm of the student movement.

On returning, Mr. Engel said: "The new bookshop is very small, but it is strategically located in the commercial centre of La Plata. It's like having a shop in an arcade between Collins and Swanston Streets.

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Gracious old building 6 acres park-like grounds, close town, golf courses, own tennis courts, new disabled facilities.

Moderate tariff, special rates for groups, may also do own catering if required.

MARANATHA

The Message of True Religion

Galatians 3

To offset the confusion caused in the Galatian churches by the teachings of the Circumcision Party, Paul has established that his authority did not come from man but through a revelation of Jesus Christ. Intertwined with that argument is another. His gospel was God's gospel. In this chapter he continues to argue this point while at the same time giving us more information about this gospel.

Already it has been stated and defended against the common objection. Simply, it is "A man is declared right by faith in Christ. A man cannot be declared right by works of the law."

1. Paul's Gospel Does Come from God: 3:1-14

Already Paul has argued for the divine origin of his gospel because it came through a revelation of Christ and it had been approved by the apostles. To this he adds two more arguments.

The experience should convince them that justification is by faith. (v. 1-5). They received the Holy Spirit by hearing with faith the gospel of grace preached by Paul and Barnabas (Acts 13 & 14). Miracles were done in their midst, such as the case of the cripple at Lystra, he was healed because he had faith (Acts 14:8-10). They would certainly be foolish (3:1,3) to deny their experience and add to this gospel.

Their scriptures also preached justification by faith in Christ. (v. 10-18). Despite what the circumcision party claimed, their reading of the Old Testament was wrong. God promised the Gentiles would be blessed in Abraham (Genesis 12:3). Abraham was justified by faith (Gen. 15:6) in the God who promised him and his wife a son even when they were both so old. There was nothing either of them could have done at their age to cause Isaac to be conceived. It was a case of faith not works! So the people of faith are the offspring of Abraham.

Moreover the Law and the Prophets teach the same gospel. Deut. 27:26, 28:1 states a curse falls on all who don't obey all the law. Deut. 21:28 says that he who hangs on a tree (cross) is cursed. Hab. 2:4 says by faith the righteous shall live. Putting it altogether it comes out like this. Christ the righteous one became accursed for the sake of the Gentiles who were under the curse because they could not keep the law. By faith the Gentiles received this righteousness.

Reg Piper

HONG KONG — THE PARISH CHURCH OF ST. ANDREW, KOWLOON

Applications are invited for the position of Vicar of St. Andrew's Kowloon, which is one of the English-speaking parishes in the Diocese of Hong Kong and Macau, and will become vacant in January 1985. This is a City Church with a cosmopolitan congregation coming from many Church backgrounds: the emphasis of the ministry is a biblical expository one. Previous involvement in a cross-cultural ministry would be an advantage.

Full details of the post and terms of employment may be obtained by written application to the Secretary, Board of Patronage, Bishop's House, 1 Lower Albert Road, HONG KONG. Applications which should be sent air mail, should be accompanied by a curriculum vitae, and the names and addresses of three referees.

WELFARE WORKERS

Married couple required for live-in position at Aratara, a home for men on parole in Sydney. Responsibilities in this Christian ministry include supervision, maintenance, assistance in life skills program. Previous experience not essential but helpful. Written enquiries stating details of background and experience to:

The Director,
NSW Baptist Homes Trust,
153 Epping Road, Marshfield 2122

ORGANIST required for St. Jude's Church, Bowral. To play at 2 Sunday services and weekday choir practice as minimum. Must be a committed Christian and be familiar with Anglican worship.

St. Jude's has a recently restored, fine pipe organ.

Reply: The Rector,
PO Box 520, BOWRAL 2576.

"Marriage like gardening" says Flo Bjelke-Petersen



L to R: Mrs. Diane Stein (HMS Women's Auxiliary Sec.), Mrs. Bernie Duchesne (Chairperson), Sen. Flo Bjelke-Petersen, Mrs. Robinson.

"Marriage is like gardening — it takes time, care, nourishment and love," Senator Flo Bjelke-Petersen told 500 people at the Anglican Home Mission Society Women's Auxiliary luncheon in Sydney.

Senator Bjelke-Petersen told her audience that 1984 in Queensland is "The Year of the Family", and that she is patron of the year's events. The theme of the year is "Hug a Mum".

