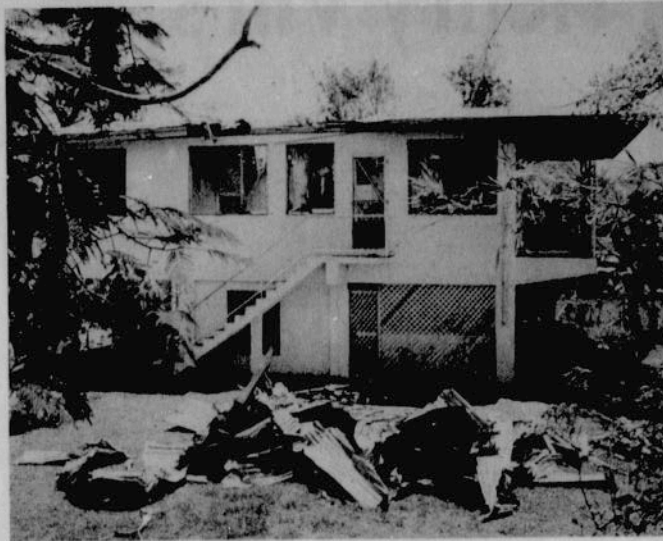


Anglican damage in Fiji Cyclones!



In Ba, Fiji, the vicarage of "The Church of the Holy Spirit Anglican Church", still had its roof. The only trouble was, it was on the front lawn!

Photo: Ramon Williams

The Anglican Church in Fiji was not bypassed when CYCLONE ERIC and CYCLONE NIGEL struck Fiji, on January 17th and 19th respectively. Their path of destruction was not all that evident in the rural town of Ba, until they came to "THE CHURCH OF THE HOLY SPIRIT ANGLICAN CHURCH". This building and the Vicarage next door, seemed to be two of the worst hit in the whole town.

The Western side of Fiji's main Island, Viti Levu, took the brunt of the cyclonic onslaught. The Nadi Airport area, the town of Lautoka and the little town of Ba, 38 km. North East of Lautoka, were amongst the worst affected.

The Anglican Church, and its Vicarage were hardly recognisable! Only the nameboard gave any indication that this had been a Church.

Where the front doors had been, only a side panel remains. The side doors of the Church normally provided ventilation in this hot climate. Now there are no side doors... only wide gaping holes and wrecked walls where the hinges had been anchored. The cyclones removed the doors, the hinges and even the bricks holding the hinges in place!

Next door, the Vicarage still had its roof. The only trouble was, it was on the front lawn, in pieces. The double storied building was an empty shell of disaster. Open to the weather and the frequent afternoon showers. It will not be long before all that remains will be ruined by the elements.

No estimate is known for the repair bill, but in a land where a weekly wage could be \$25 — \$50 it would take the local congregation quite a while before they could afford the extra money for their church. Many have suffered themselves having lost clothing and buildings, but not determination.

In Lautoka, "ST. PETER'S ANGLICAN CHURCH" suffered only minor damage. The end sections of the roof have been lifted slightly; the nameboard has been blown out of the ground and is lying on the ground where it fell and a window has been smashed. However, in this area the people suffered the greatest destruction to homes.

The tourist facilities are quickly returning to normal. Funds do not appear to be limited, as no expense is spared to restore Fiji's No. 2 income producing industry, "TOURISM". The main industry, "SUGAR", has suffered badly through ruined crops and damaged machinery, but as one local man remarked, "Next year there should be a good crop and all will be back to what it was before".

At present, it does not appear as if the same could be said of the destroyed homes, schools and churches. Already \$6,000 has been sent from the ARCHBISHOP OF SYDNEY'S OVERSEAS RELIEF AND AID FUND, \$3,000 to the Anglican Bishop in Polynesia and \$3,000 to the Archbishop of Melanesia, for their distribution and careful use. Latest estimates of damages have been quoted as "17.4 million dollars' worth in the West and 2.5 million dollars' worth in the East".

Ramon Williams

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. J. Larrea will resign as Curate of Rockdale/Brighton to become Curate in Charge of Ruse/Airds/Kentlyn as from 19th February.

Rev. Canon R. E. Lamb will resign as Rector of Caringbah and Canon of St. Michael's Pro Cathedral to become Rector of St. Ives on 25th April.

Rev. G. Nicholson, Asst. Minister of Liverpool has accepted the position as Rector of Beverly Hills.

Rev. W. R. J. Hughes of Miles, Queensland, commences as Asst. Minister of St. Stephen's, Willoughby from 1st February.

Rev. David M. Willsher from Portland, Victoria, commenced as Asst. Minister of St. John's, Dee Why on 3rd February.

Rev. I. B. Crooks from Diocese of Wangaratta commenced as Asst. Minister of St. James, King Street from 24th January.

Rev. J. Foran has resigned as Rector of Westmead as from 31st January to become Rector of the Parish of Kelmescott, WA, as from 14th February.

DIOCESE OF ARMIDALE

Jenny Thompson is to commence at Tamworth and will divide her time between West Tamworth Parish and Hospital Chaplaincy work.

Rev. K. Holt is to be Curate at Narrabri.

Rev. K. Mascord is to be Curate at South Tamworth.

Rev. P. Dew, formerly in the Diocese of Grafton, is to be Curate in Quirindi.

Rev. L. Carey, formerly with B.C.A. at Weipa is commencing at Armidale in the area of Evangelism.

Canon L. Seymour has moved from Cockburn Valley to Barraba.

Canon M. Burrows has moved from Barraba to Cockburn Valley.

Rev. K. Allen has moved from Gunnedah to South Tamworth.

Rev. C. Ainsworth has moved from Boggabri to Lightning Ridge.

Rev. D. Weidemann has moved from Guyra to Curate, Glen Innes.

Rev. P. Clark has moved from Mungindi to Boggabri.

Rev. G. Fairbairn has moved from South Tamworth to Boggabilla.

DIOCESE OF NEWCASTLE

Mr. S. Owens was ordained Deacon on 2nd February and will commence as Asst. Deacon in the Parish of Taree.

Rev. Philip Barrington was ordained Priest on 2nd February and will continue as Assistant Minister in the Parish of Cardiff.

Following are new postings for Anglican Naval Chaplains:

Chaplain G. H. Cooling, RAN from HMAS Stirling to HMAS Stalwart and for small ships from 11th January, 1985.

Chaplain B. D. Parnell, RAN from HMAS Stalwart to HMAS Coonawarra from 1st February, 1985.

Reformed Family — continued

The WARC has gone on record on many occasions, urging member-Churches of the family to enter into full union with other Churches. It is no accident that there is a high proportion of Reformed Churches which carry "united" in their name.

Lutheran-Reformed relations and the unhappy divisions between these two great wings of the Reformation led both the WARC and the Lutheran World Federation along with Faith and Order to engage in a 15-year-long conversation which in Europe led to the Leuenberg Agreement in 1973, which officially declared "full pulpit and table fellowship and mutual recognition of ministries across Europe". Similar conversations have in recent years been revived in North America.

The first phase of world-level dialogue between the Reformed and the RC Church was reported in 1977 and a second phase is currently under way. A joint Lutheran-Reformed conversation with the RC Church on the theology of marriage reported in 1977 also and recommendations went out to all Churches involved. Reformed-Baptist conversations, centring on the European scene and sponsored by the Baptist World Alliance and the WARC issued an interim report in 1977 and a final report in 1983. Anglican-Reformed conversations on the world-level were sponsored by the Anglican Consultative Council and the WARC from 1978, and pursued intensively from 1981 to 1984, with the final report

recently published.

Unanswered question

Orthodox-Reformed contacts and conversations have been pursued in several places for a long period, but a new momentum emerged in 1979, following the visit of an official world-level delegation on the part of the WARC to the Ecumenical Patriarchate, Constantinople. Regular theological conversations continue with a view to the setting-up of full scale official dialogue in the near future.

However, merely to cite a variety of different areas in which ecumenical thinking is progressing is to gloss over certain difficulties. At the present stage of the Church history the whole ecumenical enterprise helps us to see more clearly some of our concealed problems and unmask certain of our own deficiencies. To be quite specific, what is the role of doctrinal authority in the life of the Church?

The suspension of the two white South African churches indicates a strong feeling at the deepest level amongst WARC members against present apartheid policies, but it also opens up other key questions. Does a voluntary grouping of Christian denominations have a collective and spiritual authority? If so, how ought "authority" to function amongst Christians? Can Churches so discipline each other on issues of the faith?

"Christ is the Deacon who literally feeds the hungry, heals the sick, binds up the wounded, cuts through social taboos by accepting women and dealing with foreigners, and breaks down powers and systems that de-humanise.

"As Priest, Jesus is the fulfilment of God's purposes of creation, in making human beings, male and female, in the image of God. His Priesthood exercises that image of God, representing God to us and bringing us into His fellowship with God. So Christ, the pattern and content of the Church's ministry, is its source: He is the One Who sends us out in His Name to be His representatives as He sent the apostles in the beginning.

"If Jesus is One Minister, there is also another — the Spirit promised by Jesus. And the Spirit is the Spirit of freedom, flowing where she will, unimpressed by institutions and customs that kill when she wants to give life.

"Where she is denied access she finds another in order to fulfil her ministry from Christ. Of course, her ministry in essence is no different from his. The Spirit works to make us whole. As

(C.E.N.)

Shame!

Muslims use Anglican doubts on Virgin Birth and Resurrection in recruiting drive

The current theological controversy in the Church of England is being used by Muslims in a recruiting drive in South Africa.

Doubts about the Virgin Birth and the Resurrection have been interpreted as a denial of Jesus' divinity in a pamphlet circulated by the Islamic Propagation Centre in Durban. Carrying a picture of the Bishop of Durham, the Rt. Rev. David Jenkins, the pamphlet announces that "more than half of England's Anglican bishops absolved themselves from blasphemy and regard Jesus as only a messenger", basing its claim on press reports of last year's survey of bishops' views by the Credo programme.

The Australian



1820

MARCH 11, 1985

CHURCH RECORD

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Pig keeping Primate visits Australia

The Archbishop of Canterbury, Archbishop Robert Runcie, is to visit Australia from the 13 April to 3 May. Archbishop Runcie has often been a controversial figure, indicating soon after his appointment in an interview that he no longer believed in the concept of a God who judges.



Dr. Runcie will visit both urban and rural areas. He seeks to effectively encounter Australian people and their faith. The recreational segments of the itinerary will hopefully add to his understanding of Australia's cultural context, the contribution of our sporting heritage and outdoor lifestyle. The Archbishop lists his own recreational pursuits as keeping Wessex Saddleback pigs and reading P. G. Wodehouse's books.

Up North, Dr. Runcie will be the inaugural visitor for 1985 at the University of Queensland, which celebrates its 75th Anniversary this year, and will preach at a special university service (15 April).

