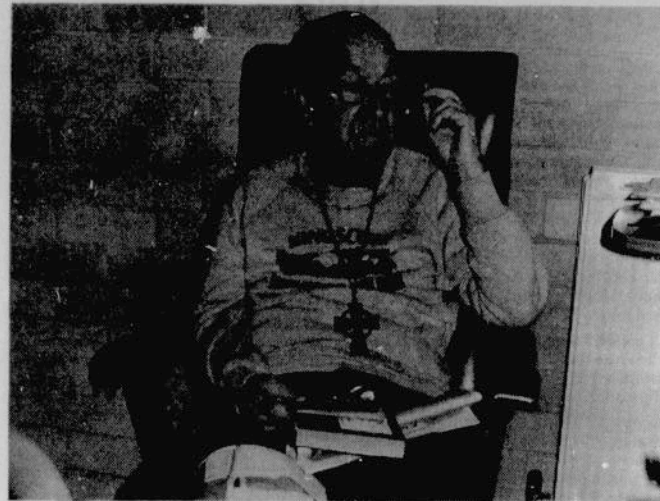


## Bishop Witt continues to recover

Now back in Bathurst



Bishop Witt has had a stream of visitors and well-wishers since he moved from Sydney's Westmead Hospital to Bathurst's Rehabilitation Centre.

The Bishop is undergoing extensive

therapy but still finds time for the many visitors, like the clergy on retreat who nearly all took time out to visit, and for looking after the flood of mail delivered daily, by his secretary Carol Churches.

## Another Leon Patillo tour

Originally LEON PATILLO sang with the pop group "SANTANA", back in the mid-70s. At the height of his pop career, he left the group, so that he could sing of "hope, joy, peace and love, from an earthly and eternal point of view".

LEON PATILLO is no stranger to Australia. He has been coming here for highly successful tours since 1979. However, when he gives his 1985 Concerts, from Adelaide to Brisbane, in November, he will be accompanied by a four piece band ... all women!

When asked what numbers we can expect to hear, Leon replied, "We are going to do as many songs from each of the albums, as we can. Along with that, we will be doing a lot of songs from the last album, 'THE SKY IS THE LIMIT'. Then we are going to do four or five songs from the new album, 'LOVE AROUND THE WORLD'.

What about the band? "These are all Los Angeles based ladies, who have primarily been doing session work," replied Leon. "They are professional musicians, in fact they are the four best female players in all of Los Angeles.

The LEON PATILLO "LOVE AROUND THE WORLD" Concerts will be held in Adelaide, Friday, November 22, in the



Leon Patillo

Thebarton Town Hall, Melbourne, Saturday, November 23, in the Festival Hall, Canberra, Monday, November 25, in Dickson College, Newcastle, Tuesday, November 26, in the Griffith Duncan Theatre, Sydney, Friday, November 29, in the Sydney Entertainment Centre, Brisbane, Saturday, November 30, in the Festival Hall.

(RAMON WILLIAMS)

## MAINLY ABOUT PEOPLE

### DIOCESE OF TASMANIA

Ven. Mervyn Stanton will be consecrated as Assistant Bishop of Tasmania on December 21, 1985.

On August 5th, the following four Deacons were ordained Priest in St David's Cathedral: Rev. John Sharpe, Rev. David Edmonson, Rev. David Hayman and Rev. Kelvin Viney.

### SOUTH AUSTRALIA DIOCESE OF THE MURRAY

Rev. Rodney Gooden was ordained Priest in

October and will continue as Assistant Minister at Mt. Gambier.

### DIOCESE OF SYDNEY

Rev. E. J. Hughes, Asst. Minister of Penrith, has accepted the position of Resident Minister of Georges Hall.

Rev. C. P. King, Asst. Minister of Glenbrook, has accepted the position as Rector of Sutton Forest.

Rev. D. Crawford will resign as Rector of Malabar on 31st January, 1986.

### South Africa continued

bring the South African government "to its knees." They will not succeed. The Afrikaner Nationalists may at times behave like fools, but they do not behave like cowards.

But still, more importantly, if the self-righteous bring our government "to its knees," they will have to bring the whole country to its knees, for if the Afrikaner Nationalists are ever brought to their knees, it will have to be by the gun. And if they are brought to their knees, agriculture, industry, railways, ports, will all be brought to their knees. We will become one of the begging nations of the world, and the West, having broken

us, will have to feed us. Russia will give us guns; America will have to give us food.

I am reminded of the woman to whom Jesus said, "Neither do I condemn you. Go and sin no more." Legend says of her that she became a holy woman.

Well, I can't promise that. But there is one thing that I can promise. If the nations of the West condemn us, they will only hinder the process of our emancipation from the bondage of our history. But if they stay with us, rebuke us, judge us and encourage us, the chances are that we shall do better.

(EPNS)

## Ridley College 75 years old

From boarding house to campus



Students relax between lectures.

1985 marks a milestone for Ridley College, Australia's only independent Anglican theological school.

Founded in 1910 by a group of missionary-minded churchmen under the leadership of the Bishops of Bendigo and Gippsland, the College is now celebrating its 75th Anniversary.

It has come along way since opening day in 1910 when the first Ridley College began in a boarding house in Royal Parade.

Enrolled were six students, four of them studying theology, the other two taking courses at Melbourne University.

By year's end larger quarters were needed. Young Ridley moved north along Royal Parade to "Koringa" and again in 1920 to "Cummock", a gracious 1880's residence in The Avenue, where the College has remained ever since.

Those early administrators chose an ideal site.

Beautifully mature trees add tranquility to the College garden, flowering shrubs abound, parks almost encircle the grounds, and yet at the same time transport is reasonably fast and frequent from a spot only 200 metres away.

As the College has grown, new buildings have been constructed around the original house, the development programme culminating last year in the opening of the Leon Morris Library, the Stanway Lecture rooms, a modern bookshop and a Junior Common room.

Yet the buildings would be empty shells without the people who have made Ridley what it is.

The College owes much to the succession of able and godly men and women who have taught the faith to generations of students in their care during more than seven decades.

### Link with Melbourne University

Since its inception Ridley College has always provided a home away from home

for tertiary students in addition to its "theologs".

In 1965 it became an affiliated College of the University of Melbourne, fully integrated with the social, sporting and cultural life of the University.

Academic tutorials are provided for all students entering tertiary education — a significant asset, particularly in the first year.

In contrast to the foundation years of the College a high proportion of Ridley's residents in 1985 are studying at the University.

The old ratio of four "theologs" to two university students has been reversed.

Nowadays most theological students are family men and women who must of necessity live out and are encouraged to continue ministries in their existing communities.

### New Directions

Other striking changes from the old days have been initiated by the advent of women in the residential community, the introduction of Degree studies in Theology, the development of new Diploma Courses tailored to meet special needs and emphases such as youth ministry, missionary preparation and by the enormous increase in the number of part-time students wanting to deepen their understanding of the Christian faith.

Ridley today has more than 300 students studying theology, either full or part-time, most of them living off-campus.

Sixteen one-bedroom flats provide limited accommodation on site for married couples and unlimited opportunities for friendship and experience in community living.

Ninety single students — the majority of whom are tertiary students — make sure that the Ridley Campus is a vibrant place.

## The Australian

105 years serving the Gospel and its ministry



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## Congregations with courage to act

### Parishes "sell-up" for Vision for Growth

Three northern Sydney parishes have each decided to sell off a "branch church" in order to support Vision for Growth.

Two of the parishes, the parish of Longueville and the parish of Mowbray, have already submitted an ordinance which has been passed by Sydney Diocese Standing Committee to enable the sale of the branch church at St. Mark's, Longueville and the branch at St. John's, Lane Cove or Chatswood West to proceed. A third parish is in the process of making a similar move.

The branch churches are only about a kilometre from the main church. The total population served in each parish is only 5,000 to 6,000 people. The buildings are used for church activities once a week.

Each congregation made a unanimous decision. They want to see their assets provide church facilities for a new area, where a more intense ministry is urgently needed to serve communities as large as 20,000 to 30,000 people.

Their decision was not easy. One couple from St. John's said "We love our little church building. Some of us helped to build it, we've helped to paint and maintain it, and to keep the grounds tidy.

It's become part of us.

"Our children have grown up in this church. We have a deep christian bond as part of Christ's family. But we are out of fellowship with our christian brethren in the New Areas," they said, "if we selfishly hold on to what is here. It's only a little over a kilometre to the main church. We don't use this building as much as it could be used. The need in the west is far greater than ours. God can use this to extend his kingdom, and we believe, enrich the whole congregation at Mowbray."

The rector of St. Aidan's, Longueville said that despite some very real needs in their own parish, they did have a large and functional building at the main church to serve the Longueville community.

The parish council is anxious to see the proceeds of the sale of the property at St. Mark's used to help establish a new church where there is greater need and to create a bond of christian fellowship with that new church.

## English Synod swings to Evangelicals

### Orthodoxy deciding factor in elections

The question of orthodoxy emerged as the deciding factor in the General Synod elections as results were announced this week.

The most noticeable feature of the new Synod, which will help govern the Church of England for the next five years, is the number of evangelical gains — at the expense of the middle ground.

Evangelicals have gained some 30 more seats in the House of Laity and around 10 more in the House of Clergy. Meanwhile the Anglo-catholic wing of the Church has held its ground, with losses in some dioceses and gains in others.

On the other major issue of the election, the ordination of women, the big question is whether the balance has been tipped amongst the clergy. In any vote on the issue supporters of women priests need a two-thirds majority in each of the houses. This is ensured in the houses of Bishops and Laity, and the signs are that the clergy have moved closer to that crucial figure.

### More women

There have also been more women actually elected to the Synod taking up around one-fifth of the House of Laity seats (as yet the only House for which they qualify).

In what is being interpreted as a reaction against the theological uncertainties thrown up in the Durham controversy, the middle ground has suffered a number of casualties, most notably Canon Christopher Hall from Manchester, a founder member of the Open Synod Group and on the standing committee of the last Synod. Also gone are Mr. Brian McHenry (Southwark) and Canon David Jenkins (Carlisle), whose name might not have helped.

On Tuesday, Dr. David Samuel, director of Church Society, representing the

conservative, reformed wing of the Church of England, said he was encouraged by the early results of the voting. "We see a number of people that we have assisted winning a seat — about 18 in all so far."

He added that nine people whom the society had also supported had failed to win a seat. Although all the counts were not in by the time we went to press, Dr. Samuel said results he heard of so far had "suggested there will be in Synod those who'll take a clearer biblical stand on issues".

### 'Something wrong'

Dr. Samuel, responding to the news that women in the laity have increased by 40 per cent, said that he was concerned "if it appears that the role of leadership is passing to women in the Church". If this happened, "there is something wrong in the Church".

"The scriptural role of man is as head," he said, "and it is up to men to exercise leadership." For women to do so "is not right or proper".

On Tuesday, Mr. Arthur Leggett of Church Union, representing the Anglo-catholics, said that they did not yet have a full picture of the results, but felt that there is a slightly larger number of clergy of Catholic persuasion in the new Synod. They also consider that there is some hardening of the position against the ordination of women.

On the question of orthodox belief, Mr. Leggett commented that conservative evangelicals appear to have benefited from the repercussions of the Durham affair.

(CEN)

## A century and still battling

Leichhardt congs celebrate 100 years, with many friends



Mr. Allen Barnett (right), the 80-year-old son of the Rev. B. Barnett, with one of the former pastors, the Rev. Walter G. Collier, currently the assistant minister at Castle Hill. During the meeting, Mr. Barnett spoke of his personal experiences, living in the manse and growing in the church.

Over 200 people packed the Leichhardt Congregational Church when it held its Centenary Celebration, Sunday, November 3rd. For a church with a current membership of 10, and an average Sunday morning attendance of 15, this was quite an achievement. However, as the Secretary of the Fellowship of Congregational Churches, Rev. Len Kingston remarked, "We are behind you in fellowship ... and that is the key word today."