MAINLY ABOUT PEOPLE

DIOCESE OF ROCKHAMPTON

The Rev. Garry Harch has been ordained as a Deacon.

DIOCESE OF RIVERINA

The Rev. Phillip Alstin was inducted as Rector of the parish of Broken Hill in May.

The Right Rev. Donald Shearman, Bishop of Grafton announced his resignation from the See on 31st May last.

DIOCESE OF SYDNEY

Ven. D. F. Wann will resign as Rector, All Saints' Albion Park on 3rd September, 1984 to become Rector, St. James' Turramurra.

Rev. D. C. Woodbridge will resign as Rector, St. Stephen's, Port Kembla to become Rector, All Saints' Nowra on 13th September, 1984.

Rev. J. S. H. Bootle died on 8th June, 1984.

DIOCESE OF GIPPSLAND

Rev. F. Morrey of Moe has been installed as a Canon of St. Paul's Cathedral.

DIOCESE OF THE MURRAY

Rev. J. Stephenson from Ingle Farm (Adelaide) is to be Rector, Morphet Vale from August, 1984.

Rev. P. Miller will resign at the end of August from Berri-Barmera to take up duty in the parish of Glenunga (Adelaide).

Rev. G. Bennett, Rector of Loxton will become Rector, Aberfoyle Park in mid-September.

DIOCESE OF MELBOURNE

Rev. J. C. Baldock resigned as Asst. Curate, St. George's Malvern on 1st June, 1984 to become Asst. Curate, St. Matthew's, Cheltenham.

Rev. F. L. Cuttriss resigns from St. Philip's, Avondale Heights on 28th July, 1984 to become Archbishop's Chaplain. He will continue as Archdeacon of Essendon.

Rev. D. J. Baldwin from the Diocese of Colombo, Sri Lanka, became Asst. Curate, St. George's, Malvern on 1st June, 1984.

Rev. R. W. K. McKinney from the Diocese of Southwell, U.K. became Maynard Lecturer at Trinity Theological School on 1st July, 1984.

Rev. A. R. St. John will resign from St. Mary's Chadstone to become Rector, Holy Trinity, Kew on 18th September, 1984.

DIOCESE OF CANBERRA — GOULBURN

The Reverend Hugh Symes-Thompson of North Goulburn parish, has announced his engagement to Elizabeth Pratt, a member of the parish of Harlow, Essex, England, where he last ministered. Hugh and Liz plan to be married on September 15 at St. Paul's Church, Harlow.

The Reverend John Nicholls, ARC chaplain at Kapooka, has been authorised to officiate in the Diocese.

Archdeacon Ian George went on long service leave from May 14 to September 10. Added to this long service leave period is his time as an Anglican Consultative Council representative in Lagos, Nigeria.

The Reverend Bill Devonshire will be acting rector of St. John's during Archdeacon George's absence.

The Reverend Gerald Farleigh of St. Peter's, Weston, went on long service leave from May 18 to September 3 and The Reverend Thory Bonney is relieving at St. Peter's, though continuing to live at his own home in Duffy.

The Reverend Allan Bosser died peacefully at home on Friday, May 4. Allan was originally ordained in Ballarat in 1950, and after 10 years in that diocese served as assistant priest at St. James' King Street. He then came to this Diocese, serving as rector of Batlow and Braidwood, and then filled in many parishes during long-service-leave vacancies. He retired from the ministry in 1976. He had been living at Wheeler Heights, Sydney.

Australian incredulity cont.

Birth narratives less important

Rev. Dr. John Gaden, Canon Theologian of the Diocese of Melbourne and Archbishop's Consultant Theologian, was unwilling to comment directly on the reported poll conducted by London Weekend Television. This, he said, was partly due to the distance between us and Britain, and also because he had knowledge of the English bishops' beliefs from their writings, and from personal contacts. "It is actually hard to believe that they said what they were reported to say".

"If I was asked, 'Is Jesus God?'", Dr. Gaden continued, "I would not be able to give a blank, unqualified 'yes'. I would have to qualify my affirmation with a trinitarian statement about the Father and the Holy Spirit also being God."

"Indeed, in the New Testament, there are only two texts where Jesus is spoken of as being 'God'. Usually in the New Testament, he is described as the 'Word of God', or the 'Son of God', or the 'Image of God'; that is, in functional or instrumental terms."