Later, the Archbishop's attendance at the Australian Bishops Conference ('Gilbulla', Menangle, NSW, 20 April) will provide interaction with those who form concepts of ministry in the Australian context. Dr. Runcie will travel to 'Gilbulla' in a helicopter, gaining an overview of Sydney's development, rapid expansion and 'Vision for Growth' areas.

Continued p. 2

Doctrine of God feminised in Melbourne

In the address at a recent Anglican ordination in Melbourne, Dr. John Gaden, Canon Theologian to the Archbishop of the Diocese, consistently spoke of the Holy Spirit as "she".

"The people whom you are called to serve are not only Christ's sheep; they are the royal priesthood of God, a diaconal and an apostolic people. Like you they have been anointed by the Holy Spirit and made Christ's. Like you they have received gifts of the Spirit for ministry.

"It is this ministry and mission of an apostolic, priestly and diaconal Church that we who are ordained must esteem if we are truly to be the servants of Christ in the service of God's people.

"Christ is the Deacon who literally feeds the hungry, heals the sick, binds up the wounded, cuts through social taboos by accepting women and dealing with foreigners, and breaks down powers and systems that de-humanise.

"As Priest, Jesus is the fulfilment of God's purposes of creation, in making human beings, male and female, in the image of God. His Priesthood exercises that image of God, representing God to us and bringing us into His fellowship with God. So Christ, the pattern and content of the Church's ministry, is its source: He is the One Who sends us out in His Name to be His representatives as He sent the apostles in the beginning.

"If Jesus is One Minister, there is also another — the Spirit promised by Jesus. And the Spirit is the Spirit of freedom, flowing where she will, unimpressed by institutions and customs that kill when she wants to give life.

"Where she is denied access she finds another in order to fulfil her ministry from Christ. Of course, her ministry in essence is no different from his. The Spirit works to make us whole. As

Comforter and Consoler, the Spirit is a Deaconess soothing our fevered brow. As the Spirit who anointed Jesus she speaks for the oppressed and tells of salvation. But she is also a priestly Spirit, making intercession for us and shedding God's love abroad in our hearts so that we too might embody that love for God and for each other for which we were made.

"The Spirit has a concern for continuity, too, for she is the Spirit of unity and in the variety of gifts there is the same Spirit, just as those who are led by her are sons and daughters of the same God.

"You have the opportunity to become fools for Christ, and idiots of the Spirit, not bound by a time-clock or union regulations or any conventions. You are free spirits in the freedom of Christ, a scandal and contribution to the world of power and greed, of division and alienation. Neither professionals nor robots, you are placed as signs of the Christ Whose 'food is to do the will of the One who sent Him, and to accomplish the work' of God's Kingdom (John 4:34), and this brought Him to the Cross.

"For all that, you are signs of reconciliation, healing and hope. Again, despite all your studies and qualifications, you remain children of the Spirit Who gave you new birth and Who empowers your ministry. She is the Spirit of freedom, leading you into the depths of God's love and of new ways of being together as God's people and opening up the life of our Church. Do not be afraid, you are under her care."

Youth work benefits from Bodyworks Band

Noel Paul Stookey in concert



Noel Stookey (right) with the members of the "Bodyworks Band", (left to right) Danny, Jimmy, Karla and Kent.

At the Sydney Press Conference for Noel Paul Stookey and the BODYWORKS BAND, the question was asked, "Are you Christians or just musicians?" The answer was swift and concise, "We are all committed Christians and we are all committed musicians!"

This Australian Tour was organized by a youth welfare agency in Perth, called JESUS PEOPLE INC. The commitment of the artists is so sincere that the proceeds of the Tour will all go towards youth work, in most of the cities visited. It is all part of their contribution towards INTERNATIONAL YOUTH YEAR, which is being recognised around the world, during 1985.

Jeff Hopp, the Executive Director of JESUS PEOPLE INC., commented, "The funds raised will go towards drug rehabilitation work, the unemployed and young people who need help of any kind". YOUTH FOR CHRIST work, around Australia, will benefit, as well as JESUS PEOPLE INC.

Noel Stookey, who was better known as the "Paul" in the group "PETER, PAUL AND MARY", now prefers to be known as Noel as he is now a new person in Christ. The old, "Paul", as the world knew him in the 60's, has passed away in "Noel's" new priority of things.

Although, since 1978, "PETER, PAUL

AND MARY" still conduct a limited concert program ("only 40-50 a year"), most of Noel's work is now involved in touring the world, to raise money for disadvantaged youth and other worthwhile charities.

One example of his sincerity is the donation of the royalties, from his famous "Wedding Song", to an organisation in the U.S.A., working with disadvantaged youth. The amount is in excess of \$100,000 annually.

The name of the Band, "BODYWORKS" comes from a verse in 1 Corinthians 12:12, "the body is one but has many members". The group sees themselves as having part in "weaving a tapestry", which is the Body of Christ. They play a part, but it is THEIR part, given to them by their Lord, using the talents He has given them. The members of the group are Karla (pianist and singer), Jimmy, Danny and Kent.

The concert programs included many well known songs, such as "Wedding Song" and "Puff, the Magic Dragon", which has no connection with the smoking of marihuana, as some critics have tried to suggest.

Their Sydney Concerts were organised by David Smallbone.

(WORLDWIDE)

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MARANATHA

How to be content

Philippians 4:2 - 23

Disagreements, anxiety and discontent must be among the greatest destroyers of human life. All of us have unpleasant memories of arguments we have had with other people. There are some people we still prefer to avoid. Even our churches suffer the bad effects of disagreements.

Many of us are anxious and discontented and use up enormous stores of energy trying to cope. Paul writes in this passage to deal with these issues.

Philippians 4:2-3 Agree!

What a sadness it must have been for Paul to see two of his fellow workers having this significant disagreement. They have laboured well, and now this dispute has broken their fellowship. However, they may need help to be reconciled and Paul calls on a person he describes as a yoke fellow to help them (v.3). Presumably this may be one of the church leaders. Do you think the disagreements between members of your church is the business of the church and its leaders? Or is it just a private matter? The instruction of Paul here, is consistent with his view of the church in the rest of the letter. That is, it does matter. Christianity is not just an individual affair; how we live as individuals affects the life of the body, and the life of the body is the life of Christ's body. We will only neglect such matters if we continue to have a poor and unbiblical view of the church.

Philippians 4:4-7 Anxious or happy?

The Philippians were under pressure from outside. Their opponents were fearsome and made it difficult to be a Christian at Philippi. So what do you do, when going to school or work each morning fills you with dread because of the persecution from your mates?

Paul says to rejoice. Be full of joy. Let everyone know your patience and gentleness (v.45). The secret to this relaxed and joyful approach is to know that the Lord is near at hand. This brings to mind two ideas. The Lord is with you even to the end of the age. He goes to school and work with you. He is the Lord of that situation as of all others. Just make sure you keep Him in view. The Lord is also near at hand in the sense that He is coming soon. He will come as the Sovereign Judge and rescue His people. He will make justice prevail and will not allow evil to triumph forever.

That is why we are to rejoice in the Lord. We rejoice in His Lordship; and because of our union with Him. We rejoice from the position of security we have under His care.

Prayer

The way we respond to anxiety is a test of the Christward orientation of our lives. In the face of the stress that causes the anxiety, can you trust Him? Do you revere

Jesus as Lord to the extent that you believe He can care for you in the midst of the difficulty? Or do you try to find your own way out? What protects your mind from fear and worry? What stops you from losing heart in the face of obstacles and opposition?

Paul says that prayer is the means to get help (v.6). Let God know what you need. Tell him with prayer and supplication — not forgetting to give thanks. That act of praying is a powerful means of acknowledging who the helper is. Often we don't pray when we are anxious; instead we keep the problem imprisoned inside us.

Only when we take the need to God, is His peace able to guard and preserve our hearts and minds. The cure for anxiety is the peace of God. The peace that comes from making our requests known; that comes by prayer.

Philippians 4:8-9 Seeing the negatives

One of the difficulties of being under stress and opposition is that we often only see the opposition. All we can think of is the bad things associated with it. And if there is bad behaviour on the part of the opponents, that too looms large in our mind. It also tends to condition our own response to the opposition.

But the Christian is to have his mind on what is good and Godly. To fill his mind with the lovely and gracious (v.8). This is relevant not only for people under stress, but for all of us who live in an environment which bombards us with many experiences which are the opposite to this. Young and old must keep their way pure by keeping their minds on the Lord and meditating deeply in His Word.

Philippians 4:10-23 Contented?

Discontent is not only a feature of our society, it also seems to be a technique used by advertisers and even preachers to make us seek after yet another elusive cure.

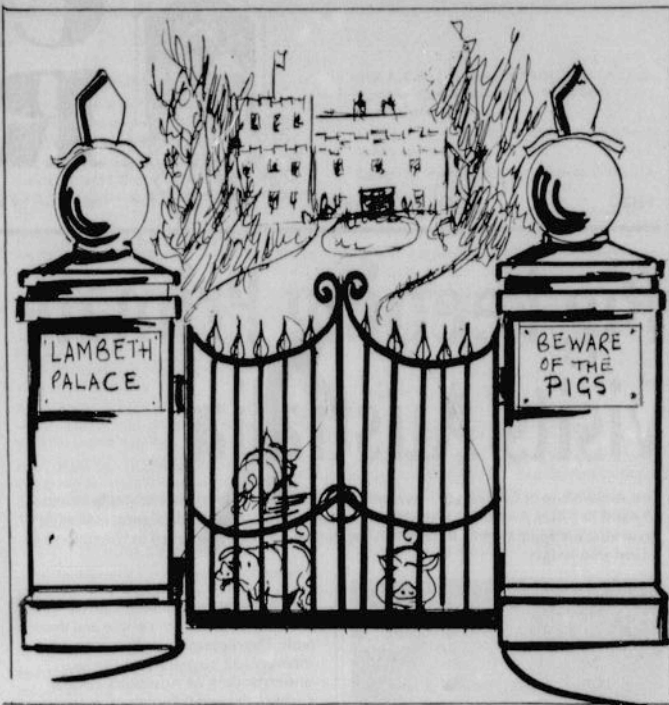
For Paul, contentedness is not related to the possession or absence of food or material. That seems to be the great error of our day. That happiness comes by possessing things. But Paul has learnt to be content in all circumstances (v.11). What is crucial is not the presence or lack of things, but the attitude we have to them.

Paul's secret is his attitude to Jesus Christ. It is Christ, not anything else, who helps him cope (v.13). He sees that man does not live by bread alone but by the Word of God. He has committed his way to seeking first the Kingdom of God and trusts the King to supply all his needs. As indeed the needs of the Philippians will be supplied (v.19).

The focus of all Christian life must be on the Lord Jesus. He alone is the Lord.