Mr. Merv Edwards, the Secretary of the Church, assisted by the ladies of the congregation, provided background information; a worship service, suitable for such an occasion.

Members of other churches, associated with the Fellowship of Congregational Churches, travelled from the length and breadth of Sydney. The Engadine church not only came to support their friends, but also provided the choir and guest speaker, Rev. Roy Waters, for the occasion.

Original records were on display, together with photographs of past events. From these records, Mr. Edwards was able to tell of the church's commencement, in 1881, as a "mission outreach" by the Petersham Congregational Church which had commenced in 1860.

On January 8th, 1885 the Leichhardt

Congregational Church was constituted in its own right. The first member to be recorded was Mr. Samuel Skeritt. Two of Mr. Skeritt's grand-daughters, Dorothy and Jean Chapple, were present for the Centenary Celebration.

In April, 1916, the Rev. Benson Barnett (also known as the founder of the Sydney Missionary and Bible College) was invited to be the pastor of the church, for nine months. He stayed for 21 years!

Mr. Allen Barnett, the 80 year old son of the Rev. Benson Barnett, was present in the meeting. He spoke of his personal experiences, living in the manse and growing in the church. Holding his well-worn Bible high in the air, he declared, "This is the only 'thing' to be trusted in these days."

An honoured guest was the former Eva Harris, now Mrs. Harrie Standen. This couple had commenced the Bamu River Mission in Papua, before being forced out during World War II. In 1945 they returned to their missionary work and it was announced that Mrs. Standen, now a widow, will take up residence in the Bethshan Mission complex this week.

Many students, from the Sydney Missionary and Bible College, also passed through this church's pulpit during their training days. Now they are scattered around the world, with fond memories of this church's part in their early days.

## Visitor from Britain

### John Stott to speak at Cathedral

The Rev. Dr. John W. Stott, well known throughout the world as a Bible expositor and convention speaker, will preach at St. Andrew's Cathedral on Sunday, January 12th at 10.30 a.m.

He will also be the Guest Speaker at the CMS Summer School at the Katoomba Convention Site from 4th January to 11th January.



## INSIDE

An Australian in Paris

Editorial: Liberty in things not essential!

The New Age Movement Examined

Black Stump: A biased view

... Page 3

... Page 7

... Page 9

... Page 11



# The Gospel Ministry in Spain

Evangelical growth but literature needed

Spain conjures up images of fantastic castles, sun-kissed beaches, bull-fighting and, perhaps, the monolithic Roman Catholicism represented by the Inquisition. Indeed, for centuries it has been rather hazardous to be an evangelical believer in that country and, until very recently, the opposition of the Roman Church and a repressive State made it practically impossible to witness openly for the Protestant faith. But this has changed dramatically within the last 20 years, for in 1968 a law on Religious Freedom was enacted in Spain which allowed non-Roman Catholics the freedom to organise and to witness. Since, then, evangelical Christians have been able to establish congregations and spread the Gospel with much the same freedom we have been taking for granted for centuries. What is more, this movement is going forward with vigour and measurable successes. And it includes what must be one of the newest Presbyterian churches in the world — the Iglesia Reformada Presbiteriana (I.R.P.), the Reformed Presbyterian Church in Spain.

The I.R.P. did not arise, of course, because of emigration for Scotland or Ireland. Neither is it a church established by missionaries sent out by other churches. It is all-Spanish and it has arisen as a result of the work of the Holy Spirit in which Spanish believers discovered the full-orbed teaching of the Scripture and were led to establish a fellowship which confesses the faith as formulated in the Westminster Standards and worships God according to the regulative principle of God's Word. There is a connection with Scotland, however, for this all began when Ricardo Cerni, a young man of R.C. background converted to Christ through a Baptist ministry, went to Glasgow in 1961 to study at the Bible Training Institute (B.T.I.). Ricardo came in contact, in the course of these studies, with Reformed literature, and this led to the distinctive aspects of the Reformed Faith, and, as he says, "opened up a new world of thinking and spiritual insight". In 1963, upon completion of his work, he returned to Barcelona, Spain, resolved "to work for the Lord and begin a new work along the lines of the Reformed faith".

His initial work was in literature: translating for the Banner of Truth Trust's Spanish publication programme; spreading the books in Spain; and gradually gathering groups of people who were drawn to the doctrines of grace. In 1966 a congregation was organised in Barcelona and Ricardo was ordained to be their pastor by ministers of the Free Reformed Church in the Netherlands. In 1968 this congregation adopted the Westminster Confession of Faith and Presbyterian government. This was also the year of the Religious Freedom law and the newly constituted I.R.P. was the very first church to register

with the Ministry of Justice. There was now a free, legal, organised, witnessing, evangelical, Reformed and Presbyterian church in the land of the Jesuits and the Inquisition! There were just 35 members and their pastor, the Rev. Ricardo Cerni.

Succeeding years were to see modest but steady growth. The work has spread and taken root in a number of cities across Spain. There was and remains the inevitable discrimination and suspicion that has to be faced by a minority Bible-believing church in a Roman Catholic country. But the secularisation of Spain and the new liberty for Protestants has opened many doors. With the blessing of God, there are now 87 members in Barcelona, worshipping in a lovely hall of their own that is a model of Reformed simplicity and beauty. In Mataro, 20 miles north of Barcelona, the Rev. D. Guirao ministers to a fellowship of some 54 adults and children, while 750 miles to the south-west, in Seville, the Rev. E. Monjo has a congregation now numbering 41. Three smaller groups have sprung up in Madrid, Malaga and Aguilés and the three pastors share their oversight. In 1984, there were 239 members, communicant and baptised — an eight-fold increase since the church's foundation 16 years previously, and the effort continues to establish more congregations and upbuild the six that presently exist. Just how wonderfully the Lord has blessed the work of the Gospel, is evident in the fact that the I.R.P., in classic New Testament fashion, has spread from the "inside" and has been practically self-supporting from its birth. Like Topsy, in "Uncle Tom's Cabin", it "just grewed". The witness went from person to person and was greatly aided by sound literature. Groups were gathered, churches organised and properties acquired, and paid for. Above all, there has been, as Ricardo Cerni gratefully testifies, "a very good spirit of love and unity". The seed planted in Glasgow flourished in the soil of Catalonia and is spreading across the whole of Spain.

The literature problem facing the Church highlights the very newness of the situation facing Spanish evangelicals. The vast literature in Reformed theology and Bible commentaries available to us in English simply does not exist in Spanish, and such as does is produced in the U.S.A. and the U.K. The need is for Reformed publishing inside Spain — and with the new freedoms of the post-Franco era, this is now a possibility. Ricardo Cerni has a vision for such a venture. In fact, they have the personnel and the premises already and only need to collect the funds for an offset printing machine! Such a printing shop would halve the costs of the material presently imported and afford a wider flexibility in the range of publications used within the church.

(Australian Presbyterian Life)

## Aboriginal Ministry

### Oenpelli hosts Regional Church Conference

Canon Barry Butler, adviser to the Arnhem Land Parishes writes:

The **Regional Church Conference** was held for the first time this year at Oenpelli. The meetings were chaired by the Reverend Gumbuli Wurramara, Rector of St. Matthews, Ngukurr. A dozen Aboriginal Christians from the 4 eastern Arnhem Land parishes met with several Oenpelli people. Graeme Hodgkinson and I were present with Tony Nichols and David Thompson from Nungalinya. Special visitors were Canon Arthur Malcolm (now assistant Bishop in North Queensland) and the Rev'd Wayne Connelly, Aboriginal priests from Palm Island and Yarrabah in Queensland.

There has been spiritual revival at Yarrabah over recent times and Wayne Connelly who spent almost a week at Oenpelli told us some of the things that God has been doing there. Wayne's own story is an example of the grace and

mercy of God. It was good to share with him, and strong bonds of Christian fellowship developed between him and the Oenpelli Christians.

There was lively discussion at times during the Conference and important issues were raised by some members, especially on ministry training procedures.

About 70 to 100 people met for Bible teaching each morning and many more were at the night meetings.

It was particularly significant during one discussion period to hear a strong plea from several that Aboriginal Christians should express themselves more through Aboriginal culture and in an Aboriginal style. How this works out in practice is still to be seen, but it is a welcome move.

(DARWIN DIARY)

## Archbishops oppose casinos

Joint statement on current NSW threat

The Anglican and Roman Catholic Archbishops of Sydney, the Most Revs. Donald Robinson and Edward Clancy, have spoken out strongly against the State Government's proposal to legalise further gambling facilities. In their response they state:

"The 'Report of the Committee of Enquiry into Gaming in N.S.W.' is a remarkable Report. All its hearings were in camera. No record is given as to who gave evidence and how the evidence was tested. This is in stark contrast to the inquiry in Victoria where a former judge of the Federal Court presided and most of the hearings were public. Because of the threat of organised crime, the Victorian Report came out against casinos.

"In New South Wales the Report proposes three kinds of casinos: Category 1: 1 of a glamorous style (probably at Darling Harbour). Category 2: 18 casinos in clubs, like R.S.L.'s etc. Category 3: 100 small casinos to meet ethnic demands.

"Further, the Report recommends that those who now participate in illegal casinos should be allowed to participate in the new legal casinos. It also minimises the assertion that drug and other monies are laundered through casinos.

"The Report could not be more unsatisfactory. We remain unconvinced that the proposed casinos will not be subject to criminal penetration.

"The Liberal and National Party leaders will oppose the introduction of casinos, legislation for which could be introduced in November. If the Report is criticised, the government may choose to reject the categories of 18 casinos and 100 casinos, i.e. Categories 2 and 3, but push hard for Category 1. We will not, however, find that an acceptable compromise and will not on the basis of available evidence minimise our objection to Category 1 where organised crime will surely seek to take over and where adequate safeguards are not guaranteed. It has to be emphasised that legalised casinos would take gambling in this country into a new dimension.

"The public still awaits the outcome of the Stewart Royal Commission into N.S.W. Police Tapes, commonly called the Age Tapes. Its findings will probably concern casinos and corruption and the decision on casinos should not be made before the Royal Commission reports.

"The public has a right to a fair and proper evaluation of this matter. We are recommending to our Church members that because of the deficiencies of the Committee's Report they should strongly oppose the proposed legislation."

## The faith of Sir Joh

Queensland Premier speaks on Christian influence

Christians have a firm foundation in the Lord Jesus Christ that bestows blessings throughout life for family and community.

This was the message of the Premier and Treasurer of Queensland, Sir Joh Bjelke-Petersen, before a packed-out inaugural annual dinner of the Stafford North Baptist Men's Fellowship in Brisbane.

Sir Joh said life had a very real meaning and a very deep purpose for Christians, especially those in politics like himself.

"God in so many ways had revealed his purpose," he said.

"Christians," Sir Joh declared, "ask God to strengthen their faith and give them his spirit, wisdom and understanding."

Commenting on his own situation, Sir Joh said: "I do that every day and every night.

"I pray for others . . . for one's dear ones, for our State, our Nation and its people."

"God has prepared a way for us through the life, birth, death and resurrection of Jesus Christ our Saviour. He died for each of us.

"We read in Isaiah that God says we can't conceive, or believe or understand or even imagine that life that he has prepared for all who loved him and seek to serve him."

"God can and does care for us, does guide us and help us. Not that we deserve it, not that we think we deserve it, but because we know we are very poor miserable sinners and need God's forgiveness every day."

Whenever possible, he spent Sunday in hometown Kingaroy and attended his family church.

## Episcopal encouragement

### East Asian Bishop's meet

The Bishops of the Council of the Church in East Asia met at Bishopsthorpe Conference Centre, Goulburn, NSW, for their annual meeting recently.

The Quiet Day which preceded the meeting of the Bishops was conducted by Dr. Alan Cole, Federal Secretary of the Church Missionary Society of Australia.

The Bishops meet each year to uphold one another in fellowship and prayer and to discuss matters of mutual concern. All come from politically, socially and economically sensitive areas.