Dr. Gaden thought that David Jenkins may have been set-up. Jenkins' comments from Matthew and Luke's Gospel about the virgin birth are widely accepted amongst scholars. The birth narratives have comparatively less importance than those about the resurrection, John Gaden concluded.

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Eddy Waxer, pro-tennis and christian

Eddy Waxer of 'SPORTS & RECREATION THROUGH THE 20th CENTURY CHURCH' from Miami Florida, USA, visited Sydney in June and met with a number of the Australian Christian Sports Fellowship.

Waxer 38, has been set aside by his home church, the Key Biscayne Presbyterian Church, to minister to sports people throughout the world.

He is a man who has been given a 'vision' of God to utilise sports as a means to bring people into a living relationship with Jesus Christ.

A former international tennis circuit player, Waxer ministers in three areas: on the tennis circuit, the golf circuit and that of 'vision for lease' — sharing with sports Christians around the world, sharing his vision, so they too might see the potential for ministry.

Eddy Waxer presented the meeting with four models currently in ministry form for the reflection of the gathering.

Model 1: A local church in Acire Atlanta has set aside Fritz Klaus, a member of their Pastoral team, to minister to the professional tennis players on circuit.

The Christians in the 'pro-tennis circuit' assist with the stipend, attend weekly Bible studies, and encourage others to meet Fritz, and utilize him as the 'Pastor', and Priest.

Model 2: Video Tape Ministry is being developed from the local church base in such a way that many thousands of people can witness with the aid of this new technology.

A local church with the aid of a leading sports star in a particular sport, video tapes a 'coaching technique' with that star's personal testimony of their relationship with the Living Christ on the end.

Model 3: International sporting stars are being invited into Christian homes whilst on tour, instead of 'motel' living.

This move is seen as valuable for four reasons: it keeps temptations at bay from the motel syndrome; it provides community contact; family relationships and spiritual relationships and bonds.

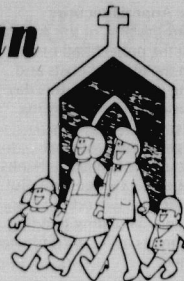
This ministry has already begun in Sydney, and for information as to how you might assist in this ministry, please contact as a basic starting point:

'Sports & Leisure Ministry'
Rev. Mark Tronson (047) 73 8594

Model 4: Local Churches are inviting top level sporting personalities and coaches to conduct a sporting clinic in that particular sport.

The local church advertises this, and as well as the clinic, the Christian sports person shares his faith in Christ.

The Australian



CHURCH RECORD

FIRST PUBLISHED IN 1880

1806

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Increase Gospel, by popular demand!

An evangelistic mission on the campus of Sydney University — that protector of Australian secularism — has been extended from two to three weeks because such large numbers have kept coming to hear the gospel of Jesus Christ explained.

One of the reasons that the organisers decided to extend the series of public lectures into a third week is that responses, both in terms of inquiry and of positive commitment to Christ, increased over the first two weeks. On the Friday of the second week (what would have been the last of the public meetings) about 35 people indicated that they wished to be 'followed up' in some way.

Prayer versus 2GB

The mission was organized by the Evangelical Union, with the support of other Christian groups. St. Barnabas' Church, Broadway was heavily involved, the Rector, Robert Forsyth being one of the main speakers, and evangelistic services being held at St. Barnabas' on the Sundays of the mission.

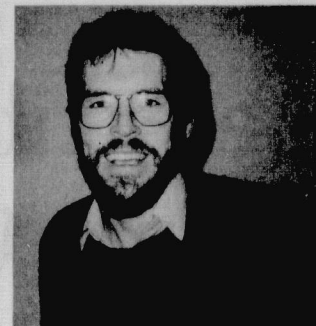
The original plan was to hold nine lunchtime and four evening meetings. The first of these, on Monday 2nd July, was a lunch time music concert on the front lawn, outside the main University Library, designed to make as many

people as possible aware of the mission. The night before the concert the congregation at St. Barnabas' Broadway was informed that the 2GB weather forecast was for heavy rain the next day. The congregation prayed for fine weather. Monday was fine, and the concert a success.

Christianity becomes an issue at Sydney University

Asked why the mission was being extended ACR was told that there is a "strong momentum on campus. Everyone is talking about Christian things. Non-Christians are asking Christians what is going on. Christianity is an issue on campus." This high level of awareness of the presence of active Christians on the campus has aroused a certain degree of antagonism and resentment, but it has provided an excellent context for evangelism, and negative reactions do not seem to have been dominant.