Dale Appleby

Pig keeping Primate continued



In Melbourne, the Archbishop will attend a luncheon followed by a VFL match at the Melbourne Cricket Ground (27 April). It is expected that Dr. Runcie will take part in evening prayers at St. Patrick's Cathedral, Melbourne (29 April) before attending a State Dinner. The prayers will be for Christian unity and the mission of the church.

When Dr. Runcie visits the Australian Antarctic Division at Kingston, Tasmania (30 April) he will speak to personnel working in Antarctica by radio/satellite. The Archbishop will take part in a concelebrated eucharist at the Civic Centre, Ballarat, on Wednesday, 1 May.

Dr. Runcie will meet with clergy, lay staff and their spouses while in Adelaide (3 May), before the last item on his itinerary, delivering a Public Lecture at Flinders University's new Faculty of Theology.

Dr. Runcie has undertaken more international commitments than any previous Archbishop of Canterbury. He

looks forward to the Lambeth Conference of 1988 and sees it as a meeting of great significance. He has set himself the goal of visiting as many parts of the Anglican Communion as he possibly can before meeting all the Anglican Bishops of south east Asia.

In November 1983 Archbishop Runcie visited both East and West Germany for the celebrations marking the five hundredth anniversary of Martin Luther's birth. In Dresden, on Remembrance Sunday, November 13th, he gave the keynote address on the theme of "Blessed Are The Peacemakers".

In December 1983 Dr. Runcie made a historic visit to China, in response to an invitation from the China Christian Council. He preached to newly revived Chinese Christian communities, took part in public services and met political leaders including Madam Chou En Lai and the President, Li Xiannian. Dr. Runcie also lectured to the Academy of Social Science in Shanghai and to the Chinese People's Consultative Council in Peking.

Australian Religious Film Society

Two seminars on the overhead projector

In 1945 the Australian Religious Film Society was founded in Melbourne by the Rev. Hamilton Aikin. The first event in 1985 to mark the 40th Anniversary of the Society, is the visit of gifted communicators Anna Sue Darks and Helen Cook from the USA. Sue and Helen are co-founders of Faith Venture Visuals located in Lititz, Pennsylvania. Faith Venture Visuals is an organisation dedicated solely to teaching communication techniques with the overhead projector and publishing prepared projection transparencies for Christian education and evangelism.

In March two seminars are planned for Sydney and Melbourne, a 3 hour evening seminar and a 5 day live-in seminar.

The 3 hour seminar covers three areas (1) Thirty Whys & Ways of Overhead Use (2) The Basis for Making Overhead Transparencies (3) Teaching Your Overhead good manners and new tricks.

The Melbourne & Sydney locations are Thursday March 21, Baptist Church Highbury Grove Kew and Thursday March 27, Chatswood Central Uniting Church, Chatswood. The seminar commences with a tea at 5.30 and then the 3 sessions commence 6.30 p.m.

Locations for the 5 day in-depth seminar with motel style accommodation and all meals in Melbourne & Sydney March 18-22 are Normanby House, Monash University Clayton North and March 25-29 Caritas Christ Retreat Centre, 71 Junction Road, Wairoa.



ANNA SUE DARKS



HELEN COOK

At this seminar educators will learn the many techniques of overhead projection as well as methods for the preparation of transparencies.

Plan for "day of repentance" in Scotland

A group of Scottish Christians have planned a "day of national repentance" in Edinburgh next month. On April 20 they are arranging a morning prayer-walk from the Mound followed by a prayer-gathering on Calton Hill and an afternoon rally in the Assembly Hall.

Those organising the event include the Rev. Denis Sutherland, minister of Rutherglen Road Parish Church, Glasgow. The Rev. James Martin of Croftfoot, Glasgow, a leader of the "festivals of faith" movement, is one of a council of reference advising the sponsors. "The march will not be a hymn-singing, banner-waving declaration but a humble expression of identification and solidarity," says Mr. Sutherland. We understand repentance in a positive way as an evangelical grace and not in a legalistic sense. We believe that the corporate dimension of sin calls for a corporate act of repentance."

But, says Mr. Sutherland, this does not minimise the need for individual daily repentance too.

Others behind the National Repentance 85 movement appear to come mainly from independent and Baptist churches, but also associated with it are leaders of the Telephone Prayer Chain and the Lydia Fellowship.

Among the areas where they think there are "obvious examples" of matters calling out for repentance are "our misuse of alcohol and abortion and our readiness to indulge in immorality and the occult."

In 1982 the General Assembly of the Kirk declared a day of prayer and repentance in the Church of Scotland but the response appeared to be very patchy and the call was apparently ignored in many churches, though when the Free Kirk heard of the call it decided to take the same action for the same day.

Festival of Friendship

Culture of many nations at Kirribilli House



There are people from more different racial groups in Sydney — 147 at the last count — than in any other place on earth except Israel and there they have the common bond of the Jewish faith.

Several of Sydney's many cultures will be on display at Admiralty House and Kirribilli House from 10 a.m. to 4 p.m. on Saturday, March 23, as national groups sing and dance in traditional costume.

Chinese dragon dancers and fan dancers — not the New York night club kind — will share the bill with Maori and Korean singers. Lithe and sinuous dancers from the Cook Islands, hearty and energetic Australian Heritage dancers, South Americans, Turks and Scottish Highlanders, nimbly avoiding razor-sharp sword edges as they dance to the skirl of the NSW Police Pipe Band, will all play their part.

Two of the highlights of the day will be performances by the Raminging Aboriginal dance group from Arenhem Land and the Breakforce International youth team from the Care Force Inner

City centre at Newtown.

Led by celebrated actor David Gulpilli, the Raminging group is dedicated to preserving Aboriginal history and culture and making it come alive in dance.

The breakdancers were formed from a group of young people who use the Care Force youth drop-in centre in Church Street, Newtown, and who were looking for a worthwhile alternative to vandalising property or 'borrowing' cars.

The commitment and skill these two groups bring to their dancing makes them outstanding entertainers.

Other attractions include face-painting, fashion parades by Carla Zampatti and Supermouse Children's Wear, demonstrations of Tai Chi, the Danebank Bellringers and a barrell of Lego building blocks for the children to play with.

There will be a wide variety of food, drinks and refreshments available, including national delicacies from China, Korea and Latin America.

"Changing Australia" continued

Melbourne economics and social justice seminar

A public seminar to continue the "Changing Australia" debate will be held in Melbourne on March 28, 1985, under the auspices of the Anglican Social Responsibilities Commission.

In September 1983 the Anglican Commission joined with Uniting and Catholic commissions to produce the "Changing Australia" statement for Social Justice Sunday.

It proved controversial with debate in both religious and mass media. In 1984, a group of economists produced a book in response entitled "Chaining Australia". This was sent to all Bishops.

The Anglican Commission has arranged a public seminar, to be held at the Mission of St. James and St. John Conference Centre, Batman Street, West Melbourne, on Thursday March 28, 1985, at 8.00 p.m., to take the debate further.

Dr. Bill Stent, senior lecturer in economics at La Trobe University, will speak on "Economics in the interests of social justice".

A panel of respondents will include theologian Dr. Charles Sherlock, of Ridley College, and businessman Ian Hore-Lacy of CRA Limited.

A note of thanksgiving from the Bible College of Victoria

The Principal of the Bible College of Victoria (Rev. Arthur E. Cundall) reports that 1984 was a year of much blessing at the College and that there is every indication that this will continue on into 1985.

The enrolment of students during 1984 was 130 (which includes live-out and major part-time students) and this will probably reach 150 in 1985, with the largest intake for many years. In faith, the College Council is proceeding with plans to build a block of ancillary accommodation, including additional lecture rooms, offices, storage areas and a games and exercise room. This will free purpose-built student accommodation now being used for other functions, as well as making the overall ministry of the College more effective. It is hoped to erect the new block in the latter part of this year.

As in previous years, outstanding successes were gained in the external examinations of the Australian College of Theology, with over 95% success in all B.Th. examinations and just under 95% success in the Diplomas in Ministry and Missiology. "It is clear", commented Mr. Cundall, "that the courses we offer, with their strongly biblical and doctrinal context, and their practical orientation towards the present-day needs of our multi-cultural society, are meeting the needs of our students, as well as the demands of missionary societies and the church at home and overseas. The competency of our lecturing staff is equally evident. Another vital factor in the happy, family atmosphere at B.C.V. and our sense of unity in Christ, which encourages students to give their best. Students, staff and faculty all work hard to enhance this aspect, in dependence upon the Lord's enabling grace."

Doctrine Commission meets

The Doctrine Commission of General Synod at the conclusion of its recent meeting issued the following press release.

"A common issue seemed to underlie nearly all the items under discussion — how is the Bible to be used in formulating doctrine? None of us when discussing "creationism" wished to treat the Genesis creation stories as literal, scientific descriptions of how the world began or how human beings were made, but we were divided on whether the same could be said of the opening chapters in Matthew and Luke about the birth of Jesus. Do they describe a literal virginal conception?"

"Again, if church tradition has emphasised the working of the Holy Spirit through the bread and wine of the eucharist to make them a vehicle of the Lord's body and blood and Scripture is silent on this, are we also bound to be

silent? Even more basic perhaps, in considering the church's place in the modern world, are we simply to speak of the Gospel, the Kingdom or "the measure of the stature of Christ" as though these were single, uniform notions?"

"Word on all these items and on the underlying issue continues. We are attempting to write some theology for the Australian context, in looking at the question of mission, and provide some statements on other matters that will be helpful to thinking Christians. We answered some questions from the Liturgical Commission on the meaning of certain ceremonies in the Baptism service and their relation to Confirmation and we recommended the provision of a service for the blessing of certain marriages celebrated 'outside' the church. Finally, we approved the texts of two agreed statements on Baptism between Anglicans and Lutherans and between Anglicans and the Uniting Church."

AIDS

AIDS

PUBLIC MEETING

AVERTING
A NATIONAL
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ADDRESS

Baptists grow in Russia

There are 545,000 officially registered Baptists in the Soviet Union, half of whom live in the Ukrainian republic. For the period 1980-84, the Baptists living in the Russian Federation report the baptism of 7475 new members and the formation of 76 new congregations; a total of 118

church buildings ("prayer houses") were acquired, including 50 newly-constructed churches. The Rev. V.E. LOGVINENKO, senior pastor of the Moscow Baptist Church reports that "especially beautiful churches were built in Maikop, Sochi and Abakan".

DR. DAVID SCHOLER, Dean & Professor of New Testament at Northern Baptist Theological Seminary, Illinois, U.S.A.

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For further details, phone: 949 6225 or 977 6249.