Malaysia is a predominantly Muslim country with all consequent pressures to set up a Muslim State; the Philippines are economically and socially depressed and divided; Singapore is a tiny enclave but a very vibrant and rich one surrounded by Muslim Indonesia and Malaysia; Korea is very politically sensitive and the Anglican Church is very small. Taiwan is diplomatically isolated and in competition and conflict with mainland China; Hong Kong looks to 1997. Bishop Peter Kwong of Hong Kong is on the Basic Law Committee recently set up to prepare a draft law which will be used in the special district of Hong Kong after 1997.

Under these pressures each bishop looks forward to the support and fellowship of his episcopal brothers. Burma is difficult to get out of and like many countries riven by tribal conflict it is also very poor but the church thrives.

Growth in the diocese of the Northern

Philippines is such that a new diocese will be formed next year to be known as Tabac. The other section of the original diocese will take the name of Bontoc.

The work amongst the hill tribes of Northern Luzon — Kalingas, Igorots and others — has been one of the great missionary efforts of the Episcopal Church of the USA. It was started by Bishop Henry Brent, the first Bishop of the Philippines in the first years of this century.

Discussions are taking place between the Dioceses of Malaysia and the Diocese of Singapore about the possibility of a province in that area but at the moment international politics is a stumbling block.

The American Episcopal Church is encouraging the Philippine Episcopal Church to work towards independent provincial status by 1988 and to continue to work with the Philippine Independent Church (3,000,000 members — 33 dioceses) with a view to even closer co-operation.

The Korean Church is tentatively thinking about a province.

At the moment, Korea, Hong Kong, Malaysia and Singapore have the Archbishop of Canterbury as their Metropolitan, and Taiwan and the Philippines are metropolitanically connected to the Episcopal Church USA. To give these dioceses a representation in the Anglican world, the Chairman of C.C.E.A. is accorded the status of a Primate and attends the Anglican Primates meetings.

# An Australian in Paris

It can be lonely at the top, so they say. The despair of loneliness has to be experienced before it can be fully understood.

Spiritual loneliness affects many people, far more than we probably know. David called upon the Lord to turn to him and be gracious to him in Psalm 25. His reason? "For I am lonely and afflicted" (Verse 16).

To be a stranger in a strange land has to be conducive to loneliness, especially spiritual loneliness to the Christian. Take Paris, France, for example. There are about 100,000 resident English speaking people in the Paris area. An unexpectedly high number, or so 'The Australian Church Record' thinks. The authority for this figure is the Reverend Russel Avery, a young Sydney Anglican minister who is *Pasteur l'Eglise Anglaise* at Holy Trinity Church, Maisons-Laffitte. He has just returned to Paris following a six week's furlough after 3½ years as Chaplain, which is really minister-in-charge, of this English speaking church. In this capacity Russel Avery is conducting an evangelical ministry, a spiritual haven where Christians in a strange land can experience the warmth of Christian fellowship and Biblical teaching in their own tongue. He has an average congregation of 120 people each Sunday — interdenominational and international. There are Australians, British, Americans, Canadians, New Zealanders, Kenyans, Swiss, Germans, Indians, French and a few others as well.

The large number of English speakers living in Paris is largely because of the work created by the European Economic Community. Because Paris itself is too dear to live in, most elect to live in the western suburbs, and that is where Holy Trinity Church is located.

The Church Record interviewed Russel Avery two days before he was due to fly out of Sydney, back to his parish. We found him to be warm, articulate and fully convinced that he is where God wants him to be. He was, of course a little flustered with the multitude of detail still to be attended to, making last minute contacts and so on. The fact that it was almost meal time at his in-laws' place helped to speed up the interview.

Holy Trinity, Maisons-Laffitte is part of the Diocese of Gibraltar in Europe. How on earth does an Australian come to be minister in charge there? The obvious answer that it is within the sovereignty of God. It all started when Russel accepted a holiday chaplaincy at the British Embassy in Tunis. He says that he saw the hand of the Lord in it and saw a number of people touched by the Gospel.

This was the beginning of an expatriate ministry. He later met the Bishop of Gibraltar in Europe and was offered his present post in Paris. At the time he was experiencing a period of great personal crisis through the serious illness of his wife. She subsequently recovered and the illness attracted a deal of interest in sections of the British religious press at the time. Russel Avery again saw the hand of God at work. His appointment in Paris is under the auspices of the Inter-continental Church Society, an English evangelical society which nominated him to the Bishop for a licence.

The ministry at Holy Trinity has been blessed of God since the Averys started there over 3 years ago. For the first time in 84 years the church is self supporting. The numbers attending have increased by 50% and the church income has trebled.

"The Diocese of Gibraltar in Europe has entered a new phase with the EEC. There is a turnover of executives. The situation is something like the public service in Canberra. With the coming and the going, we lose some and we gain some within the congregation," Mr. Avery said.

"We have couples where either the wife or the husband is French. This gives some permanence in a fast moving group," he added.

Russel Avery finds that he has a good deal of counselling work to do. People living in a foreign city tend to develop marital and other problems.



In an expatriate situation, parents are naturally concerned about their children. Groups which Australians take much for granted, such as Cubs, Brownies and Girl Guides, assume a new importance within the Holy Trinity congregation. There are about 70 children in uniform, most of whom are also members of the Sunday School. There are also play school and pre-school groups where young children are brought and where the parents can relate to each other within a christian context.

"This does not mean that the ministry is social. The fact is that English speaking people living in a foreign environment need social interchange in a christian context."

There are six Bible studies and two prayer meetings held weekly.

Good christian ideas usually catch on. In "The Australian Church Record" issue of August 12, 1985, there was a report of an interview with the Rev. Roger Simpson, 'curate evangelist' of All Souls, Langham Place, London. In that article Roger Simpson spoke warmly of his work with a group which he calls "Agnostics Anonymous" where doubters are fed the truths of Scripture. Roger Simpson and Russel Avery know each other, and it is not therefore surprising that Russel Avery runs his own version of "Agnostics Anonymous".

Russel Avery says that his group is run by a christian with a Presbyterian background who produces "curly questions" suited to the travelling executive who is not sure that a Bible study is 'his thing'.

"Through this group a number of people have found the Lord and there have been a number of adult confirmations," he said.

The group has had an encouraging snowballing effect.

Mr. Avery smiles as he recounts the story of how his Presbyterian leader decided to write to the Bishop of Durham pointing out the existence of "Agnostics Anonymous". The Bishop replied saying that it was good to know that there was such a group.

"He seemed, however, to have missed the point," Mr. Avery said.

There are very few Australian evangelicals in specific expatriate work.

"I find it to be an exciting ministry. It is very fulfilling to see things happening to lives more quickly than you might find in an Australian situation.

"My experience is that people 'try church' in an overseas situation. They know that they can easily give it up if they wish.

"Often new folk drift into the busy jobs in the church. This fits them for future ministry in the local churches at home," he said.

What would be a high point in your expatriate ministry, the Record asked Mr. Avery.

The answer was encouraging. "Seeing folk find the Lord. We see this often enough to be able to say 'this must be right'," he said.

"My reason for being in full-time

ministry is because I enjoy what I am doing and it seems to be what the Lord wants me to do."

And low points?

"In an expatriate ministry it is disappointing to see people you have come to know and love move on to somewhere else."

Holy Trinity, an evangelical English speaking oasis in a predominately Roman Catholic city, was built in 1920. It was empty for a long time but became viable with the building up of the EEC in 1972.

Russel says that his church is now in something of a 'twilight zone', having reached the point of needing a curate. His Parish Council is looking at questions of stipend, allowances, transport, etc. There is a general hope that the question can be resolved within twelve months.

Interview with the Rev. Russel H. Avery, Chaplain, Holy Trinity English Church, Maisons-Laffitte, Paris.

Billy Graham will be conducting a crusade in Paris in September, 1986. Russel and his congregation are looking forward to this and will be involved to the hilt, hoping at the same time to see further growth in their own situation.

Russel Avery believes that there are as many English speakers in Paris as there would be French Protestants wanting to come to a crusade.

He says that the Roman Catholics in Paris are looking more at Scripture. They are coming to grips with secular society in a way which is reasonably impressive. They do not see an expatriate ministry as threatening — more in the nature of "the quaint English" or maybe "the mad-English-abroad". They have even been known to be kind to Anglicans by offering church buildings for worship.

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- \* Summer Safari 4: Monday 6th January, 1986 — Sunday 12th January 1986 for students in School Years 7 — 10 (1985)

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# Quick Cuts

## The power of prayer

I met an amazing person the other night. He came from a non-Christian family in which he had had no opportunity to gain a knowledge of Christ, the scriptures and God. He felt, however, that there had to be something more to life than the stale secular husks thrown to him by those responsible for his education. For years he searched — he passed through the study of history, into the study of philosophy. All was desert on every side. He moved into an exploration of the Muslim religion. No rose bloomed for him there. At length, after a decade and more of thought and study he came back to what little he knew of Christ. Even this was enough to make some sense of his life-experience. But where could he find out more? He had a Bible, but the language was old-fashioned. Luck . . . or was it luck? threw him into the company of a Christian. This Christian knew the Gospel, and was able to introduce him to Christ. Eagerly he turned to Christ, accepted him and went on his way rejoicing. Here was the end of the search of a life-time, and the beginning of a new life.

Now this true story set me thinking. We are surrounded by thousands of people who never give God a thought. Seek God? They would prefer to go looking

for polar bears or men from Mars! They have not time or thought for God at all. But every now and again, you come across a person who is longing for God, and you see the clearest evidence that God is in fact leading and guiding that person towards himself almost without human intervention. My question is, however, why is this so rare? If God does lead such a person to himself, why does he not do so more often? Why do we usually find the work of bearing Christian witness so unprofitable?

There is, I think, a probable answer. It is our **lack of prayer**. In evangelism, indeed in any Christian work, it is God's hand, God's power which is by far the most important element: "Without me," Jesus said, "you can do nothing." How often, however, do we forget to seek the Lord's aid, to call forth his blessing. One of the greatest things Christians can do for Australia now is to pray, to pray specifically for our neighbours, to pray that God's Holy Spirit will lead thousands of our fellow citizens to the Saviour, and to pray without ceasing.

Peter Jensen

(We suggest that you might like to use this article in your Parish Paper)

## Presbyterians look toward 2000

David Cook suggests the course

As the Presbyterian Church of Australia approaches the year 2000, it cannot do so in isolation from either the society in which it lives or its supreme standard, the Holy Scriptures. It is the clear calling of the church to glorify God by interpreting and proclaiming His unchanging word to our society.

In order to do this we must, in the concept developed by John Stott, in his book, "I believe in Preaching", have "one foot in God's word and one foot in God's world", ie, we must have a correct understanding of the word and the world in which we live, therefore our message is to have both a "timeless and timely element".

Surely history teaches us the lesson, that we need to beware of the danger, in our quest to be contemporary, of moving our feet from the solid rock of the Bible, to the sinking mire of the world.

We need this balance as we move to the year 2000, a Reformation balance, to preach the scriptures in a way that is faithful to the text and at the same time in a way that is contemporary and apt.

The preacher constantly finds that the Biblical text is amazingly contemporary and we who are called must preach it faithfully and apply it courageously, even if our people do not like it.

The question arises as to how we can understand the Bible correctly. There are three key principles of interpretation. First is the principle of simplicity. We are to interpret the Bible literally unless that involves an absurdity or does not recognise that the type of literature demands other than a literal interpretation.

In his "Interpretation of Legal Codes", Sir Charles Ogden has said, "words are to be taken in their literal meaning."

Secondly, the principle of history, the Bible must be correctly understood in its own historical and cultural context, ie, the "there and then", before being applied to the "here and now".

Thirdly, the principle of harmony, again in the words of Sir Charles Ogden "the deed is to be understood as a whole". Scripture must therefore be allowed to interpret Scripture.

### Reaffirm Scripture

Our denomination needs to reaffirm, in the face of shifting views in the church, first that Scripture does not contradict itself. The assertion that Scripture does contradict itself is of course a gross reflection on its Author. Thus we are to read the Bible in the light of the Bible.

marriage and divorce, etc.

