

Christ's Cabbies know the way



David Hubbard's hand is never far from his Bible. His counselling has helped many taxi passengers and when he offered to stop his cab and pray for one customer, the comment was made, "You really mean that don't you". Of course, he turned off the meter first! David has now formed the "Taxi Drivers Christian Association" in Sydney, which he believes could be the first of its kind anywhere in the world.

Photo: Ramon Williams

David Hubbard is a taxi driver, with a difference. If you need a particular destination in Sydney, he will soon find it in his street directory. If you are troubled spiritually, he will reach for his Bible and help you find the Way! Both books are clearly visible in his Cumberland Cab number 232. David Hubbard is a Christian cabbie and has formed the TAXI DRIVERS CHRISTIAN ASSOCIATION, in Sydney. As far as he knows, this is the first such Christian group of cabbies anywhere in the world!

On an average, David would speak to

two people each shift in his cab. "Just imagine if 100 cabbies were doing that every day," said David.

David and his wife Joan, are very keen to meet other Christian cabbies and hope that the TAXI DRIVERS CHRISTIAN ASSOCIATION will be used of the Lord to bless all associated with taxis. For further information, please contact:—

Taxi Drivers Christian Association
13 Bulls Road
Cronulla NSW 2230
Tel. (02) 523 4544

RAMON WILLIAMS

S.M.B.C. appoints Dean of Women

The Board of the Sydney Missionary and Bible College has announced the appointment of Miss Joan Lang as Dean of Women. Her appointment will be from September 3rd, the commencement of Term III.

Miss Lang joins the Faculty after several years of Bible teaching experience with the Bible Study Fellowship as its first Director in Australia and more recently, as a resident member of the Bible teaching Faculty of the Capernwray Missionary Fellowship for six years prior to undertaking conference ministry overseas during 1983. Joan is welcomed as an itinerant Bible teacher in various churches and organisations such as Christian Women's Conventions International.

The Principal of the College, Ray Wheeler, said: "Joan Lang takes up her new position as Dean of Women at a time of tremendous challenge when Bible training is clearly under threat. S.M.B.C. has reviewed its courses in accordance with a clear-cut determination to teach the Bible because the Bible alone reveals the God who is there and His purposes and plans in Jesus who is King.

We believe with all our hearts that we must continue our role as a Bible College majoring on sound Biblical and theological teaching which deeply challenges to the development of genuine Christian character and the pressing need to communicate the truth of God which never changes in a changing revolutionary world.

Joan has already earned the respect of a large number of people in various churches and organisations for her clear and faithful teaching of the Scriptures combined with a warm sensitivity in relating to others. She will be a tremendous encouragement to us all as we seek to provide the Bible teaching sought by many thinking and concerned Christians throughout Australia.

The members of the Board are fully aware of the importance of the itinerant ministry undertaken by Joan and have agreed that she should be free to accept invitations to teach where possible and to do so as representative of the College.

I warmly commend her your readers and ask for their continued prayers."

Miss Lang will reside on the College Campus, and in addition to lecturing will be responsible for some administration.

Doctor down under

John White Coming to Australia

In January 1985, Dr. John White will be arriving for an extensive tour of Australia.

Originally, from England, Dr. White's medical training has taken him to several fields of service. He spent some years with lepers in Bolivia as a missionary doctor, then became Associate General Secretary of the International Fellowship of Evangelical Students, initiating student work in Latin America.

After completing a postgraduate Certificate in Psychiatry, Dr. White made this his specialisation, running a private practice as well as holding several academic and professional positions over a period. At the same time he directed a drug and alcohol rehabilitation unit at the University of Manitoba in Canada. During that time it was the city of Winnipeg that Dr. White, his wife and their five children called home. Some years ago he built up and pastored a substantial church in that city.

But John White is best known to us for another of his commitments — his books. Probably the most influential of these has been *THE FIGHT* although many, such as *EROS DEFILED*, *PARENTS IN PAIN* and *THE COST OF COMMITMENT* have had quite an impact on Australian Christians. He

has also written some children's fantasies, and his latest work, *THE RACE*, should be available by December this year.

Dr. White's professional, pastoral and personal experience gives him a wide-ranging ministry. Together with his skill in Bible Exposition, this makes him an excellent and valuable speaker.

Principal dates for his tour are:

Special Functions
JAN 5-12 CMS NSW Summer School, Katoomba
12-18 AFES National Conference, Melbourne
18-20 CMS S.A. Summer School, Adelaide
25-28 CMS Victoria Summer School, Melbourne
FEB 8-10 CMS Canberra Summer School
Public Meetings
MAR 11-14 North West Australia
14-21 Darwin
22-4 Queensland
APR 4-8 Victoria
9-19 New South Wales
19-26 Tasmania
MAY 3-7 Queensland
7-14 South Australia
14-21 Victoria

Dr. White's visit is being jointly sponsored by the Australian Fellowship of Evangelical Students, The Church Missionary Society of Australia, Evangelical Alliance and Scripture Union.

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

Rev. P. H. Bourne, parish of Tailem Bend, Diocese of the Murray has accepted the position of Anglican Chaplain, Hillcrest Hospital and expects to take up duties in October.

DIOCESE OF PERTH

Rev. A. Donald is to retire as Rector, Toodyay/Goomalling from September 17.
Rev. K. Targett, Rector, Southern Cross will resign September 30.

DIOCESE OF RIVERINA

Rev. N. Mitchell is to be ordained priest at St. Peter's, Broken Hill on September 14.

DIOCESE OF ROCKHAMPTON

Rev. A. Green will be commissioned as Minister-in-Charge of the Parish of Blackwater on November 23.

Rev. S. Thorne will conclude his ministry as Minister-in-Charge of Winton at the end of his two year term in early January 1985.