Lesley Hicks

The day after President Reagan was shot by John Hinckley Jr. in March, 1981, he said to a visiting churchman, "Whatever days are left to me are His." He repeated this statement at the 1982 National Prayer Breakfast. His words on a great many occasions, not only when addressing a sympathetic audience of conservative Christians, have reflected a clear commitment to Christ, giving the impression that he has settled in his own mind many of life's basic questions and has adopted a distinctively Judeo-Christian world view of history and current events.

The cynic's question naturally arises, however, especially from political opponents, whether this "religious talk" is not merely a shrewd vote-getting exploitation of the United States' high level of religiosity. After all, his Democrat predecessor Jimmy Carter also made much of his being "born-again" in the lead-up to his election. In policies and practice, however, the two seem very different.

There are now two books (at least) which feature Ronald Reagan's speeches and writings relevant to his Christian commitment. One is **In God I Trust**, in which David R. Shepherd has compiled such speeches and statements in interviews and conversations by Reagan on many different occasions, and discusses their implications (Tyndale House Publishers, 1984). The other is **Abortion and the Conscience of the Nation** (Thomas Nelson, 1984 — a hardback, not yet readily available here). Both I find enlightening.

Shepherd records that an interviewer questioned Reagan last February: "I was at your speech to the National Association of Religious Broadcasters, and as others have commented, you've never been one to wear religion on your sleeve one way or the other. But I wonder if . . . preaching the gospel of Christ . . . isn't a bit divisive and whether it might not be wise, especially since there are a heck of a lot of people in this country who are not of the same persuasion. It just doesn't seem like you in the past, and that's why I'm asking."

In reply the President said that perhaps not enough people had been listening to him in the past and that he believed there was a great hunger for spiritual revival, for people to believe again the things that they once believed. He reaffirmed, to the discomfort of the interviewer, his faith in Jesus Christ as the divine Son of God.

Place of Prayer

The speeches deal with many causes dear to Reagan's heart — causes which in

Can Reagan be trusted?

most cases still remain to be achieved in law. He has consistently fought to reverse the 1962 Supreme Court ruling by which prayer in public schools was declared illegal under the U.S. Constitution. He says: "I believe the first amendment has been twisted to the point that freedom of religion is in danger of becoming freedom from religion." (P. 43)

In March 1984, addressing the National Association of Evangelicals Convention, he quoted II Chronicles 7:14 "If my people . . ." and said, "Today, Americans are seeking his face. And I do believe he is healing our blessed land. As this special awakening gathers strength, we must remember that many in good faith hold other views . . . We must respect the rights and values of every American, because we're unshakably committed to democratic values. Our Maker would have it no less.

So, please use your pulpits to denounce racism, anti-Semitism, and all ethnic and religious intolerance as evils, and let us make it clear that our values must not restrict, but liberate the human spirit in thought and deed. . . . We must show that faith and traditional values are the things that give life human dignity, warmth, vitality and, yes, laughter and joy."

The Supreme Right — Life

Above all, Reagan has sought the reversal of the 1973 Roe Vs Wade decision of the Supreme Court by which the unborn were in effect declared to be non-persons under the Constitution and therefore subject to wholesale abortion. This is the subject of the powerful essay which forms the title piece of the second book. He wrote "Abraham Lincoln recognized that we could not survive as a free land when some men could decide that others were not fit to be free and should therefore be slaves. Likewise, we cannot survive as a free nation when some men decide that others are not fit to live and should therefore be abandoned to abortion or infanticide. . . . There is no cause more important than affirming the transcendent right to life of all human beings, the right without which no other rights have any meaning." (Concluding words, P38)

Two other essays on the sanctity of life complete this brief book (96 pp) — by Surgeon General C. Everett Koop, and Malcolm Muggeridge.

Moral, Spiritual Leadership

Can Reagan be trusted, then? The question for many hinges not on issues like abortion, the actual slaughter of millions of unborn children, but on the nuclear threat — the potential extinction of the entire human race, an issue on which the septuagenarian president holds perhaps more power than any other single person living. How much he needs our prayers!

He's a fallible, sinful man — yet I find it reassuring that his own writings reveal him as a lover of the Bible and a humble Christian. According to compiler Shepherd, on these themes particularly, because they are closest to his heart, Reagan does most of his own speech-writing. It's not a matter of "America, right or wrong" but:

"Where did we begin to lose sight of that noble beginning, of our conviction that standards of right and wrong do exist and must be lived up to? Do we really believe that we can have it both ways, that God will protect us in a time of crisis even as we turn away from him in our day-to-day life?" (P 130, In God I Trust)

I am wistful for such moral and spiritual leadership at the top here in Australia.

The ½ million class

Training 500,000 Christians worldwide — by satellite

The biggest ever Christian training conference is planned for December this year. 500,000 people are expected to take part — not by converging from all parts of the globe on some gigantic conference centre, but by bouncing messages between six communication satellites. It is claimed that the technical scale of the operation will exceed that used to cover the Olympics or the Eurovision Song Contest.

The international organisation sponsoring Explo 85 is Campus Crusade for Christ, which has nationally organised branches in countries all over the world. 90 simultaneous conferences will take place in 53 different countries from December 27 to 31. For two hours each day they will be linked together by satellite.

Problems raised by varying languages will be solved by the use of sub-titles. The problems raised by varying time zones are more intractable. The Koreans have decided to hold their conference sessions through the night and sleep through the day.

Phil Jackman, one of the British organisers says that by joining together in this way they can train more people using the same resources. The cost of the satellite link up is no more than the cost of travel which a large international conference would involve, and this way hundreds of thousands of people will be able to hear such speakers as Billy Graham, Luis Palau and Bill Bright, the founder and director of Campus Crusade.

In Britain the National Exhibition Centre in Birmingham has been chosen as the venue. Several British youth organisations are supporting it such as Crusaders, Operation Mobilisation and British Youth for Christ.

The national organisers say they are expecting 4,000 in Birmingham and looking forward to meeting with hundreds of thousands of other Christians through the satellites.

(C.E.N.)

De Marxed

Christian "Re-education" for children

Dan Wooding of the **Open Doors News Service** in St. George's, Grenada, reports:

A programme of Christian "re-education" aimed at children who joined the Soviet-inspired Young Pioneers Movement during the four-and-a-half years of Marxist rule in Grenada is in full swing.

Evangelical churches all over the island have been staging special events for children, but complain of a lack of adequate teaching materials.

Pastor Anthony Grainger, head of the St. George's Pastors' Fellowship, and a Pentecostal minister, said that many of the Christian leaders had a great admiration for the patient way the Marxists taught the children.

He said the churches of Grenada have already begun a "rigorous programme" aimed at taking a leaf out of the Marxist's book and have started teaching the children in a systematic way the fundamentals of their faith.

"We also have held two massive Sunday School rallies," said Pastor Grainger, "one in St. George's, the other in Grenville. We mobilised all our Sunday School children and had a march through the streets singing the choruses."

Sparks fly and die

Bishop of Durham's beliefs debated at English Synod

The Church Times said, "It was one of the most important doctrinal debates to be held since the inception of synodical government in the Church of England."

Dr. David Jenkins himself did not speak in the debate, nor was he often referred to directly by name. Nevertheless, it was he and his theology which dominated the occasion — even though the Chairman of the Doctrine Commission had stated at the outset that in this debate no one was on trial, "unless it be this Synod and the Church that it represents."

It was a typically British, and especially Anglican, occasion with the undoubtedly firmly held opinions being for the most part presented in courteous and carefully understated speeches.

The Archbishop of Canterbury took the opportunity to make a major statement on how he saw the role a bishop — as both guardian and interpreter of tradition, and therefore necessarily tending towards "a certain conservative responsibility." His speech is being seen as a gentle reproach to the Bishop of Durham — principally for the manner in which Dr. Jenkins has expressed himself, but also to some extent for the content of his opinions as well.

Sparks are struck

Despite the generally measured tone of the debate some sparks were struck off the "Jenkins theology" — notably by the Rev. David Holloway (Newcastle), one of Dr. Jenkins's most persistent critics, who spoke of "the cancer of false doctrine" in the Church and called upon the bishops to admit that the consecration of Bishop Jenkins had been wrong.

The basis for the debate was a report by the Standing Committee, *The Nature of Christian Belief*, which the Synod formally received after a session of more than three hours.

Afterwards the Synod went on to accept a motion proposed by the Archdeacon of Leicester, the Ven. David Silk, inviting the House of Bishops to reflect on the debate and report back to the Synod.

(CHURCH TIMES)

American Evangelicals honour 'Joni'

Layperson of the year

The National Association of Evangelicals will honour Joni Eareckson Tada as its 1985 Layperson of the Year during the opening ceremonies of the association's 43rd annual convention. The NAE convention will take place March 5-7 at the Hyatt at Los Angeles Airport. Tada is the first woman to be awarded this special NAE distinction. Left a quadriplegic in 1967 after a swimming accident at age 17, Tada rose above her circumstances to establish "Joni and Friends," a nonprofit organization that seeks to assimilate disabled people into church and community life.

(EPNS)

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REVIEW

Nauka i Religiya

Soviet Weekly discusses atheist education

An article appeared in issue no. 11/1984 of the Soviet weekly magazine **Nauka i Religiya** (Science and Religion) in which the author, L. FYODOROVA, discussed the process of atheist education and the inculcation of scientific-atheist convictions in the schools of the town of Pechori, near Pskov. The author appears to be a local Party worker or an employee of the Department of Education.

The author writes that:

"... Anyone who comes to this district cannot fail to notice the abundance of 'cult' buildings and the many functioning religious establishments; for example, there are the monastery*, 14 Russian Orthodox Churches, a Lutheran Church, and two prayer houses for the Evangelical Baptists. There are parents who try to involve their children in religion and for this reason atheist educational work in the schools carries special significance. . . ."

In the field of education, regular meetings, seminars and conferences are held for the teachers and workers whose task it is to introduce atheist ideas irrespective of the subject being taught. Some teachers are involved in atheist work by way of extra-curricular activities and have completed a correspondence course specifically by the subject of atheism. Teachers must explain during lessons for the younger children the harmful effects of religious superstitions, as well as the "unsoundness" and bankruptcy of religion. For older children, the history, biology and geography lessons are vehicles for stronger atheist work where materials and teaching aids are used.

A great deal of the atheist work is, however, conducted outside the classroom in the schools' atheist clubs. The most active and able of the senior children are selected to give talks to the younger classes; in this connection the author reports the very successful evenings held on the themes of "Chemistry and Physics against religion". Scientific experiments are used during these sessions to disprove religious "miracles" such as the miraculous renewal of icons and the spontaneous lighting of candles.

Meetings are frequently held to discuss the latest books propagating the atheist message. Teachers, of course, must pay special attention to the children of religious parents. Quite often these parents do not allow their children to become young Octobrists or Pioneers and later, in their teens, members of the Komsomol [the Young Communist League — Ed.]. These children are given specific social tasks to perform and teachers try to interest them in the various school activities, while educational work is conducted separately with the parents of such children. The author points to the recent success of one school, where the eighth-grade son of a priest joined the ranks of the Komsomol. [The boy would be about fifteen-years-old — Ed.]