Secondly, Scripture can never mean in the "here and now" anything contrary to what it meant in the "there and then". This needs to be remembered as we face issues like women in the ministry.

Thirdly, there seems to be abroad a view which makes a virtue of uncertainty. The preacher, according to this view, must never be dogmatic. Similarly, a person with settled convictions is seen to be "superficial".

We must always take our stand on the Bible, and be able therefore to say with the clarity and dogmatic confidence of the prophets, "Thus says the Lord."

We have been reminded that the Christian upholds the cross as the symbol of supreme sacrifice. However, we must never forget that we always see the cross from the perspective of an empty tomb, that the cross is unoccupied.

What a reminder of the completion of the work of salvation, that in love God has satisfied His justice and now offers a free salvation to a lost world! When we see the cross through the perspective of the tomb we are reminded of Christ's victory over death and of the hope we have as Christians, which we can never hold to ourselves.

### God's character

Two aspects of God's character need re-emphasising as we head for the 21st century.

First, God has taken the initiative and revealed Himself to us, God is a God Who speaks. He has shown us clearly what He is like in His Son, the Lord Jesus Christ, "the exact representation of his being" (Hebrews 1:3)

We have the record of what Christ did and said in the Bible. He breathed out word. The Bible then is Divine autobiography.

Secondly, God is faithful. There is only one thing impossible for God, that is that God should break His word, that He should sin.

Therefore this is our confidence that God's word, the Bible, is the valid expression of God's mind for all ages, for the first and the 21st Century.

God's faithfulness calls forth our faithfulness. He is faithful to His word so we must be faithful in the proclamation of that same word. Either we do that or we shall, deservedly, perish. The Church's calling is ever to be faithful.

The Revd. David Cook is Principal of Sydney Missionary and Bible College.

(API)

# WORLD

## British CMS backs MOW

Strong support for women priests

The British Church Missionary Society has come out strongly in support of women priests. In a policy document published recently they talk of women's ordination as "a vital step of change within a renewed Church" and offer help to those campaigning for it in Asia, Africa and Britain.

CMS originally became involved in the issue of 1971, when Bishop Gilbert Baker of Hong Kong ordained one of its missionaries, Miss Joyce Bennett — the first British woman to be ordained in the Anglican Communion. The Society is also closely linked with the Church of Uganda and the Church of Kenya, both of which contain women priests.

The pamphlet has been approved by the society's standing committee and asserts: "to include both men and women in the ordained ministry provides a wholeness and fullness of understanding of God in whose image both are made . . .

"Can we ignore the fact?" it asks, "that God has called to ordination an increasing number of women, from a variety of backgrounds, in recent years and that many of them in this country are suffering long years of waiting?"

Their experience overseas, the pamphlet goes on, shows that the ministry of women priests is becoming increasingly appreciated and accepted and predicts: "This experience is eventually going to result in changed attitudes."

(CEN)

## Mercy and judgement

The advent of AIDS

The English Church Society journal published the following article and the dilemma of this dreadful disease.

### Scourge

The first thing to say about AIDS is that it acts by totally destroying the body's defence system against disease. It does not kill by itself, but it knocks out the whole of the marvellous protective array with which the human body fights invasive infections. The sufferer from AIDS is totally vulnerable in a way that no other person ever is. AIDS patients simply go down like ninepins to the nearest virus or bacillus.

### Warning

It is difficult for a Christian to resist the conclusion that GOD is speaking to us through AIDS. He has forbidden homosexual acts as 'abomination', and warned us in the New Testament that the ultimate perversion of the created order for human relationships can only result in people 'receiving in their own persons the due penalty for their error' (Rom. 1:27). AIDS is simply the last and the most deadly of sexually transmitted diseases. Continence by the unmarried and faithfulness among the married would have forbidden it a foothold.

(EPNS)

### Responsibility

Those Anglican theological colleges whose staff and students have in recent years tolerated active homosexual practice amongst themselves bear a heavy responsibility; so too do those Bishops and others who have prevented the General Synod from coming to a Biblical conclusion on the matter of homosexual activity. Is it not time now for evangelicals to speak out more clearly — in love (because we are all sinners) but also in truth (because God is not mocked, and people sow what they reap)? If AIDS leads to a more powerful and saving proclamation of the Gospel and of God's loving protective law, it will become a strange and terrible mercy. For it would turn men back to God for salvation and wholeness as His Word convicts them.

(CROSS WAY)

## DeLorean

Zondervan publish his story

Pride, ego, fatigue, corporate revenge, and US and British government conspiracies worked together to crush John DeLorean's dreams, according to his new book *DeLorean*, published by Zondervan Publishing House. In his memoirs, DeLorean discusses his conversion to Christianity, his divorce from his wife of twelve years, Christina Ferrare, the legal entanglements he still faces, and the emotional traumas he and his children have faced since his acquittal for drug trafficking charges.

A headline-maker since the 1960's, DeLorean gained a reputation as a glamorous jet-set rebel within the conservative corps of General Motors executives. DeLorean became the object of worldwide attention most recently when he was charged with drug trafficking, in an alleged effort to save his floundering automobile company. The arrest was part of an FBI "sting" operation, and DeLorean was videotaped in the act of apparently buying a bag of cocaine and pronouncing it "better than gold". But the jury in the trial found that he has committed no crime, even though he presented no defence.

DeLorean has said he was a victim of a frame-up. "The whole scene was set up to make me look guilty. It was a charade orchestrated like a movie script. At the time I thought I was in the hands of organized crime. The federal agents told me to come to the hotel under threat of great bodily harm."

Some have charged that DeLorean's recent conversion to Christianity was a play for sympathy. DeLorean responds, "It's absolutely not true . . . I don't care what critics say — the only person who counts ultimately to me is Christ, because He knows what's in my heart. People forget that I never made any mention of my conversion until after the trial was over. I didn't want anything to misconstrue my conversion. Nor did I want anyone to think I was trading on a man's most precious thing, his faith."

In an interview published in *Playboy* magazine, DeLorean discussed his new book and his decision to use a Christian publisher. "We had offers from other people," he said. "But I really felt that my spirituality was an important part of the book, and I wanted somebody who could treat it sensitively. It is also true that, for example, the biggest-selling hardcover book of recent years as Chuck Colson's autobiography. So it isn't necessarily true that by going with a Christian publisher, you're automatically eliminated . . . it's not like you're just going to sell to a few Christians. The publisher is capable of marketing on a broad basis."

DeLorean affirmed his faith in Christ during the *Playboy* interview. "When I look at what I've been through, I can't imagine that I could have survived this — I know the human being I was could never have survived it without my faith and this powerful belief in Christ"

## Youth With A Mission muzzled

Workers arrested in Nepal

**YWAM Christians arrested in Nepal** Twenty-four Christians associated with Youth With A Mission were arrested in the provincial district of Dhading, Nepal, and could spend up to six years in prison for preaching the Gospel. They are from Holland, Switzerland, Singapore, Bangladesh, India, Nepal and the U.S. There are 10 court cases already pending against Nepalese Christians, but this is the first instance of cases against foreigners. The charges are: (a) promoting Christianity, (b) offering free education to children of families who convert to Christianity, and (c) disturbing a Hindu community.

(NEW LIFE)

## Help for clergy wives

New English Publication

The problems of the clergy wife are the subject of a new handbook produced by the diocese of Wakefield in an attempt to give clergy wives some support in dealing with the problems that they face.

In the light of the increasing number of breakdowns of clergy marriages and the predicaments faced by the widows of clergymen often left homeless, the booklet addresses itself to a whole host of relevant problems and situations.

The Rev. David Hope, who is to be enthroned as the new Bishop of Wakefield later this month, regards the booklet as "an immensely valuable source of information" which "is often taken for granted, yet without which anxieties and difficulties can easily arise."

Its author is Mrs. Jennie Chesters, wife of the Archdeacon of Halifax; and she has herself seen many of the problems and issues with which the booklet is trying to deal. Housing, education, health, retirement and widowhood are the main topics which are investigated in the handy-sized booklet.

In a postscript the editor writes: "Being a clergy wife brings its own special joys and privileges; but, like everything else in life, it also has its own particular difficulties and frustrations. It is our hope that in some small measure this booklet will help with these."

(CHURCH TIMES)

## Faith sharing in China

Opportunities for students and teachers

Peter and June Cameron of Faith Ministries to Asia recently completed six months at Ximen University at Amoy, in the Fujian province of China.

They found that the time spent in studying Mandarin afforded many opportunities to witness to the Gospel of Christ. They were part of a group of 10 Christians from the USA, New Zealand and Australia who formed a class in response to a request for "Christians only".

During free weekends Peter and June established friendship with Chinese people on buses, in the street, in eating places and at the university. They found a great openness to the Gospel.

### Cults are active

However, they also found that the cults, especially Mormons and the Children of God, are active in China. Magazines from the Herbert W. Armstrong cult also were in circulation in the Ximen University.

They were much impressed by the "house churches" in China, many of which hold several meetings a day to avoid bringing large numbers together and attracting undue attention to their work.

"The house churches need Bibles, but they also need study materials to help them in leading people into spiritual growth," Peter said. "Teaching and disciplining aids are needed," he reported.

He also commented on the problem of Bibles printed inside China sometimes being produced in an old script, which young people no longer read, or in small print, which older people cannot read!

### An open door

"Australians can help spread the Gospel in China in many ways," Peter Cameron said. "They can go as students, as we did. They also can go as teachers. English teachers are in great demand, not only in schools but in business houses, hotels and restaurants. At present it is easy to enter China and spend time in study. By such means Christians can be of great help to local believers," he affirmed.

(AUSTRALIAN BAPTIST)

## Gorbachev and God

A quotation in media interview

London, England—Mikhail Gorbachev, the new leader of the Soviet Union, has spoken of God and destiny in an exclusive interview given to *TIME* magazine.

The interview was conducted by three senior editors of the popular news publication who were impressed with the efficiency and discipline of the encounter that began promptly and lasted two hours and twelve minutes inside the Kremlin.

When speaking about the need for resolving the arms race and exploring ways of seeking disarmament, Gorbachev stated, "Surely God on high has not refused to give us enough wisdom to find ways to bring us an improvement . . . in relations between the two greatest nations on earth, nations on whom depends the very destiny of civilization".

While Western experts on Soviet affairs see no special significance in Gorbachev's choice of words, curiously *Pravda*, the Communist Party's official newspaper, censored the extract reprinted in the publication and omitted the word, "God," from the selection quoted.

Earlier, *Pravda* had published two major articles expressing the government's concern over the continuing influence of religion and called for an intensified atheistic propaganda campaign.

## American Southern Baptist Survey

Sunday school enrolment an all-time record

Southern Baptist Sunday school enrolment apparently has topped eight million for an all-time record, based on estimates collected during a nationwide reporting telecast.

The September 29 Celebration Sunday reporting telecast on the Baptist Telecommunication Network (BTN) marked the end of a five-year enrolment campaign. During the telecast, state Baptist convention leaders reported the estimated total enrolment of churches in their state.

The telecast included reports from 38 of the 39 state conventions and fellowships with an estimated increase of 115,016 above the 1984 enrolment of 7,857,337.

Additional reports received after the telecast ended include reports from all 39 state conventions and fellowships with an estimated increase of 145,472 for a total enrolment for Southern Baptist churches estimated at 8,002,809. The Southern Baptist Sunday school enrolment was 7,433,405 in 1980 when 8.5 by '85 began, for an estimated five-year gain of 569,404.

### A first

The live phone-in telecast was a first for Southern Baptists designed to give an immediate report of the five-year enrolment emphasis. The report was based on churches calling their associational leaders who in turn called the state Sunday school directors for the live phone-in.

Associational leaders used last year's figures for churches which did not report and state leaders used last year's figures for associations not reporting.