How has Christianity become an "issue" on Sydney University campus?



Robert Forsyth

The level of energetic Christian activity of a visible, public nature has obviously been important. A great deal of energy has been spent on: chalking the mission slogan, 'KNOWING GOD', on pavements all over the campus; placing large numbers of KNOWING GOD posters wherever posters can be placed; distributing KNOWING GOD handbills wherever people move; making KNOWING GOD announcements at the beginning and end of lectures... and so on.

In addition to all this a letter was mailed to all 3,000 university staff (both technical and academic) informing them of the programme of meetings and inviting them to attend. One of the many pleasing features of this mission was the way in which a number of members of staff were to be seen at the lectures.

The usefulness of this intense activity has been obvious to those involved in the mission as the impossibility of keeping it up for ever! What must also be clear is that such activity is severely limited in its usefulness unless Christians on the campus also commit themselves to being faithful to Christ in words, actions, and relationships day after day, long after this mission is over.

Unexpected

A significant contribution to Christianity being an "issue" at Sydney University came from an unexpected source. A strongly Charismatic group from the USA, known as 'Maranatha', has begun to work on the campus, with twenty full-time staff. In contrast to groups like Student Life, and Navigators, which also have American connections, Maranatha has a patently aggressive approach to evangelism which involves a high public profile. Speakers address passers-by on the footpaths through megaphones. Outside the University Library there has been a table and chairs with a large sign: "Are you going to Heaven? Two quick questions will give the answer." Although some of the methods of Maranatha, and aspects of their message are not endorsed by those involved in the KNOWING GOD mission, and although some have confused the two evangelistic efforts, there is no doubt that Maranatha has contributed to making Christianity an "issue" at the University of Sydney.

Overflow crowds

The last EU mission on Sydney University campus was in 1981. Since then evangelistic activity has been going on in a number of ways, but generally without a high public profile. Groups like Student Life have been very active in personal evangelism, and occasional evangelistic public meetings. However for three years there has not been a great deal of 'large scale' evangelism. This means that the phenomenon of the KNOWING GOD mission — the chalking, the posters, the hand-bills, the announcements in lectures, the packed out lunch-time lectures — is a new experience for most of the present undergraduate population.

The public lectures, given by Phillip Jensen, Anglican chaplain to the University of New South Wales, and

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Losses and gains for Moore College



Rev. Dr. Peter Jensen at his Sydney press conference.

In a week of change Moore College saw the appointment of a new Principal and the confirmation of the appointment of its Vice Principal, Rev. Dr. Bill Dumbrell, to Regent College, Canada.

After a year's teaching at Regent College during 1982-83 whilst on sabbatical from Moore, Bill Dumbrell was asked if he would take up the appointment of Academic Dean and Professor of Biblical Studies by Regent's Board of Management. Although, after long consultation Dr. Dumbrell accepted the appointment in December last year, it has taken up to this time for the details of his new position to be finalised. Bill Dumbrell, an Old Testament Scholar of international repute, has been a lecturer at Moore College for twenty-two years, ten of them as Vice Principal. His appointment to Regent's not only opens up new horizons for himself and his wife Norma, but also for Regent College. As well as normal lecturing duties, Bill Dumbrell will be responsible for inter-staff and student development.

Approached by the ACR, one of Dr. Dumbrell's colleagues at Moore College commented that a great change had taken place. "In my time the College has lost its three greatest thinkers. Donald

Robinson, an outstanding New Testament man, resigned to take up the Bishopric of Parramatta. Broughton Knox, who has perhaps one of the finest Christian minds in the world, resigns the Principalship after twenty-five years. And now, Bill Dumbrell, a man who has continuously stimulated our academic thinking is off to Canada. In a sense, the 'Age of the Giants' has gone."

Peter Jensen to be Principal

In what ended up being a blaze of media coverage, over his off the cuff remark about Australia being "a pagan country", the Rev. Dr. Peter Jensen has been appointed as the next Principal of Moore Theological College. The Trustees of the College announced his appointment on July 9 after consultation with the Moore College Committee.

The Archbishop of Sydney, the Most Rev. Donald Robinson stated, "Dr. Jensen takes up his new position at a time when we are reviewing the whole manner of preparing men for the Ministry, and when the demands of that ministry, in our growing city, are great."

"Dr. Jensen is a member of the General

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