(KESTON COLLEGE)

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Understanding the cynic



Alan Craddock

Once I heard a person accused of being naive and gullible. Their reaction was confused and revealed a great deal of pain. Few people would be content with such a description, for it smacks of immaturity and of a failed or deficient intellect. Herein lies a problem for many Christians. To have faith is seen by many as an abandonment of reason arising out of fear, immaturity, naivety and gullibility. Such accusations are hard to contend with.

However, the other side of the coin warrants a close inspection. What of destructive cynicism? The dictionary describes the cynical person as incredulous of human goodness and sincerity, prone to sarcastically and churlishly discredit the sincerity of human motives and actions. This extreme attitude can hardly be described as intellectually sound. Nor can it be said to be free from some unhelpful form of emotional motivation. Could it be that the hardened cynic needs to attack the convictions of others so as to gain security and allay fears of some form or another?

Christians and their cynical opponents can both be driven into extreme positions in which their emotions rule in very unhelpful ways. Christians don't have to abandon their capacity to reason. In fact we would believe that this capacity is one of the many human attributes created by God in which He takes pleasure. Christians don't need to be so threatened by cynical attacks upon them that they cynically simplify and distort their views of their opponents. I have a friend who is an avowed atheist and who appears to many Christians as a vindictive and threatening opponent to be defeated at all cost.

Nothing could be further from the truth. These negative motivations are in the minds of those threatened; they are not really attributes of the person at all. He does not set out to accuse people of gullibility nor does he accuse Christians of committing intellectual suicide. He loves nothing better to discuss the issues and shows great respect for his opponent. He is a forbidding "opponent" not because he hates and puts others down, but because those who feel threatened by him misperceive him and turn him into the dangerous and hateful figure their fears require. Who is the cynic now?

Of course, there are those cynical opponents of faith who lack the sensitivity and care of my friend. But if we react to a fearful and threatened person with our own uninformed fear and insecurity, where will that lead us? The already wide gulf between us will simply become even wider. So what is the way forward?

The better reaction is not to fear or to react with an exaggerated form of defensiveness. We need to open ourselves to an understanding of persons with whom we relate, even those who disagree and dispute with us. A strongly cynical and heated opponent is a person to be understood. Such a person is not likely to be persuaded by intellectual arguments. They are not ready yet. Share your faith and state it clearly, but do not attempt to argue that person into the Kingdom. Instead of being pressured into negative views of that person, open yourself to how that person really feels and what has been and is happening in his/her life. It is extraordinary as to what effect this attitude can have. Understanding can lead to trust and respect of a mutual sort, leading to a shift in perspective for both persons which can aid in sharing and understanding the Gospel.

Peter has put this principle well: "Do not fear what they fear; do not be frightened. But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But, do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander." (I Peter 3:14-16)

Things will not always turn out well. Sometimes the emotions driving the cynic will not abate and the prospect for a good relationship with such a person is not good. Perhaps we need to be prepared to "shake the dust from our feet" in a situation like this. A good antidote to the regrets you might have, and to the hurts you might have sustained, is a reading of I Corinthians 1:18-25.

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Getting there is half the fun:

Introduction

The discussion on whether women should be ordained as priests in the Anglican Church of Australia concerns important personal questions as well as fundamental matters of biblical interpretation and understanding.

For some women especially, the denial of the possibility of ordination is regarded as a statement of second class citizenship in Christ and felt as a deep rejection by the church. This tragic and painful situation has been brought about in part at least, by the poor treatment of women in churches and theological colleges. Any solution of the differences of viewpoint among Christians on ordination of women will have to also bring about a healing of these personal hurts.

However it would be quite wrong to solve the issue simply on such depressing pastoral needs. It's equally and particularly important that the right decisions be taken for the right reasons. It would be a great tragedy if the issue of the ordination of women were solved at the cost of the central place of the scriptures in our life. Obedience to the Bible is the more fundamental question not which particular conclusion we find that we are led to.

The diagram aims to set out some of the main ways the arguments for and against ordination of women can go. It starts with the data of the Bible and moves to the modern situation by asking four main questions.

We've ignored a number of the other theological arguments on the question e.g. about whether we are to regard the priest in any sense as the representative of Christ, the implications of women priests for our doctrine of God, or the ecumenical problems the ordination of women may or may not bring to the Anglican Church, or any other considerations of a more strictly extra-biblical nature.

As the diagram shows there looks to be more than one way to reach an answer to the question should women be ordained. There are also some dead ends. Nor are each of the paths equal. Some of the paths may in fact look attractive but ultimately will be quite unacceptable. The flow chart does aim to be complete in setting out the only ways in which answers can be given to the questions from the biblical data. It is meant to show up the arguments which break theological or biblical authority and therefore which cannot be accommodated in the diagram, as well as warning against heading down superficially attractive but ultimately very unhelpful directions.

The Data

The Bible does not directly answer the question of women's ordination in the terms we put it today. We are also aware that what the Bible teaches in its original situation need not necessarily apply to others in very different situations. However it's important before asking the question, what we should do today, that we should correctly understand what the Bible writers actually say on the issue to their own day. It's important that we approach the Bible prepared for the Bible writers to teach us what they are saying rather than to make them say what we want our arguments best.

Question 1

The first question we must face is whether the apostles were correctly applying Christian principles in the teaching they gave on this issue. Underlying the actual words of the Bible to a particular situation there may well be more abiding principles of behaviour and outlook.

Answering Question 1 we should beware of any superficial reading of the scriptures and certainly search to see if there is underlying consistency in what the Bible writers teach. Some writers on the issue, e.g. Paul Jewitt in *Man as Male and Female*, have argued that the apostles did not properly apply Christian principles in their writings. He suggests that there is actually a deep inconsistency between what for example Paul writes in

Galatians 2:3-28 and some of the more restrictive teaching he gives in e.g. 1 Timothy or Colossians.

There are severe difficulties with this conclusion. On one hand the actual interpretation of Paul he offers can be seriously questioned, and on the other such a suggestion of contradiction puts a knife at the very heart of biblical authority. For if we are to hold that the apostles did not properly apply Christian principles in their teaching it means that neither we nor the first readers of the letters should have regarded the apostles' words as authoritative in any way at the points at which they were misapplying divine principles. This means that the scriptures are unreliable as to God's mind. No argument which suggests that the apostles were influenced by their culture so as not to correctly give the mind of God on the situation should at all be accepted on the issue.

The comment that a certain bible teaching "is only cultural" can mean one of at least two things. It can either mean that the culture in which the Bible was written has distorted Bible writers' understanding of the mind of God, that is the answer to Question 1 would be 'no', or that the Bible writer correctly applied the mind of God to a particular cultural situation, i.e. the answer to Question 1 is 'yes'. Then the question as to what particular general principle if any may be applied to a new situation must be asked. The text just cannot simply be dismissed out of hand because of cultural influence.

The Synod of the Anglican Diocese of Sydney will meet in October of this year to discuss and vote once again on the ordination of women to the Presbyterate on the same basis as men. Last year the Church Record ran an extensive debate on this question between three members from the Movement for the Ordination of Women, a parish minister and a biblical scholar. Our editorials sought to highlight the important theological issues at stake in this current move.

One of our great concerns is the way the Bible is being used by those who are advocating women's ordination. Throughout these months leading up to the Synod debate groups of Anglican churches from all over Sydney are meeting on a regional basis to discuss the issue. As a service to our readers engaged in these talks, and especially for Synodpersons, we publish this analysis in the hope that the Bible may be allowed to speak clearly for itself to a situation fraught with great pain and great pressure to resolve the answer in the positive.

It is the ACR's intention to publish more analytical material on women's ordination in the coming months.

Question 2

This question is a most important and yet difficult one to decide. Evangelicals in favour of the ordination of women like F. F. Bruce assert that the principles underlying Paul's teaching cannot be fundamentally about men and women relationships. (His assertion that 'whatever in Paul's teaching promotes true freedom is a universal and permanent validity' is however far too broad and subjective a criterion.) Other evangelicals believe that the very arguments Paul uses show that he is directly dealing with principles about men and women.

Great care is needed at this point. One way in which people can give lip service to the Bible and yet at the same time be effectively undermining its place is to make the scriptures say what they want it to say. In this situation it is possible to construct any number of imaginative or hypothetical situations that we think may, or may not, lie behind the words of text, and from this reconstruction effectively rob the apostles' teachings of their force by only hearing what in fact we believe they ought to have said. For example, if one held that egalitarian relationships were a fundamental principle and that therefore Peter or Paul could not possibly have taught anything otherwise it would be no surprise that we will find ways to make them say what in fact we expect them to say as good Christians. This is the importance of the **warning question** under the answer 'no' to Question 2. The only godly way to proceed is by humbly submitting to the scriptures even when they teach what is contrary to our preconceptions rather than squeezing them into what we expect to hear them say.

Question 4

This question is one of the most tricky ones to answer in the discussion. If the apostles' principles are not directly about men and women but simply about Christians not upsetting social norms or people without education not teaching the matter is pretty straight forward. We will need to see whether having ordained women will upset social norms and cause offence. We would have to see whether they have the necessary education and other abilities to handle the leadership ministry of the Anglican clergy. The most likely answer approaching the question this way is 'yes' to ordination.

It is therefore important to see if the apostles give any clues as to the principles underlying their teaching. It may well be that the reason that Paul told the women to be silent in 1 Corinthians 14, or not to teach in 2 Timothy 2, was because women were ill educated or chatterboxes. However these are not the reasons given, but are only imaginative reconstructions of the situation. On the whole the apostles give reasons that are relevant to the situations which they address. The fact that in the main theological reasons are advanced to do with Adam and Eve, or "the law", or Christ and the Church strongly suggests that there are abiding fundamental principles about men — women relationships behind a particular biblical teaching. It is hard to say why the apostles wrote as they did if all they were concerned about was a group of people who were either ill educated or ill disciplined when they speak so generally of men and women, husbands and wives.

Question 3

This is the most important question in the flow chart and yet the one which goes the deepest in a person's understanding of the relationship of God, the Bible and life today. The Christian faith is committed to the view that God has spoken truly in the Bible and that the apostles' principles do have authority over Christians in churches today. Notice that it is principles and not simply conclusions which are authoritative. This

An approach to Women's Ordination

THE DATA

While the apostles affirmed the unity of women with men in Christ (Gal. 3:28) and their full participation in all His blessings ("joint heirs" 1 Peter 3:7) they also taught that wives were to submit themselves to their husbands in general (Eph. 5:21ff, Col. 3:18f, 1 Peter 3:6ff) and in particular in church; viz, to abstain from authoritative teaching (1 Tim. 2:11-14), questioning the prophets (1 Cor. 14:33-5) and dressing inappropriately when praying or prophesying (1 Cor. 11:3-16), in view of their husband's headship.