Texas posted the largest numerical gain with an estimated 32,995 increase. Other top numerical estimated increases were Florida, 19,891; Alabama, 14,115; California, 9,080 and Oklahoma 8,895. Thirty-four of the thirty-nine conventions posted estimated enrolment increases, the report stated.

## Parents, adolescents and change

I am often asked to address groups of parents in church and school settings and one of the most frequently requested topics involves parent-adolescent relationships. I have such an engagement shortly and I have been thinking about the topic afresh in an attempt to come up with something new! In the process I have thought back over many of the counselling situations in which I have worked and a common theme has emerged — one which I have never spoken or written about before. So here goes. If it isn't new to you I'm happy for you and you can rest easy in your 'smugness' and enjoy it while it lasts.

The common theme is that adolescence involves issues of changing needs and self-concept for all members of the family. It sounds simple and obvious but the concept and all it implies are really incredibly complex and important. This is the key to understanding the reasons for the intensity and length of family crises at this time of life.

The mistake we often make is to see adolescence as a time of change and potential crisis solely for the adolescent. The word 'solely' is out of place here. When a family reaches the stage in its development that involves adolescence, there is the potential for crisis for one or both of the parents. There is also an adjustment required on the part of the pre-adolescent members of the family. In other words, all family members can be involved in a process of adjustment associated with the movement towards maturity being negotiated by the adolescent.

Let me briefly illustrate some of the features of this situation from the perspective of each family member. I will use a hypothetical situation: John and Helen are the parents, both in their early 40's. They have two children, Janine who is 13 and Kylie, who is 9. They have become involved in family counselling because they feel that all family harmony has been replaced by an almost constant state of bickering and rebellion. Janine is perceived as the main contributor to the family crisis. This is the perception of John, Helen and Kylie. Janine feels this is unfair and blames all of them.

### The adolescent

This is a tough period for Janine. She is changing physically and she is both pleased and uncertain about what is happening to her. She feels that greater maturity and greater freedom go hand in hand. Schoolwork is harder than ever before in her experience and a great deal of pressure for her to do well is being brought to bear from many sources. She wants to be trusted but doesn't always instil confidence by virtue of the way in which she demands freedom or in her handling of it.

Janine is a mixture which confuses her parents and which confuses herself as well. Sometimes the adult in her emerges to the pleasure of all, but under pressure the adult quickly disappears and the child reappears to the frustration of all. In fact, by contrast, the child seems even less mature than before. This brief, and incomplete description is sufficient to make the point that Janine's crisis does not solely involve her. She is being reacted to and having an impact upon all other family members.

### The Parents

This is also a time of change for John and Helen. They have a teenage daughter for the first time in their experience as parents. There are new attitudes and behaviours for them to learn. There are old attitudes and behaviours to modify or to abandon. There are risks to take which are both necessary and painful.



Alan Craddock

There can also be a time of identity crisis for them. Having a teenage daughter is a reminder of increased age. Talking to an adolescent about their goals and interests can be a reminder of past personal opportunities which can no longer be achieved. Confusions and frustrations can nestle below the surface of consciousness to force us into angry and negative exchanges with what we unconsciously regard as our chief antagonist.

### The younger sister

Old, and well-loved, family routines now become less loved by Janine. Her needs are different now and her new preferences threaten John, Helen and Kylie's social and recreational life. Kylie also resents her sister because Janine is disrupting her life in various ways. Kylie resents the fact that Janine won't play with her as much as she once did. She also sees that there is more conflict in the home now and blames Janine for this. Janine makes her feel immature and is seen to be putting her down. This all adds up to a crisis for Kylie. But Kylie is not entirely a victim in this situation. She can tease and goad Janine very effectively and has learned how to get Janine into trouble in order to shift attention from herself or to get even with Janine when she feels like doing so.

This account simplifies the situation somewhat, but the point should be clear. Handling the changes needed to improve relationships in this family involves all members. Blaming one person, or making one person the sole focus of even helpful attention, is not adequate. All members need to explore their needs and those of the other members. All members need to constructively and sensitively renegotiate their personal and family goals, roles and routines.

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# LETTERS

## Open Synod's function

Dear Sir,

Mr. Meyer in his letter (Record Oct 21, 1985) indicates that he has misunderstood the letter circulated by "Open Synod" before the last session of Sydney Synod.

In no way did the letter "regret" evangelical leadership of either Sydney Synod or Sydney Diocese. It was clear and explicit on the point.

As I understand it the purpose of "Open Synod" is to correct what is seen as a distortion brought about by only one voting ticket being proffered to members of Synod. I regard the action of providing an alternative as a proper exercise of a democratic procedure. Most people would find it unexceptional.

It is clear from his letter that Mr. Meyer's interpretation has been influenced by his perceptions about past events in the Dioceses of Sydney and Melbourne. I would suggest that today the situation is quite different. The slide away from evangelicism is not towards Anglo-Catholicism or liberalism, but to sectarian fundamentalism.

Colin Dundon

## The Value of 1662 B of P

Dear Sir,

Two grave defects in your anonymous Oct. 21 article on the origins of the 1662 Prayer Book are the failure to define the word "Catholic" (which the writer apparently equates solely with "Romanist"); and the confused end section on your page 9.

Consider how "Catholic" is used in the three Creeds; in the Prayer for All Sorts and Conditions of Men; and in the third paragraph of the 1662 Preface. That is the Anglican understanding of the word.

Then your writer's peroration says, (with a side-swipe at the Prayer Book Society) "A return to 1662 is not the answer — it no longer speaks our language nor meets our pastoral needs". Yet its Communion Exhortation is "a brilliant doctrinal statement". And, "The true meaning of Communion is nowhere more clearly set out than in the old Book. It is soundly Biblical and pastorally sensitive. We need to return to it and use it wisely". Really! Where does he or she stand?

(The Rev.) Ralph Odgen

The Dean tells us the preacher was a non-Mason. Does he discriminate and does he condone Masonry for the ecclesia?

Does the Dean conclude that a prayer which ends "through Jesus Christ, our Lord" automatically sanctifies?

Would the evangelical Dean say AMEN at the sight of God's anointing in the Cathedral as the prophet spoke with mighty power and boldness and the deeds of darkness were exposed; as men and women renounced deception and the love of Jesus restored them?

Surely the Dean must uphold the scriptural injunction to expose the deeds of darkness whether convenient or inconvenient. Or is he caught in the same tent as Achan of Joshua 7 and doesn't want to offend his tentmates?

Supposing St. Andrew's had a history of extraordinary biblical deliverance for its congregations from spiritual bondage, does the Dean think the Freemasons would meet there? None of us, Mason or what, is ever too keen to have our deeds of darkness brought to light.

A. James Wilson

## God's name to be honoured

Dear Sir,

True, C. G. Knox, in God is the source of both father and mother love (ACR 7/1/85). Adam was created in God's likeness and men too have tenderness. Nevertheless it would be insulting to call men "mothers" or women "fathers". A man's a man for a' that, and as for the female of the species, we have only to observe extreme feminists to see where it leads when they try to be like men.

God has many names signifying his attributes, the one most used being "God is love", but he also is Judge of the wicked which requires Divine Strength. Even Moses had to stand between the Divine wrath and the sinning Israelites. What right have we to change the Name with which he has revealed himself to us in Christ — The Second Adam.

To worship the Lord as "Mother" is the descent to Paganism — to the great goddess "Mother" of the Babylonian apostasy or the Egyptian Trinity of the Mother, the Child, and the Father of the gods. In no time at all, we would be worshipping the "Queen of heaven" and "pouring out drink offerings unto her and making cakes to worship her" (Jer. 44:19), the sin which led to Judah's captivities. Once we step out of line from the plain Word of God as it has been given, we are on a very dangerous course. It would not be "Mother" God who pours out his wrath on his people but "the fierce anger of the Lord." That is why some people refuse to read the Old Testament.

But then in Revelation 19:11 onwards, is it the "Mother" principle in the revelation of Christ who is called "FAITHFUL AND TRUE" who in righteousness doth judge and make war — his eyes as a flame of fire, and clothed with a vesture dipped in blood; and his name is called THE WORD OF GOD? But oh what joy for those who stick like a limpet to that Word discovering deeps beneath deeps which have not yet been fully plumbed! Abraham BELIEVED GOD and it was counted to him for righteousness. He REALLY believed God's Word and his faithfulness to his Word which is coming to fruition in these End Times.

Yours sincerely,  
Phyllis Creasey  
Clontarf

## God's infinite variety

Dear Sir,

I wish David Purchase had been with me today when the giant black mountain cockatoos came down and invaded the territory of my domiciled wattle birds, picking their seeds out of the pine cones and nipping the fresh young buds off the poplars now

springing to life after their winter dormancy. The war went on all day, illustrating the link between God's design of creating each species "after its own kind" with its own living space.

The world has always rejected God's design, only the impact of absolute reality makes for repentance. Would any student of European history suggest it would be a simple matter to make one nation of the Turks, Greeks, Serbs, Croats, Bulgars, Hungarians, French, Dutch, Germans, Italians etc, by giving them the same rights, one government formed by the modern panacea of "one man, one vote, one value." Another tower of Babel, the impossible dream, the consummating evil. As with the original God would destroy it through the operation of natural law because it is not of His design. God's design is one of infinite variety, each species contributing that which the other is not designed to contribute, thus completing a picture no human artist can paint, but which man continuously tries to despoil.

Separate development, the territorial imperative, discriminatory choice are all part of that picture designed by the creator. I've no doubt the South Africans are not following it perfectly; no nation is perfect. The lion will not lie down with the lamb until Christ rules over every nation and all men acknowledge His Lordship in all things.

In the meantime those who use the weapons now being used against South Africa to force diverse nations into one great conglomerate ruled by force are the world's troublemakers.

Edward Rock

## Value of a life

Dear Sir,

Nowadays, we often hear a soft line taken on abortion, but I do not consider God takes a soft line about it or about our interference in His procreative arrangements.

Because the earth was full of violence, and because mankind had corrupted God's way upon earth — reproductive measures are especially mentioned — God sent the Deluge, saving only Noah and his family. But when Noah and his family stepped out of the Ark, they literally inherited the earth.

The Lord Jesus had told us that things will come to the same pass again, and that when these days arrive, they will be the last days for the world. But we are to look up and take heart as we see them developing, because our redemption — His glorious liberty of the children of God — is not so far off. For those found faithful on His return, the Master will Himself don servant's garb, and regale them (Luke 12:27).

Immediately after the flood, God made it clear to the human race that all life is precious to Him and must be revered by us. Even an animal's life is to be revered. At that time, God gave the Human race His animals for food (only) but the animal's blood was not to be consumed, because that represented its life.

Decisions of right and wrong never were ours, but God's. It is not a case of having values, but of obeying God, who has commanded us according to His values. Our first parents erred by wanting the wisdom that could enable them to choose good for themselves. In Gen. 2:24 and Mat. 19:5, God has set out His way.

We are not in a position to "like" or "dislike" abortion. Abortion is violence against a defenceless, unborn person. It is rejection, refusal to love. Though it has been likened to killing in wartime, the victim is unable to defend himself or herself. An adequate reason, in God's view, will have to be given for each life taken in such outright aggression. A.I.D. and sperm banks, freezing of embryos and cloning, with other such experimentation, are corrupting God's way on earth. They are world-endangering rebellion. As God's servants, we must "come against" all these things "in the Name of the Lord" (1 Sam. 17:10).

Constance G. Knox

## Guard against Heresy

### The truth is indivisible

We all know the story of the schoolboy who wrote after the Ten Commandments — "at least six of which must be attempted." The creeds may also give the impression that they consist of a series of distinct and independent articles of faith, some of which may be believed and others not. It might appear that a sort of pass is achieved if more than 50 per cent of the articles are believed. So if the virgin birth and the resurrection present difficulties, then at least there are others, like "He was crucified, dead and buried", which may not.

But the Christian faith is a more integral faith than that. Truth cannot be split up into separate and discrete articles, some

of which may be believed and others not. Ultimately the truth is one and indivisible.