QUESTION 1: Were the apostles correctly applying proper Christian principles in the teaching which distinguished men and women's ministry opportunities?

ANALYSIS

YES
They correctly taught the mind of Christ to their original readers. Proper Christian principles were correctly applied to the situation of the 1st century.

NO
For various reasons the apostles unfortunately didn't correctly understand or apply the mind of Christ to their readers. Possibly they were carried along by the (false) presuppositions of their culture and so they contradicted the clearer teaching of the gospel which they themselves had taught.

QUESTION 2: Do these Christian principles underlying the apostles teaching directly concern the relationship of women and men or are they really about something else and were only applied to women in the 1st century context?

STOP!
Biblical authority is now under serious question!

YES
Fundamentally about men/women relationships. E.g. the principle underlying the restrictive teaching is that while equal with relation to God husbands and wives are to be different in relation to each other and the congregation. The husband is the head of his wife.

NO
Not fundamentally about men/women at all. E.g. the principles underlying the apostles' restrictive teaching was something like: "Christians should not upset the social norms unless they have to" or "non educated people mustn't teach" or "disordered chattering is out".

WARNING QUESTION
Did you reach this conclusion because it is what the text itself leads to, or because you used a hypothetical or imaginative reconstruction to reach a conclusion you were pursuing beforehand, while enabling you to maintain the authority of the Bible in theory at least?

YES
It is what the text has led to.

NO
In fact it is because I do don't want the bible to teach anything other than egalitarianism that I reached this answer to Qn. 2.

OOPS!

GO BACK TO QN. 2 AGAIN.

APPLICATION

QUESTION 3: Do the apostles' principles have authority over Christians and churches today?

YES
The word of God given to the apostles remains authoritative today. Neither God's fundamental purposes nor human beings are significantly changed.

NO
They once were authoritative but because "revelation isn't finished" or because "we mustn't have a magic view of the Bible" or because we must use "prophetic exegesis" these apostolic principles do not bind us today.

YES
The word of God given to the apostles remains authoritative today. Neither God's fundamental purposes nor human beings are significantly changed.

THE QUESTION OF ORDINATION

QUESTION 4: What implications if any do these principles have on the question of the ordination of women to the priesthood in the Anglican Church?

STOP
You have abandoned the authority of scripture.

QUESTION 4: What implications if any do these principles have on the question of the ordination of women to the priesthood in the Anglican Church?

NO to ordination. These apostolic principles do make it unwise to ordain a woman to priesthood in the Anglican Church.

YES to ordination. Though we need to preserve the Biblical principles about men and women's differences they do not prevent ordination.

YES to ordination. If anything the apostolic principles which once restricted women today compel that the church treat women exactly equal to men.

NO to ordination. It would not be socially acceptable to have women clergy or they don't in fact have the requisite gifts or personality.

More than that, the arguments which may have been used to restrict women from some leadership in the New Testament may turn out to be the very principles which in the 1980's and '90's are to be used to include women in such leadership. This would be the case if the apostles were concerned about what was acceptable to the society. If there are no relevant biblical principles directly applying to women's ordination then of course it ought to be completely open to them.

If however we have reached the conclusion that the apostles' principles directly concerned men-women relationships, then the question of how

those particular principles impinge on the ordination question will require quite some thinking. One of the issues to be faced is what exactly ordination to the priesthood is about.

This can be answered either in terms of what in fact various priests do, or in terms of what they are ordained to do. It is unfortunate, but none the less realistic to make such a distinction. There can be no doubt from reading the ordination service that a priest has a congregation in his care or committed to his charge, among whom he is to be a messenger, watchman and steward of the Lord. He is to both publicly and privately warn and encourage all in his care and promote

godliness amongst his people. If the apostolic principles related to man's particular headship in family and congregation, then women would be precluded from ordination. If the apostolic principle is simply headship in the family then the question would need to be asked as to whether this ministry in the congregation would in some sense be inconsistent with headship in the family if exercised by a woman.

It is quite fallacious to argue that because ordination as such is not mentioned in the Bible, or perhaps isn't even a concept which the Bible deals with, that therefore the Bible could not possibly have anything to say on whether

women are to be ordained or not. It is much the same as saying that because motor cars or computers are not mentioned in the Bible then there can be no biblical principles in relation to them. Given that ordination is in fact to a particular responsibility and way of life, (whether or not this is commanded or merely permitted by the Bible is not relevant), the question can still be asked what does the Bible say to us in the situation? Because all ministry in every form must be of and under the authority of the word of God we must let the Bible take anything other than a central place in this issue.

Robert Forsyth

LETTERS

Inflation & Economics

Dear Sir,

The editorial entitled "Inflation is a Moral Problem" (ACR, 28 January) was encouraging insofar as it attempted to address issues of economics, the latter being complex yet critical for modern Christians to come to grips with.

With regard to the four chief causes of inflation given in the article, several comments can be made. Firstly, the 'causes' given are not always associated with inflation. An obvious example is the current U.S. budget deficit, projected at a record \$200 billion in fiscal 1985, and yet the rate of inflation in that country has fallen to its lowest level for several decades.

Nor does it always follow that monopoly (which can be faulted on different grounds) is inflationary. It is one thing to say that a monopolist may charge above the market rate. But in economics this does not automatically imply that his prices will regularly inflate over time.

Secondly, there is a range of factors contributing to inflation from time to time that

are either beyond our immediate control or do not have obvious ethical causes: droughts and other natural calamities; events overseas (which may be exacerbated by exchange rate movements); insufficient information on the part of individuals about whether market signals are temporary or permanent, local or widespread and so on.

A major theme of the editorial seemed to be that borrowing and lending *per se* are morally questionable. On this it needs to be said that our economy simply could not operate effectively without saving and borrowing. It is well known to economists that economic prosperity is substantially improved by the availability of credit facilities. Borrowing enables the reallocation across time and space of economic resources; it matches the savings of one group with the needs of another. Those of us with a home loan will appreciate the force of this point. More generally, it has been established that government budget deficits under certain circumstances will stimulate the overall performance of the economy, in the process providing more than enough extra income to repay any interim borrowings.

It might be noted that the 10% figure quoted in the editorial is a good deal above the actual inflation rate at the present time of around 5%. In part, the problem of inflation as described in the article has already been dealt with, at least for the time being, owing in no small measure to the success of the prices and incomes Accord. The Accord is effectively a social contract to voluntarily limit income claims, and should be warmly supported by Christians as a device for moderating inflation without pushing up unemployment.

At the same time, it is worth noting that gains in reducing inflation often have come only at the expense of aggravating unemployment. This tradeoff raises the dilemma that while inflation itself may indeed be a moral problem, any attempt to reduce it by a means which results in higher unemployment can present moral problems of its own.

In summary, we would urge a more careful analysis of inflation as an economic phenomenon, together with a little more precision in identifying the ethical issues involved.

Yours sincerely,
Mal Anderson
Kim Hawtrey
(SYDNEY CHRISTIAN ECONOMISTS GROUP)

Dear Sir,

Your editorial 28/1 failed to convey the anti-Christian intent in the policy of inflation.

Inflation is only a problem because Christians have lost the knowledge clearly established in the bible and the teaching of Jesus Christ which govern the sin of idolatry involving the confusion of symbols with reality. Specifically, in the case of inflation the elevation of an inert, lifeless symbol, money, quite devoid of any other reality other than a figure, a numeral, or a piece of paper. Christians have allowed this symbol to become the idol worshipped above all other idols so that it has the power to destroy individuals and nations. It blocks and destroys access to reality, as the present devaluation (speculation in) of the Australian dollar aptly illustrates.

Money is the main medium of rebellion against God. Those who control its creation and distribution as a debt repayable to

themselves, love this lifeless symbol above all things for its powers of coercion. To them, much more than the mass of innocent victims forsaken by the Christian church is Paul's dictum to Timothy applicable, "The love of money is the root of all evil."

The Christian solution must include the following.

(1) The teaching with authority of the penalty involved in confusing symbols with reality.

(2) Insistence that the sovereign government of the Australian people create the nation's money supply debt free (private usury is another matter to which the individuals concerned are answerable to God.)

(3) Distribution of debt free money direct to all consumers, who exercising freedom of choice stimulate the production of goods and services. Such free distribution to be seen as an economic expression of God's grace.

Yours faithfully,
Edward Rock

Can we really travel together?

Dear Sir,

In encouraging the study booklet "Travelling Together" for discussions with Roman Catholics and our leaders so foolish as to think we will be led back into Rome? Is there a naivety here almost running to irresponsibility?

One of the saddest features of "Travelling Together" is the simple acceptance of Roman Catholicism as a fellow Christian Church. There is a satanic deception about Romanism. On some of the main doctrines it is so orthodox that one would think we have much in common. It is the additions, however, that are added that cause the problem — Justification by faith AND works, the authority of the Bible AND tradition and the church, Purgatory, Mariolatry, Papal Infallibility, Works of supererogation, Auricular Confession, priestly absolution . . . and so on. These extras give such a distortion that the result must be called counterfeit Christianity.

Rome, yet one, has many faces. In protestant countries she is usually refined on her best behaviour. In countries where she holds sway, evangelical Christians have often been persecuted.

I have been in the Chapel of the Penitents at Le Puy, south France and seen the instruments of torture used for mortification attached around the walls. I possess photographs of an annual Maundy Thursday Procession of the Penitents around the streets of Le Puy robed and hooded like Klu Klux Klan with holes for the eyes as a large wooden cross is borne on the shoulder (like Christ) and the chalice carried.

In 1982 the news reported three men submitting to crucifixion in the Philippines on Good Friday. Was not the sacrifice of our Lord Jesus on the cross sufficient to atone for sins? Is this how our leaders want us to 'travel together'?

We would be unwise to ignore passages of scripture like 2 Thessalonians 2 on the Man of Sin or Lawlessness, the second beast in Revelation 13 (see Matthew Henry on Rev. 13,11) or the harlot Babylon of Revelation 17 and 18. While no one application probably exhausts these scriptures, it would be unwise not to consider their relevancy to Roman Catholicism and the papacy. Protestantism has always done so.

In considering the expression "into the wilderness" in Revelation 17:3 in his Tyndale commentary, while neither raising nor rejecting its application to the Roman Catholic Church, Dr. Leon Morris writes "It is only here, only in detachment from the great city (Babylon), that God's people can see her as she really is. If they identify themselves with her they will be blind to her essential nature".

If we apply those words to Roman Catholicism, it makes us wonder if in any sense we ought seek to 'travel together'.

Yours sincerely,
(Rev.) Maxwell Bonner

Bible reading a pleasure

Dear Sir,

I have several times tried to read the Bible from beginning to end but have to confess that I found it rather heavy going. Something like reading "War and Peace" from cover to cover.