The foundation, upon which all the rest is based, is the confession of Christ as the unique, incarnate Son of God. When Peter made the confession, "Thou art the Christ, the Son of the living God", Jesus answered, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." As Protestants we believe, with the majority of the early Fathers, that the rock upon which Christ promised to build his church was not Peter or the papacy, but the confession of faith which Peter made; and this was not just Peter's confession, it was revealed to him by God.

# Editorial

## Liberty in things not essential

In matters where the Scriptures are not clear what does one do? The Christian thing to do is to grant other believers the liberty of private judgement in the light of Scripture overall. Liberty of this kind will produce diversity in practice, but surely God is aware of that and surely then diversity in things not essential is no problem to Him. Denominations legislate about all sorts of things, things about which the Bible has no interest. In doing so, we make essential what is obviously unessential to God. We make the unimportant to have an importance it should never have.

The days during which Campbell Tait was Bishop of London, 100 years ago, were difficult days in the Church of England. On the one hand there was the Colenso controversy, resulting in the excommunication of Colenso, the Bishop of Natal, in 1863. On the other hand there were fears of Rationalism and Ritualism.

In their biography on Campbell Tait, Randall Davidson and William Benham drew heavily on letters written by the Bishop, and various charges addressed to his people. In one of these, delivered in 1866, he stated: "The Church of England does allow amongst its people great **diversity of opinion in non-essentials**. This is a necessary characteristic of a Protestant branch of the Church Catholic. Sects of all kinds, whether Protestant or so-called Catholic, are narrow and unwarrantably dogmatic — venturing to define where God's Word has not defined; eager to exclude all who will not allow their minds to be forced into one groove. Such the Church of England has never been."

Commending the Bishop for his three separate volumes of sermons dealing with the question of Inspiration of Holy Scripture, Professor Lightfoot wrote: "I thank you very much for distinguishing what is essential and what is non-essential in Scripture."

I draw your attention to the underlined statements above.

We are often in danger of making "non-essentials" "essential"; of "defining where God's Word has not defined; of "forbidding diversity of opinion and practice in non-essentials."

How relevant are these comments?

We have all experienced, or caused others to experience, what one might call the cold hard hand of legalism, in matters

of food and drink and days and dress. Clergymen in the Anglican Diocese of Sydney were recently advised about the problems of infection and communicable diseases and the use of one cup at the Lord's Supper. The correspondence continued re-enforcing the tradition of the one cup and its importance within this denomination. The issue of one cup or many at the Lord's Supper in our denomination is a non-essential, and to legislate for one cup over and against many is to "define where God's Word has not defined." Legislation of this nature is a denial of Christian liberty.

The further interesting question might be asked. Where, in any parish church in the Diocese of Sydney, is the use of "one cup" practised? Certainly not in the Cathedral, and probably not in any congregation of over fifty communicants. If then, in some cases three or six or four is the equivalent of one, why not fifty or ten or two hundred. It is illogical to say that six cups or four or two can symbolise one cup, while a hundred cannot.

And why "one" anyway? Does Scripture direct that it must be one? And, if not, why legislate for something obviously non-essential. To legislate for one, and to forbid the use of many, is to act unchristianly towards your brother, and it is inconsistent, not only for the reason given above, it is inconsistent because it has been the practice of congregations in this Diocese to use more than one cup, in fact in some to use individual cups.

I would further draw my readers' attention to two facts.

We live in an age where there is a movement of Christians from one denomination to another. If our practice, which cannot be defended from Scripture, becomes a stumbling block to our fellow Christian who wants to have fellowship with us, are we acting in love to him?

Secondly, praise God, the Gospel is powerful to save the ungodly, homosexuals too, and there are instances where they have asked NOT to use the one cup for what must be obvious reasons.

If our practice cannot be defended by Scripture, and is clearly in the area of non-essentials, and is a barrier to fellowship, should we not in a spirit of love encourage diversity in such areas?

## CONFERENCE CENTRE STAFF

Vision Valley, a Christian Conference Centre at Arcadia, near Hornsby, has vacancies for Staff to assist in its ministry. The Centre is rapidly moving towards the provision of not only catered residential accommodation and recreation facilities for Churches, Schools and Community Groups, but also, programme support and resources.

Applicants for all positions should be committed Christians and actively involved in a Christian Church.

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### 2. ASSISTANT COOK (Full-time)

An experienced Cook or a person with domestic cooking skills, willing to be trained, is needed to assist our Catering Manager. Vision Valley's Food Service is of a high standard and an integral part of its ministry to Guests. Some evening work is involved. Applicants should be 25 years or over.

### 3. HOSTS (Part-time)

This position involves the person/persons appointed supervising the Centre's operation on weekends and "hosting" Guests and Groups. The position could suit an active retired or semi-retired couple, or others who have a desire to become involved in a Christian Camping and Conference Centre ministry. Further details available upon enquiry.

For applications, or, for further information, please contact:

THE ADMINISTRATOR,  
VISION VALLEY,  
VISION VALLEY ROAD, ARCADIA, NSW 2159  
Phone: (02) 655 1515 (Monday to Friday)  
Vision Valley — an activity of Wesley Central Mission  
Supt.: Rev. Dr. Gordon Moyes



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## Lesley Hicks

Melbourne barrister John Bryson's book about the Chamberlain mystery is not at all what I at first expected. Though essentially a documentary, it shares some of the creative flair and flavour of a novel, with imagination nevertheless well reined-in by the factual framework.

Bryson himself makes no appearance in the narrative though he spent four years researching the book. He assumes the point of view of various participants in the action, an episodic technique which makes it read like fiction. Two significant informants, apart from the Chamberlains themselves, must have been their junior barrister Andrew Kirkham and the Herald journalist Malcolm Brown, whose viewpoints and reactions feature at some length in the latter part of the book. Prosecution arguments and views are presented powerfully too, but without its ever being spelt out the overwhelming impression is given that the Chamberlains are the victims of such a miscarriage of justice that it seems a conspiracy of iniquity.

### Jarring Notes

The book is a handsome 550-page hardcover published by Viking, a branch of Penguin, and priced at \$24.95. (Mine wasn't a review copy—I brought it.) A paperback edition is to follow. In this handsome format a number of spelling errors struck a jarring note, and Bryson in one place gets some Bible references confused (P80). Photographs are absent, yet would have been welcome. Though the scene and characters are superbly described and are so familiar to Australian readers, this book warrants a worldwide readership, and photographs would in my view enhance its documentary interest.

These criticisms aside, it is a fascinating book, fresh despite the massive publicity already given to the case, and despite the necessarily heavy loading of forensic detail and legal argument. The "evil angels" of the title relate to Bryson's account of Seventh Day Adventist origins. Founder Ellen White visited Australia in the 1890s and encouraged the establishing of the settlement at Cooranbong. She left in 1900; "The doctrine of the Lord's withdrawal (sic) into sanctuary, heavenly preparations for Advent, and her own standing as God's messenger were all under attack, and her remaining years would be spent fighting evil angels in human form within the church" (P254).

### How Rumours Arose

But the "evil angels in human form" of the book, though this too is implied rather than explicit, are ordinary Australians, well outside the S.D.A. church. The process by which rumours grew and spread is well documented—for example the sinister significance given to the small coffin Pastor Chamberlain had used for anti-smoking lectures (P260). The tough, hard-drinking white Territorians seem to be particularly suspicious of Christians, most of all of the doubly abstemious and devout Adventists.

Constantly there are the misinterpretations, the failure of the biblically illiterate to comprehend

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## Evil Angels

statements which most Christians would find innocent. For instance, the investigating sergeant suggested hypnosis to Mrs. Chamberlain. "No," she said. "Giving up one mind to the control of another, it's forbidden. The power of the devil... God slew Saul for that. Do you know Saul and the Witch of Endor?"

Sergeant Charlwood didn't know Saul or the Witch of Endor, and so vehement was her repudiation that he could not press the point any further. But, one way or another, he'd got a useful answer, one which failed the demands of credulity, part of a richening fund" (P185).

### Tragic Misinterpretations

Although not all Christians would reject hypnosis as indignantly as Lindy, at least they would understand her motivation. Likewise, not all would attribute the loss of the baby to the will of God, as the Chamberlains did. Rather we might say that it was a sad and terrible thing, for some reason permitted by God. But like the Chamberlains, many other couples would, trusting in the overall goodness and control of God, show a similar sad self-control, a lack of wild grieving. But theirs was seen as unnatural, and it was a short step for the rumour-mongers to turn "It was God's will" to "They must have killed her to please their God".

The Chamberlains were extraordinarily open in answering endless interrogations and producing all possible suspect goods, so much so that the Herald's reviewer, lawyer Michael Sexton, says Lindy "talked her way into jail", and speaks of their "bizarre behaviour" and "relentless efforts to achieve maximum publicity". He finds this inexplicable whether they are seen to be innocent or guilty. To others it bears the ring of truth—the openness of those who have nothing to hide.

### Triumph of the Irrational

Rationality has little bearing on this case, least of all on the jury's verdict. Yet it was a fair trial by all accounts. That's why two appeals have failed to overthrow it, and a completely new judicial inquiry, whether by the Northern Territory or the Federal Government, is needed now more than ever. But after a strong defence and a judicial summing up the defence were quite happy, and the prosecution expected to lose, came that astonishing verdict.

A heavily ironic letter by R. E. Cansdale of Cremorne in the Herald of Oct 31 does not specify the Chamberlain jury, but may well refer to it: "... I have in mind a certain jury which was able to hear, absorb, remember and analyse an enormous mass of forensic evidence, much of it conflicting, presented by both sides and was able, by pure ratiocination and without prejudice, to come to the conclusion that all such evidence put forward by the Crown bore out the allegations against the accused while that submitted by the defence did not arouse even the slightest doubt on the case presented by the Crown.

"The mental skills of the 12 good persons and true who were able to decide when some of our best legal minds could not agree must surely be prodigious. Awe inspiring, in fact!"

In last issue's article, "Released Voices", reference was made to the work of Keston College. The book referred to, the title of which was omitted due to a printing error, is "Be Our Voice" by Jenny Robertson and is available from Keston College, PO Box 192, Wahroonga 2076, cost \$4.00 plus \$1 postage and packing, or telephone 449 4083.

## Christianity misunderstood

More than manners and honesty

The greatest problem that affluent, employed, healthy Australians have is that they regard Christianity as a matter of good manners and proper behaviour.

They can be "Christian" simply because they stand up when a lady wants a seat on public transport and because they do not fiddle their tax returns too much.

So says the Reverend Gordon Moyes, Superintendent of Wesley Central Mission, who delivered this message in the 12th annual Olivier Beguin Memorial Lecture for the Bible Society, Mr. Moyes spoke in Canberra, Adelaide, Melbourne and Sydney.

"The sort of civil religion which holds that decent behaviour is the requirement of being Christian is the most difficult stronghold of paganism that needs to be penetrated with the Gospel," Mr. Moyes said.

(THE SOWER)

## A creation not a chance

Wollongong residents consider origins

Bishop Harry Goodhew writing on the subject recently said:

"Local papers have been carrying correspondence on the topic of creation and evolution. The claims and counter-claims may have left readers a little bemused, so let me lay out some of the important issues involved.

"Christians clearly hold that God is a reality—in fact, the reality. They hold that conviction for a variety of reasons. The most powerful is, undoubtedly, Jesus Christ. Convinced of his integrity and truthfulness, they view life from his perspective. Their access to a knowledge of Jesus comes essentially and finally

"That is precisely where the Scriptures prick our pretensions and hold up a mirror so that we see ourselves as we really are beneath our mask of decency.

"The Scriptures reveal us as we are and as we ought to be, and show us how in Christ Jesus our lives can be changed and renewed."

Mr. Moyes said that, while the secular society rejects the relevancy of Scriptures, those that use them discover that they are incredibly alive.

"The Bible, when read, meditated upon, and actualised, begins to throb with remarkable power and conviction," Mr. Moyes said.