That is, until I received a copy of "The Greatest is Love" which is a paraphrased New Testament published by the World Home Bible League.

For the first time I found the New Testament really coming alive and I could identify with the disciples who seemed like everyday modern characters — as indeed they must have been at the time. To me, the everyday language lends an air of realism which does not come through completely in other translations, even in the "Good News" version and I find myself looking forward to reading the next chapter because it truly becomes exciting reading.

Theologians will probably argue that there are faults in the translation but as an ignorant layman I can only say that I even enjoyed Paul's long epistles and now have a better understanding of him and the enormous problems he faced during the early years of Christianity. My reason for writing this letter is simply to share my pleasure in reading "The Greatest is Love" with others of your readers and suggest that they contact The World Home Bible League for more information about it.

Yours faithfully,
Russ Nyman
Mt Riverview

Dangers of alcohol

Dear Sir,

We refer to the article "The fracturing of the family — Bishop Harry Goodhew's concern", which appeared in the A.C.R. 11th February 1985.

The N.S.W. Temperance Alliance is concerned about this matter and we are more concerned when people do not realise that two out of every five divorces are brought about by the use of alcohol by one or both parties.

In our Submission to the "NATIONAL CAMPAIGN AGAINST DRUG ABUSE" we have advocated that Marriage Counselling before and after marriage should include advice on the dangers of using alcohol.

Yours sincerely,
David Cocks
ACTING GENERAL SECRETARY

Call for prayer

Dear Sir,

I am writing on behalf of the Parish of Regents Park and Birrong, seeking prayer for a parish evangelistic mission, called "WELCOME '85", to be held March 8-17, 1985.

Amongst those involved in WELCOME '85 are Graham Wade, Peter Oram, Jan Berkley, Lorna Oates, Jackie Stoneman, and David Irwin, together with members of the Sydney and Goulburn bases of Youth With A Mission, and members of our own parish.

We have gained permission for open-air meetings on the Saturday mornings, for lunch time concerts at the local High Schools, and the use of the Regents Park Bowling Club for our opening evening meeting.

We are seeking the prayers of God's people that we may know the experiences of Mark 6:12-13, and Acts 4:29-30.

With you in Him,
(Rev.) Bob Andrews

Editorial

Australia — A Pagan Society:

There has been an assumption that Australia is a Christian country, and consequently people's hackles are likely to rise when this position is challenged. We may expect to see a spate of responses in the daily newspapers from those who are offended by the claim that Australia is a pagan society, though that remains to be seen. If, on the other hand, the masses are too apathetic to lift their pens, then we must draw our own conclusions.

What is indisputable is that an increasing number of Australians repudiate even the conventional denominational allegiances and ought to be regarded as secularists. Almost twenty years ago, Hans Mol identified this group suggesting that it was much larger than the census figures indicated. There has always been considerable confusion about the actual proportion of Australians who disavow any denominational allegiance. The public opinion polls up until 1970 consistently found that only 4% to 5% of the national sample claimed no religion. Given these figures an observer could be justified in accepting the assumption mentioned earlier, that Australia is overwhelmingly a Christian country. Yet for many respondents, the religion question in the census is more about social origins than present allegiance. This can be seen from the responses to surveys where the two aspects of social origin and present allegiance are separated.

The Roy Morgan Research Centre which has worked on the results of the Australian Social Barometer, considered the responses to two questions: "What religion were you brought up?" and "What religion do you now follow?" The pattern of responses was quite different for the two questions, with over a third of the population declaring their present position to be secularist. Mol goes further and in his study of over a decade ago suggests that at least 52% of the population can be clearly categorized as secularist to some degree. While these sources are too crude to justify anything more than suggestions, the suggestions are very strong. Not only are in increasing number of Australians not claiming to be Christians, they are even repudiating the traditional denomination allegiances.

What ought to be the response of committed Christians to this phenomenon? It would be easy to be smug and indifferent towards this group which shows signs of cultural homogeneity even approaching the cohesion of the major denominations. Most Christians have recognized that they are significantly in the minority, and this is especially the case in Australia. It may be one reason why the 20th Century has been described as the most like the 1st Century in terms of Christian witness. Yet it is precisely this observation which highlights both the negative and positive aspects of our time. Unlike our 1st Century forebears, who boldly took a stand against the

secularists of their day, our generation has adopted an extraordinarily low profile. Some have even retreated into what might be called a "refugee" mentality whether it be in schools, colleges or in the community at large. It is rare to see individual Christians in Australia taking a stand like that taken by Alexander Solzhenitsyn in Russia. By contrast we are content with intellectual and moral apathy, allowing the tide of secularism to sweep unchallenged across the country.

This passive acceptance of the rise of modern secularism has to be seen as one of the forces which has encouraged the trend, and there is far too much passivity in the Christian Church. Many Christians are ill equipped or unprepared (or both) to declare where they stand. Unlike the great figures of the Bible we do not like the idea of standing firm but would prefer to hang loose. Offered the choice between a fiery furnace or surrendering to the forces of secularism, how many modern Christians would stand firm like those three young men (Daniel 3:16-18)?

But this recognition that we live in an essentially pagan society ought to be seen positively. With the demise of much of the nominalism which plagued the Church in previous generations, we have the opportunity of declaring the gospel to people who, by and large, have not been "innoculated" against it. The current rise in those who declare themselves secularists, has to be viewed as a significantly better state of affairs to that where people merely possessed a thin veneer of Christianity. In practice, of course, this veneer which they had acquired (through whatever means) became a major barrier to reaching them with the gospel. And when they ultimately rejected the Christian faith, they rejected, not the genuine article, but some counterfeit of the real thing.

If the Christian Church is to grasp this opportunity firmly, it will not only have to emerge from the cocoon which all too often it has sought refuge in, but also to distinguish between what is fundamental and what is peripheral in its proclamation. To be faithful to its charter, it must not dissipate its energy in areas which are ultimately secondary, however urgent they may appear. Instead, we must recover the distinctiveness which marked out the Church in the 1st Century, and the strategy which was so effective that it "turned the world upside down" (Acts 17:6). That distinctiveness, developed so fully in the Letter to the Ephesians is about priorities, and especially the priority of its saving message.

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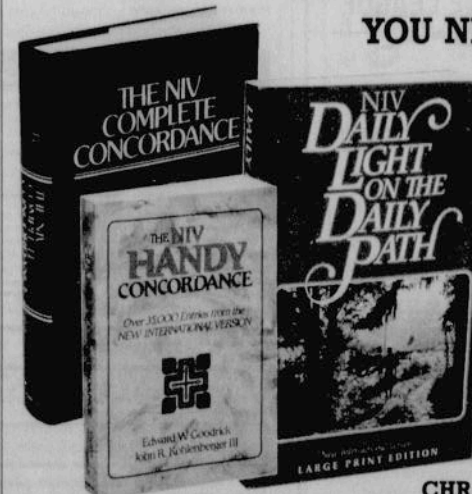
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THE GOOD READ

I'll Not Pretend

Bruce L. Smith, 1984, \$7.65. 70 pp

It first came to my notice that Bruce Smith was writing poetry when friends who had heard him preaching reported the power and beauty of his words as he used some of the poems in sermons. They were so excited, that when I realised that Bruce had published a volume of his verse I purchased it at once. I was not disappointed.

Let me say from the start that I do not possess the technical skills to review poetry. Nonetheless, the book has meant something to me, and if I share that in this rather personal way it may encourage others to find and enjoy the poetry.

There are almost 70 poems in the book, most of them quite brief. They touch on a variety of subjects — current events, nature, city scenes, persons, biblical stories, love and pain. They tend to consist of short lines in which the effect is found to some extent in rhythm, but mainly in images and contrasts.

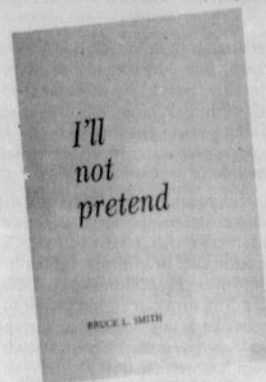
Two things in particular attracted me and kept me reading and re-reading. First, the words often and genuinely enlightened me about things I had seen or experienced but never noticed or captured for myself:

'congested corridors
and damp untidy classrooms
and the misery
of eating my lunch
wedged with other boys
in some protected corner
of the playground!'

I was particularly delighted by the poems which spoke to me about Sydney — Abercrombie Street, Hyde Park, cicadas and gulls. To one brought up on

a diet of English poetry, or poetry outside experience, this comes as a pleasure and joy. In short, this poetry did for me what poetry is often said to do — I saw my world and my life better through reading it.

There was a second aspect of its appeal. Those who know the author will realise that he writes from the perspective



of a profoundly Christian vision. I did not feel that that vision intruded artificially. What we have instead is the application of the Christian mind to experience, and the result is an ironic but compassionate voice, the interpretation of experience through godly categories. There is nothing artificial in this — it is genuinely Christian poetry, not sermonising in disguise:

'They felt the weight
of Adam's curse
and the dust of their disaster
has settled on my heart!'

There are other aspects of the book awaiting discovery by the reader, especially the explorations of love and pain. Not everything in the volume succeeds (I cannot share Smith's view of submarines as 'Great leviathans' for example), not everything is deft, some poems lack sympathy, others say too little. But the collection as a whole is genuine and it extends our vision of God's world. I will treasure my copy and I hope that the poems will be widely read.

Peter Jensen.

"Know God"

Derek Cleave
Paternoster 1984
29pp

This little booklet is at least 5 pages too long.

The subheading tells me that the booklet is a "basic introduction to the Christian faith". Basic it is, but helpful it is not.

The first sections of the booklet deal with basic Christian concepts such as God, the sinner, the Bible etc and are dealt with very clearly and well. We are told on p17 that Christianity is Good News because Jesus has died as our substitute. We are told that this changes everything (p20). What has it changed? It is the answer to this question that new Christians must be instructed in carefully. It is the very core of the gospel. DC's answer is that Jesus' death makes it possible for us to bridge the gap between God and ourselves. Indeed until we have crossed that bridge we are not reconciled to God, not forgiven. What? Did not Jesus' death deal with sin? Is not Jesus' death our forgiveness?

This book can only be recommended to those who want a clear introduction to basic Christianity written by a competent author whose only fault is that he hasn't understood the gospel.

Stephen Miller

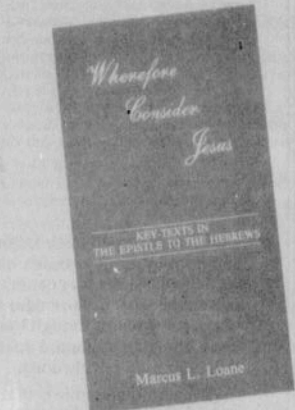
"Wherefore Consider Jesus"

Marcus L. Loane
AIO
128pp

Books by Marcus Loane are not strangers to these review columns. To me this rather light commentary on some key themes in Paul's letter to the Hebrews is amongst the best.