"The problem is not that the Scriptures are incredible but that they refuse to be irrelevant"

Australian society, however, continues to look at them as irrelevant, he said.

(THE SOWER)

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from the records that go to make up the Bible. What He did and what are the implications of His life, death and resurrection, come from that source. Christians are aware that Jesus himself placed great store by the scriptures.

"The outcome of this is that Christians believe that our world is a creation not a chance occurrence. They hold that life has meaning and hope because it comes from the hand of a good God: That the spoiling element in existence is the result of a departure from God by his creatures: that God acted in Christ to make it possible for us to return to Him.

## Reformed Churches Synod

Declaration shows vision

The Reformed Churches of Australia (RCA) held its 14th Synod in Dandenong, Victoria, recently. The RCA presently numbers about 10,000 members spread over 40 congregations across Australia...

### Reformed churches on the move

Departing from standard procedure, the RCA Synod set aside a full day for all missions conference mooted by the Missions Strategy Committee with a view to setting the tone for Synod's deliberations on any important matters. Prof. Henk De Waard, of the Reformed Theological College, gave the keynote address: "The Reformed Churches on the Threshold of the 21st Century."

Delegates and visitors discussed the seven areas of the paper in small groups, and the conclusions of all the discussions were drawn into a Statement of Purpose and Mission which the Synod endorsed.

Congregations are to study and use these guidelines for renewed ministry at the grassroots level.

In reporting on the development of the Declaration the Rev. Winston Gauder commented that it "shows the vision of a small but vital denomination seeking to make an impact through the Gospel" and that it "gives insight into a confessional type church which is expressing itself in a dynamic and relevant way".

The Declaration is far-reaching and could prove valuable beyond the ranks of the Reformed Churches of Australia. The matters addressed in the Declaration are: (1) the cultural context and Australian identity, (2) Ecumenicity and internationalism, (3) Faith and practice, (4) Social and diaconal responsibility, (5) Equipping the saints for ministry, (6) Responding to the challenge of a technological age, and, (7) Diversity, unity and tolerance.

## Sport chaplains

The Australian Sports Chaplaincy Movement through "Sports & Leisure Ministry" is making further inroads into Australian top line sport with introductions to National Basketball and National Soccer League Teams.

The National Basketball includes teams from every capital city in Australia from Brisbane to Perth, while the National Soccer League excludes Perth at this stage.

Already Sports & Leisure Ministry's founder and Ministry Co-Ordinator, the Reverend Mark Tronson, from Sydney, has appointments with National Basketball League teams and this will shortly be followed with National Soccer League Teams.

The US NBA teams have Chaplains, while many of the English 1st Division Soccer teams have Chaplains, such as Watford's Reverend John Boyers.

The US Sports Chaplaincy movement is centred around Chaplains being "disciplers" of Christian athletes in teams, who in turn take the "Gospel" to their fellow team mates. The English model of Chaplaincy is similar but with an emphasis on people's total needs as well as a strong evangelical approach, centring

on "prayer" as the source of the Ministry.

The Australian model which is already serving in a number of professional sports such as Rugby League, Cricket, Motor Racing, to name a few, attempts to combine the best from both overseas models within the Australian Christian and contemporary culture, with an emphasis on "Serving the Lord".

In this light, a morning seminar is being held on December 6th by Sports & Leisure Ministry for Clergy and laypeople interested in the Ministry to Professional Sport at the Narwee Baptist Church from 10.30 a.m.

Speakers will include Dr. Ken Manley, lecturer in History at Sydney University and the NSW Baptist Theological College speaking on "Sport in Contemporary Australia", Brett Davis, the National Co-Ordinator of Christian Surfers speaking on "Surfing in Contemporary Society".

Tentative acceptance has also been made by Mr. Fred Bennet, Chairman of the Australian Cricket Board and Mr. Roy Masters, St. George Rugby League Coach, whose subjects will include—"Professional Sport in Contemporary Australia—administration and coaching respectively".

# The New Age Movement Examined

A conference, held from March 14 to 16 at Denver Seminary, attracted more than 300 registrants to hear some of America's leading researchers on new religions and cults discuss "New Age Issues." Sponsored by Evangelical Ministries to New Religions (EMNR), the gathering released a "Statement on the New Age Movement (1985)."

The purpose of the conference, according to EMNR co-ordinator and Lausanne Associate Gordon Lewis, was to alert Christians to the increasing impact of pantheistic belief systems and occult activities, stimulate responsible assessments of the New Age movement, and share strategies for effective Christian ministries to those affected by New Age teachings and practices.

Members of Evangelical Ministries to New Religions subscribe to the Lausanne Covenant. Those interested in contacting EMNR should write to Dr. Gordon Lewis, EMNR Co-ordinator, Denver Seminary, Box 10,000 Denver, CO 80210, U.S.A.

### The EMNR statement

The New Age movement is a spiritual, social, and political movement to transform individuals and society through mystical enlightenment, hoping to bring about a utopian era, a "New Age" of harmony and progress. While it has no central headquarters or agencies, it includes loosely affiliated individuals, activist groups, businesses, professional groups, and spiritual leaders and their followers. It produces countless books, magazines, and tapes reflecting a shared world view and vision. How that world view is expressed, what implications are drawn, and what applications are made differ from group to group.

In the charge, the basic assumptions of New Age philosophy are given in part, contrasted with the message of biblical Christianity in part.

New Age teachers often use a common terminology, and Christians should be alert to vocabulary and idioms abounding in New Age literature. However, merely using a term popular among New Agers ("consciousness," "transformation," "holistic," "global," or even "New Age") no more indicates acceptance of New Age philosophy than use of the term "evangelism" indicates acceptance of Christianity. Single buzz words or phrases are inadequate to determine world view orientation. A larger interpretive context is required.

Likewise, Christians can participate in such causes as hunger relief, environmental protection, human rights, and right distributions of wealth with good biblical support, in spite of the fact that many New Agers are also involved in these issues.

New Age involvement is not limited to obviously "religious" groups or teachers,

but covers a vast spectrum of interest and modes of propagation. The list of "voices" of the New Age movement, though not comprehensive, is intended to illustrate the key persons, institutions, and practices that lie within the mainstream of New Age expression.

### Voices of the "New Age" Movement

#### Authors and Lecturers:

Marilyn Ferguson, Fritjof Capra, Ken Wilber, Mark Satin, Carlos Castaneda, George Leonard, David Spangler, Donald Keys, Edgar Mitchell, Robert Muller, Ken Keyes Jr., Peter Caddy, Joseph Chilton Pearce

#### Gurus and Spiritual Teachers:

Baba Ram Dass, Da (Bubba Free) John, Bhagwan Shree Rajneesh, Pir Vilayat Khan, Yogi Bhaajan, Trungpa Rinpoche, Darshan Singh

#### Communities

Esalen, Findhorn, The Farm, Stelle Community, Muktananda ashrams, Naropa Institute, Chinook Learning Center, Lama Foundation

#### Conferences:

Human Unity Conference, Mind/Body/Spirit Festival, Mandala Conference, Whole Life Expo

#### Holistic Health Groups:

Association for Holistic Health, American Holistic Medical Association. Therapies: Roling, Rebirthing, Polarity Therapy, Applied Kinesiology.

#### Psychology:

Association for Transpersonal psychology, Psychosynthesis, Past Life Therapy.

#### Self-Help or Self-Development Seminars:

The Forum (est), Lifespring, Insight Seminar Training, the Feldenkrais Method

#### Education:

Confluent education, Project GOAL, The Institute for Holistic Education

#### Political Organisations:

Unity-in-Diversity Council, Planetary Citizens, Creative Initiative Foundation, Global Education Associates

#### Publications:

New Age, New Realities, New Directions, East/West Journal, ReVision, The Movement, Yoga Journal, Whole Life Times

(WORLD-EVANGELISATION)

## Special Report by the Evangelical Ministries to New Religions

	Basic Assumptions of New Age Philosophy	Biblical Response To New Age Assumptions
1	God is an impersonal undifferentiated Oneness, not separate from creation.	God is a personal, transcendent Creator, fundamentally distinct from creation.
2	Humanity, like all creation, is an extension of this divine Oneness, and therefore shares its essential being. Humanity is divine.	Although created in God's image, humanity is not an extension of God and does not share God's being. Humanity is not God.
3	Humanity's crises stem from a fragmented vision blind to this essential Oneness and to humanity's innate divinity.	Humanity's crises stem from alienation from God brought about by sinful rebellion.
4	Humanity needs to be transformed—each individual actualising his/her divine nature, becoming aware of the One.	Humanity needs to be transformed through the renewing work of the Holy Spirit, made possible by the death and resurrection of Jesus Christ, which reconciles us to God.
5	Transformation is brought about through a myriad of techniques which can be applied to mind, body and spirit. Examples of such techniques, used variously by New Age groups, include meditation, yoga, chanting, creative visualisation, hypnosis, and submission to a guru.	Humanity does not acquire God's forgiveness through the application of any technique. It is a free gift to be humbly received by faith.
6	Personal transformation is the basis for global transformation and the spiritual evolution of humankind, characterised by mass enlightenment and social unity. This unity will transcend the individual and social self-centredness which has created the present crises in environment, world hunger, international relations, racism, etc.	Although personal rebirth through Jesus Christ will result in some transformation of social institutions, permanent global transformation will not occur until after the physical return of Jesus Christ in judgment.

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### Church Services

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

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

CANBERRA: St. Matthew's Wanniasa Cn. McBryde Cres and Laurens St. Services: 8.15 a.m. 10 a.m. and 7.30 p.m. All welcome. Rev. Paul Watkins.

SYDNEY: Holy Trinity (The Garrison Church), The Rocks. Services 11 pm Thurs., Fri. & Sat., 10.30 am & 7.15 pm Sunday. AAPB & BCP. Crying Room, S.S. Kids & Youth Clubs. BYO Sleeping Bags overnight accommodation in Hall. (02) 27 2664.

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

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

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WANTED TO BUY 100 to 120 kneeling cushions and reteros. Phone: 600 7781.

FOR SALE: 9-piece drum set \$230. Phone: (048) 71 2098. WANTED "Questions and Answers on the 100 Texts" T. C. Hammond. 817 1055.

WANTED: Four wheel drive vehicle for use as a Fire Tender on a Christian Conference Centre in bushland. Does not need to be registered, just working. Would prefer for free, at most very cheap. Ring Ken (047) 76 1346.

WANTED TO BUY: Principles of Theology by Griffith-Thomas. Telephone 81 1666. Desperate.

2 Double-sided stoles (4 colours) in heavy Brocade & Crosses in new condition. Also 2 black clerical suits, 40 reg. Rev. Dillon. Phone: 687 1038.

WANTED: past issues of The Banner of Truth magazine. Sing Lau 550 2274.

FOR SALE: 3 children's bicycles various sizes \$30 each. Telephone 624 5968.

WANTED: Word copies Hymns of Faith. Telephone 745 2704



# THE GOOD READ

we will finish up "cloning" middle class congregations in working class or Housing Commission areas."

Dean Drayton's article "beyond the death cycle" was most helpful in that he spoke of the need for seeking commitment from adults, and for congregations to expect adults to declare their commitment to Christ as Lord (not just children and teenagers). This is harder work, but in the end will produce long term growth.

"They gave me a sense of encouragement and belonging. For the first time in my life I was made to feel worthwhile. Previously I had felt I was a nobody, and that no-one wanted me." This testimony of Lyla was just one that emphasised the need for a caring Christian community.

Other articles expressed the need for all that is done to be undergirded by real identification of the congregation and especially the full-time worker with the local community. The articles by Denis Kirkaldy and Geoff Huard set forth the priority of careful preaching and clear direction.

All in all a book very worthwhile to read, and be challenged by. It is not an "easy steps to success" book. It raises questions and shares the experiences of some who are "in there" working at building up God's Kingdom in our cities.

Peter Brain

## Creeds, councils and Christ

Gerald Bray, IVP, 224 pp.

Early Church History is not a subject most people warm to. It is confusing and not always easy to understand. Its relevance is not always clear either. Yet it was in those early centuries that Christians tried to work out the meaning and significance of their faith when faced with a world that was different to that of the New Testament. Sometimes they succeeded, sometimes they failed, but always their decisions had an effect that was to be far reaching. Modern orthodoxy and modern heresy all have their beginnings back in those early years.



This book is an interesting approach to the early centuries of the Church.

Bray approaches the subject from a doctrinal point of view. That is, he seeks to set out the major doctrinal issues which were discussed and decided upon by the Christians of the first five centuries. He concentrates on the great creeds which still form the basis of most denominations. As such the book is not a Church History book but a Doctrine book.

Bray provides an excellent account of the subjects he chooses often making very complex discussions and doctrines clear and easy to understand. Here is a book which any Christian can read with profit — even if there is no prior historical knowledge. However, the book will prove most valuable for those who have a basic understanding of the whole period. For example, someone familiar with the 2 volumes IVP have published by M.A. Smith, *From Christ to Constantine* and *The Church Under Seige* will find this book an excellent addition to their library.

The first two chapters, Modern Theology and Christian Doctrine and The Canon of Scripture and Christian Doctrine are gems. Both deserve a wide reading audience because they deal with important matters in a way very few other books have done. But the highlight of the book is the way in which the author deals with the formation of the Creeds. He

shows their historical development and, at the same time, provides a framework for understanding them which is most helpful. His chapter on the Church and the State (Chapter 5) has a great deal of contemporary relevance.

IVP are to be commended for publishing this book. It is unlikely to be a best seller because its subject area is not "popular". However, for students and for Christians who want to be better informed about how the development of Christian doctrine affects what they believe today, this book is highly recommended.

D. Kirkaldy

## Simon Peter

Hugh Martin, Banner of Truth

When reading the Bible it is always difficult to move from the area of exegesis to hermeneutics and this is especially so when we are looking at the effect that God/Jesus had on people and their consequent reaction. Why did they react the way they did? What would we have done in a similar situation?

Hugh Martin's book, *Simon Peter*, is more than an attempt to write a biography on Peter. Rather, it is an attempt to see what principles can be seen in the actions of Peter and how these principles might be applied to all Christians. Why did Peter act the way he did? Can we learn anything from these actions to help us? Are there principles which will be found, more or less strikingly developed, in every regenerate man?

Obviously such a task contains a bit of guesswork but the author is to be commended for making the attempt.

This book is not the definitive book on Peter nor on Christian living but it is worthwhile reading for personal reflection and for group discussion.

Just one jarring note — you could try to find the longest sentence — I found one that went for 17 lines!

R. Colacino

# Black Stump: A biased view

Christian activities, from my experience, are too often conducted in an amateurish fashion. So it was with some sense of "déjà vu" that I read the brochure advertising Black Stump:

"A celebration expressing Christian values in life-style, teaching, music and the arts... for you... the youth of Australia" with the aim that "you and your group will return home encouraged and inspired to serve and know Jesus better;" to be held at Cattai N.S.W. on the Hawkesbury River, over the October long weekend.

The quality of the design and printing of this brochure, and the comprehensiveness of the information, should have prepared me for what was to come.

I had been invited to join a team for one of the electives, and had arranged to camp with some friends at the site. So we arrived at the gate Saturday morning, to be greeted with beautifully printed identity tags (with real leather thonging!) car parking stickers and a "show bag" of programme and information.

Each day was divided into Bible Study; community singing; "celebrating the Good News" with Rod Harding from Sutherland; more singing: "Confront and Connect" with John Smith from Melbourne; two series of electives after lunch, in five streams — for Youth Leaders; Young Christians, General, Arts and Missionary; after tea, concerts by three different Australian bands each night; a short talk by John Smith; then Steve Taylor and "Some Band" — guest artists from U.S.A.; and then, late night music in the main tent of a more "low key" style.

On arrival at the site I realised my second mistake: I should have come the night before. Where I had expected disorder and confusion, there was "Tent City" up and running, with the programme in full swing, as if it had always been there. All around there was abundant evidence of careful planning, and meticulous attention to detail.

So, chastened and very impressed, we

organised our campsite then joined the other three thousand people at the main stage. Again it was the "real thing" — a professional standard outdoor stage, with top quality sound system (and lighting, we discovered later) in an ideal situation. On stage some very talented people were leading the singing, backed by an excellent band.

The festival was organised around the central themes of I.Y.Y.: Peace, Development, Participation. Worthy concepts much richer and deeper when viewed from a Christian perspective

## DAY ONE: PEACE.

"Jesus alone can bring us true PEACE in our hearts and lives."

John Smith expounded the Biblical view of God's peace — "Shalom" — as not merely the absence of war, but positive and all-embracing. He powerfully proclaimed that "there can be no peace without justice" and called for a commitment from Christians to work for justice and peace. He also invited those who had not experienced the peace of Christ to come forward and receive it. Many did so.

The festival was an example of this peace. From the moment of arrival we were struck by a sense of harmony and shared commitment which was all around. So that, for instance, people of different denominations and persuasions were able to truly worship together (and girls could move freely, with no fear of harassment, day or night — not your usual rock festival!).

## DAY TWO: DEVELOPMENT

"... it is my ATTITUDE that determines how much of God's work will take root in my life and grow..."

Sunday began with Communion by the river. In a simple and very moving ceremony we were divided into groups of twelve, within which we shared bread and grape juice. This was powerfully reminiscent of both Jesus at the last supper, and His feeding of the five thousand.

Later Rod Harding spoke clearly and compellingly of our need for growth, both as individuals and Christ's body, using the parable of the seed (Mark 4) as a focus.

John Smith followed with a powerful address on the necessity for responsible living in our development as Christians. In a passionate entreaty he called on our generation of Christians to "walk in the desert" with the Prophets, John the Baptist and Jesus, to take a stand against injustice and ungodliness, no matter the personal cost. Several hundred young people made this commitment publicly — with exciting implications for the future of the Church in Australia.

Many others responded to John's call to accept Christ into their lives — so that even more counsellors were needed.

## DAY THREE: PARTICIPATION.

"We participate in ministry at our own level... at the CALL of Jesus, SENT personally by Him, and with Jesus clear AUTHORITY over Satan."

In another clear and effective address Rod Harding dealt with our participation in ministry, through looking at Mark 6:7-13.

John Smith, in his climactic talk, touched us all deeply with descriptions of what participation with and in Christ has meant to people. He challenged all of us to go back to the real world with all its pain and suffering, and to take our part in living the Gospel of Christ.

Participation was also a hallmark of the Black Stump. It was organised by Combined Christian Youth Activities Ltd., with representatives from: Anglican Youth Dept., Sydney; Baptist Union N.S.W.; Brethren Assembly; Christian Youth Travel Assoc.; Churches of Christ, N.S.W.; Scripture Union — I.S.C.F.; Uniting Church — Board of Education; Crusader Union N.S.W.; Fusion; Salvation Army; Youth for Christ.

Many volunteers worked hard in setting up and running the site activities. Numerous others served in The Stalls of "The Village" — selling a range of items

from drinks, steaks, wonderful pancakes to T-shirts and records.

The large crowd attending lived and worked well together, and brought a high degree of involvement to all the activities.

The performers all gave of their best as well. On the main stage had been: Slow Burn; Idea: Aduto de Fe; Surprise Surprise; Forerunner; Steve Taylor; Tranzient; Tony Williams Band; The Special Guests — representing the cream of Christian Rock groups.

I was unable to catch them all, but for me the high points were Steve Taylor, who combines interesting music and uncompromising lyrics with a solid Biblical foundation; and Tony Williams Band who also add a satirical vine to superb synthesizer rock.

Special mention must be made of the way everything was on time, but nothing appeared to be cut short.

In my opinion, Black Stump is a significant event for the Church in Australia. It was well planned, brilliantly organised and deftly executed by people with vision, energy and flair, and a deep Christian commitment. The Gospel was preached from a solid Biblical foundation, by well-chosen speakers to a diverse young audience. This was culturally relevant, and based on a real understanding of the world. The preaching was supported by music and art of an equally high standard, in a balanced, harmonious and exciting way.

Many people committed or re-committed their lives to Christ, and all of us were deeply touched by the experience.

The organisers deserve immense commendation and support for stepping out in faith, bringing this festival to fruition in such an outstanding way, and more than fulfilling its aims.

So in the words of Linda York's stirring theme song:

We need to RISE UP — uniting the power we have in hand  
For as we RISE UP — we'll see God in action in our land.

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Jenny Friend.

## A 'friend' for Ethiopia

Anglican nurse to help famine-hit areas

An Anglican nurse is going to Ethiopia for World Vision almost a year after the world was shocked by scenes of people dying for lack of food.

Jenny Friend, a nurse at the Prince of Wales Children's Hospital, Sydney, will spend six months working in different World Vision relief and development projects in Ethiopia's famine-hit areas.

It was on 26 October last year that, through the BBC, the graphic scenes were flashed onto television screens around the world.

And one of the men responsible for the coverage, journalist-cameraman Mohamed Amin, says that one year later everything has changed.

Amin says that returning to the famine areas he now hears children laughing whereas a year ago there was silence and death.

The World Vision team in Ethiopia, led by Melbourne doctor Tony Atkins, is moving into a rehabilitation and development phase.

Jenny says she is looking forward to her time in Ethiopia, which will allow her to build on the work already done.

She has previously worked with World Vision in Thailand where she spent time at the Ban Vinai refugee camp on the Kampuchean border.

Among those still suffering are an estimated 150,000 orphans.

The rains have brought a green cover over the dust. In Ethiopia, however, says Amin, it is mainly weeds because the hungry people have nothing to plant. Instead of sowing seeds, they eat them.

World Vision is still feeding about 260,000 people and providing medical help to another 33,000 in Ethiopia.

The agency's largest camp is now at Ajibar, north-west of Addis Ababa. About 88,000 people are being fed in this centre daily.

During September, 15,000 Ethiopians left World Vision's nutrition and health centers and are being assisted through the agency's long-term development programmes. However, over the same period, the death toll in these centers was 400.

Nearly 6,000,000 Ethiopians will still be fully dependent on food aid through the whole of 1986, according to the Ethiopian Relief and Rehabilitation Commission, which has made a plea for 1,200,000 tonnes of food aid.

## Human Embryo experimentation

Harradine's bill goes before a select committee

Senator Harradine's Human Embryo Experimentation Bill was introduced into Federal Parliament on 23 April, 1985.

On Thursday 17 October a Select Committee of the Senate was established to examine and report on the Bill and on the question of human embryo experimentation by 30 April, 1986.

The Senator writes as follows:—

"The technology for doing this in animals is already with us and this technology can certainly be transferred to human medicine," says Professor Bede Morris of the ANU's Department of Immunology. "Self-cannibalism will be the ultimate aspect of self-indulgence," he warns.

It is clear that the world is faced with a major challenge which requires to be determined on the fundamental premise that the experimentation is on human subjects and that human life is involved. If the question is not so determined it is inevitable that, once the great tide of human embryo experimentation begins to flow, the pressure to change the limits will be irresistible precisely because the first set of limits was not based on any absolute premise.

This is not a matter to be left to the self regulation of scientists or medical ethics committees, but rather a major question of public policy for the Parliament in a democratic society to determine. Parliament would betray its public trust were it to relegate this question to an unelected bioethics commission unanswerable to the public.

Concern at increasing and unexpected strains (e.g. from A.I.D.S.) on health budgets has led some health administrators to argue that one way of cutting costs would be to require persons with hereditary disorders to go through an IVF programme and submit their embryonic offspring for filtering selection.

It is evident that the original role of IVF as an infertility-management programme is not of prime importance to those with a vested interest in human embryo experimentation. Amongst other proposals for human embryo experimentation are the development of a birth control drug and the creation of laboratory human embryos for use in the treatment of others. For example as "quality control" in IVF programmes or for use as spare parts and compatible tissue transplants for those from whom they have been cloned.

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