Interestingly it is published by the author in conjunction with AIO.

MLL discusses 16 phrases from Hebrews. His discussion is clear and simple and need I tell you, contains many examples from history. These little asides I found most interesting. They make this book different from any other book on Hebrews. His comments about Eric Liddell were especially good, and one of his illustrations referred to someone in my own genealogy.



MLL does not shirk away from the controversial. His identification of Melchizedek with Jesus is much appreciated in days when commentators usually lack courage.

Most enjoyable and recommended.

Stephen Miller

"When God Guides"

OMF 1984
212 pp



The temptation to place our experience above God's Word is always close by. This book throws that temptation in our faces.

How does God guide? If the reading for the day uses the number "One" in whatever context is God telling us to get married immediately? If the word "go" is used are we to sell everything and enter theological college?

This book is a collection of testimonies to people who would (or have) answered "yes" to such questions. Needless to say they now regard such decisions as exactly the right thing to do.

In the end such people are not being guided by God, nor by his Word but by their own imaginations. Too many impulsive, unprayerful and trivial decisions are made by such means that we Christians should be embarrassed rather than encouraging others to do the same.

Not recommended.

Stephen Miller

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WANTED: Out of date copy of "Not Only A Dean" by David Henry Somerset Cranage, Dean of Norwich Cathedral. His autobiography, published 1952. Phone: McCulloch 772 3014 (A.H.).

WANTED: "The Strenuous Saint" by P. McD. Smith. An account of the Rev. William Magnay Wilkinson. Phone 440 8923 (p.m.).

WANTED TO BUY: "MARRIAGE TO A DIFFICULT MAN" (The Uncommon Union of Johnathan & Sarah Edwards) by Elizabeth D. Dodds published by Westminster Press. Phone 546 5312 Good Price.

GESTETNER DUPLICATOR: Old, but in running order with some new parts fitted. Suit small church, Sunday School etc. \$95 ono. Phone (048) 71 1947.

Wanted to buy, a piano in good condition for St. John's, Mount Druitt. Will pay up to \$1,000. Phone Peter Staver 625 8028.

"Be transformed by the renewal of your models" . . .

could be coined as the motto of a relatively new Christian organization around town; The Sydney Christian Economists Group or SCEG. Formed in 1983, it is the younger sister of a similar group in Canberra and is affiliated with the Zadok Centre.

SCEG is an evangelical group of Christians (from varying disciplines — theology, philosophy, political, science, accountancy, law, history), keen on thinking about the relationship of their faith to economics and economic problems. It was formed in an atmosphere of increasing Christian discussion concerning economic matters. This atmosphere has been evidenced over recent years by the release of a number of doctrinal statements on economics. These statements include those such as the controversial "Pastoral Letter on the U.S. Economy" put out by the Catholic Bishops, the British "Perspectives on Economics" and "Changing Australia", an ecumenical statement put together by four different church groups in 1983.

SCEG meets every six to eight weeks in a home of one of its members. The evenings activities include a book review, paper presentation and discussion thereof. The Group produces a Quarterly journal, the SCEG Review which draws attention to resources that have come out within the last few months on these issues. Also underway is a project, compiling an annotated Bibliography on Christianity and Economics.

No neutrality

One of the Group's objectives is to make an input, through their professional expertise, into the church which it feels has recently been shown to be floundering as far as economic expertise goes.

Fundamental to SCEG is the need to establish an evangelical framework for

tackling economic issues and social issues in general. They feel the need to do this to combat a wide variety of economic views put forward in Christian circles (ranging from the extreme Libertarian views on freedom to Leftist ideas concerning justice), none of which start with the whole counsel of scripture, a concept crucial to SCEG. Only once such a foundation is established can the issues which face Australians and the church (such as taxation, unemployment, inflation, the role of profits, distribution of wealth and so on) be tackled.

As well as wishing to provide input into the church, SCEG wants to have an impact on the secular economics profession. The general feeling though, is that it is early days yet. While there have been contributions to professional journals and magazines and the press, they feel the need for more talking straight amidst the wide variety of solutions already put forward in the name of Christianity.

A basic difference the Group does see between secular economics (in general) and Christian economics is concerning the issue of neutrality. Secular economics often holds itself as a neutral science asking only a limited number of questions concerned only with efficiency in terms of facts and figures. SCEG asserts that Christian economics should be seen in the context of relationships as defined in the Bible. The Bible's view of man is high. Our society tends to devalue man. In many secular economists systems, labour, is simply another factor of production (along with natural resources,

Inasmuch Day

The fete you have when you're not having a fete

Emu Plains Rector the Reverend Jim South and his wife Anne are full of praise and thanks for Inasmuch Day — a fete in reverse that has become part of the life of the Anglican parish of St. Paul's.

"By giving it all away, we haven't lost a thing," said Mr. South. Visitors to Inasmuch Day are mystified to find nothing for sale! No toy, article of clothing or gift, none of the foodstuffs or handcrafts in the magnificent display may be purchased. The tempting apple pies and lovingly dressed dolls have important destinations . . .

At the close of the day, parishioners sort and load the goods, which are then transported all over the metropolitan area to the agencies of AHMS. Opportunity shops are supplied with clothing, youth and adult refugees and nursing homes are remembered with home cooking, grocery items and gifts.

The disabled, the elderly, the destitute, the disturbed, alone and pregnant or simply forgotten — distressed people cared for by the Anglican Home Mission Society are all touched in some way by the compassionate application of Matthew 26:40—

"Truly I say unto you, in as much as you did it to one of the least of these my brethren, you did it to me."

The Inasmuch theme was suggested by a parishioner about nine years ago, a man who later died in the Granville rail disaster.

"The church has not looked back," said Mr. South. "More money and gifts have been given away to Home Mission than ever came in for a fete," added Anne.

"Because of the width of Home Mission services," Mr. South said, "almost everyone in the congregation finds something they can identify with, they understand the needs of people in their own age group and what they might use."

"One of the things we were concerned about regarding fetes," Anne said, "was the measure of your own stewardship. People spend a lot of time and effort making things and we felt it wasn't glorifying to God to sell them dirt cheap, so they moved to the idea of using their gifts for God in other ways."

"We should be going to people outside the church with the gospel, not with our hands out", Mr. South said. "We saw that there was a more biblical way of meeting our financial needs than setting up a market. The financial needs of the congregation are the responsibility of the congregation. Some of the members of the congregation doubted that we would reach budget without a fete, but our needs have been met. God has not let us down!"

The St. Paul's Inasmuch Day will be held on April 13 this year, visitors to Emu Plains, at the foot of the Blue Mountains, will be very warmly welcomed.

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Film Review

Amadeus (Hoyts)

Amadeus is one of the much publicised crop of films showing in the cinemas at the moment. Its theme is sombre but the story is relieved by many light moments.

The story concerns one man's bitter jealousy and covetousness of a younger man's musical talent. It is not an historical film but plays firmly to present day secular ideas of God and "destiny". Antonio Salieri is court composer to Joseph II of the German empire. The young Wolfgang Amadeus Mozart's brilliant musical talent brings Salieri face to face with his own mediocrity. Salieri has coveted musical creativity his whole life and blames God for Mozart's talent revealing his, Salieri's, lack. He seeks revenge against God by scheming to destroy Mozart's talent but goes further and kills Mozart in his jealousy.

F. Murray Abraham as Salieri and Tom Hulce as Mozart are both brilliant in their roles. Abraham's Salieri is proud, weak, full of duplicity and a study in hidden

jealousy. Hulce's Mozart is impetuous, vulgar, glib and insecure. It is these last two weaknesses that Salieri uses to destroy Mozart. In between these emotions the character of Mozart, along with the supporting players, bring many touches of humour to the film.

The production brings to life the grand spectacle of a royal court. Mozart's music on the soundtrack heightens the drama. One criticism however is that the use of music in the film makes the story episodic and thus hard to follow the timespan of Salieri's actions against Mozart.

Fortunately Mozart's displays of vulgarity are kept to a minimum. So it's a fine film production and one that should interest you.

J. Cavanagh

technology and capital), not recognizing the difference between what is human and material — hence SCEG's motto — "Be transformed by the renewal of your models".

March conference

Nevertheless, the impact is starting to have an effect. At the Conference of Economists in May 1986, run by the Economic Society of Australia, there will be a special section planned, addressed to the issue of religion and economics — a first for Australia.

SCEG itself has organized a conference to be held at St. Barnabas Church,

Broadway, on March 30th this year. There will be a number of speakers including Sir Harold Knight — retired Governor of the Reserve Bank of Australia. The organizers of the conference wish to be known that it will not be of a highly technical nature suited to the interests of trained economists only. It will be of good use to people involved in varying fields of work — especially welfare, and ministering types of positions.

For any information on the conference or any of SCEG's other activities, the following can be contacted:

Kim Hawtrey 982 4092 Mal Anderson 698 5053 Darren Mitchell 660 2761

Don't miss the HMS

Festival of Friendship

Saturday, March 23, 10am-4pm, in the grounds of
ADMIRALTY HOUSE & KIRRIBILLI HOUSE:
the Sydney residences of the Governor-General and the Prime Minister.

ENTERTAINMENT FROM MANY CULTURES!

- * Songs and dances by national groups in traditional costumes — Aboriginal, Maori, Korean, Vietnamese, Cook Island, Turkish, Chinese!
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STALLS, GAMES, FOOD AND FUN!

- * Hamburgers and hot dogs!
- * Cakes, jams, biscuits!
- * Chinese, South American, Korean delicacies!
- * Arts, crafts, books!
- * Drinks, ice-cream, snack foods!
- * Records and cassettes!
- * Face painting!
- * Pot plants, garden goods!

COME ALONG—HAVE FUN & HELP OTHERS!

All proceeds to the caring work of HMS in Sydney diocese — especially, in this International Year of Youth, our many ministries among young people in need.

ADMISSION Adults \$3, children (under 14) and pensioners \$1. Families \$6 — a tiny charge for a full day's FREE entertainment!

TRANSPORT Minibus shuttle between Milson's Point station and Admiralty House; special ferry shuttle between Circular Quay and Admiralty House wharf. Both continuous, 9.30am-4pm.

HMS is deeply grateful to their Excellencies the Governor-General and Lady Stephen, and to the Prime Minister and Mrs. Hawke, for their gracious invitation to HMS and St. John's Anglican Church, Milson's Point, to use the grounds of Admiralty House and Kirribilli House for this gala day.



ANGLICAN HOME MISSION SOCIETY
St. Andrew's House, Sydney Square. Telephone (02) 265 1555.

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