DIOCESE OF THE MURRAY

Rev. G. Roper was recently inducted as Rector, Port Elliot.

Rev. G. Bennett will be taking up duty in Aberfoyle Park in mid September.

Rev. R. Hilton, Rector of Bordertown, will be taking up duty in Loxton end of September.

Rev. P. Miller, previously at Berri, commenced at Glenunga in Adelaide in late August.

DIOCESE OF WILLOCHRA

Rev. R. Dutton has been appointed to the parish of Port Augusta as from 6th September.

DIOCESE OF SYDNEY

Rev. A. V. Whitham, General Secretary of Anglican Home Mission Society, was elected as a Canon of St. Andrew's Cathedral on 3rd August.

Rev. N. A. Spyer, at present on study leave in England, has accepted the position of Rector of Riverstone.

Rev. K. G. Coleman, presently Rector of St. Andrew's, Kowloon, Hong Kong, has accepted the position as Rector of Avalon.

Rev. R. K. Rothwell, Curate of Albion Park has commenced as Asst. Minister of Cabramatta and Canley Heights.

Rev. R. J. Leask will resign as Rector of The Oaks to become Rector of Port Kembla on 16 November.

Rev. A. M. McLaughlin died on 29th July, 1984.

DIOCESE OF MELBOURNE ON LEAVE

Farrell, Alan A. From assistant curate Holy Trinity Kew, to assistant curate in the parish of Holy Benalla in the Diocese of Wangaratta. To leave Kew as from 15th September, 1984.

APPOINTMENTS

Glass, Geoffrey N. From the incumbency of the parish of Lancelfield to the incumbency of S. Michael's Broadmeadows. Induction by Archbishop David Penman on Tuesday, 25th September at 8.00 p.m.

Lewis-Nicholson, Russell L. From the Diocese of Bradford U.K. to the incumbency of St. Luke's North Springvale. Induction by Bishop D.H.W. Shand on Wednesday, 26th September at 8.00 p.m.

Weston, Arnold From the incumbency of S. Paul's Westmeadows to the incumbency of the parish of Flinders. Induction by Archbishop David Penman on Wednesday, 29th August at S. John's Flinders at 8.00 p.m.

Wilson, Peter McL. From the parish of Lavington in the Diocese of Canberra and Goulburn to the incumbency of S. Stephen's Bayswater. Induction by Bishop J.A. Grant on Thursday, 6th September at 8.00 p.m.

OBITUARY:

Jones, Stephen Edgar Died 26th July, 1984.

God Cares in Sydney, continued

the confines of marriage. He called for a response from people to find forgiveness for their lives lived without God, to find their significance in Christ who died for them and whose love will be the only lasting thing in a world of people searching elsewhere, and especially in sex, for a way to be someone. Only God's love in the end gives that privilege of being someone — someone whom God loves. And a large number of people stood up and came to the front and knelt and prayed for forgiveness, for a new clean start, so that their lives might begin to be different.

Who cares?

There were other things we did. There was a seminar for Christians, "The Church in the World". There was a seminar for those who work with youth, "Communicating the Gospel to Youth". There were nights when John, Martyn and Vic went to "the Cross" and spoke about Christ to the night people there. It was a busy time, going from school to rally,

speaking with the media. It was time in which we were all brought to think again of living as Christians in the world, as light in the darkness, as salt of the earth. I think we were brought again to see the desperate and sad state of people around us without God, however much on the surface they might seem content. It was time when we began to see again how the values of the world are so powerfully portrayed in the media, yet so shallow in their lies and promises. It was a time when the gospel was again "the power of God for salvation" and when we learnt again that it is. Evangelism in a local Australian style was thrilling. It was hard. But I pray that the effects of those two weeks will go on, by God's grace, in the lives of all of us who responded to the offer of forgiveness from God, and the challenge of a new life, and the challenge to bring that same gospel message to the friends and mates and others we meet, to the glory of God and the praise of Christ. Praise the Lord.

Who cares? — God cares!

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Blown Away on Father's Day

For "dedication" read "dead-ication"

Why? Why? Why? is the word on most people's lips as they look back in horror to what has been termed The Father's Day Massacre.

Why should two rival bikie gangs set out to "blow each other away" on a quiet Sunday afternoon at the Viking Tavern, Milperra — an incident which left seven dead, twenty-one injured and many emotionally shattered. The irony is that these same bikies who rode at Christmas to raise money for disadvantaged children have now added to the ranks of disadvantaged children by killing the fathers of nine others. Why? When that question was put to the sister of one of the deceased bikies in a recent interview, she replied, "Dedication, dedication — he'd have done anything for that club." Meaning the bikie club. The implications of that commitment are now tragically obvious.

Drugs, revenge, being the greatest, have all been suggested as possible reasons for what took place. However, the Rev. John Smith, Pastor to Bikies and leader of the Melbourne "God Squad" who recently conducted a mission in North Sydney, lays the blame elsewhere.

Pastor Smith said, "I feel a greater anger towards the society at large. This (the massacre) is a product of 20 years of developing madness especially as depicted on films, television and pop video clips."

He made a special mention of the way society had made a folk hero out of an actor like Mel Gibson for his role in the Mad Max movies.

Violence is big money at the box offices and for the television companies, therefore their output of these so-called "art forms" has increased not only in volume but also in the explicitness of the violence portrayed. The evidence would appear to show that a considerable proportion of the community enjoys watching bloodshed. Even as the funerals of the murdered victims were taking place a newscaster was announcing, with enthusiasm, that we should be sure not to miss the forthcoming programme when the inside story of planned revenge will be told!

So whilst some cry out in horror at such senseless killings, there is an unvoiced sense of excitement in violence and the media producers are quick to capitalize on such an attitude.

Thankfully there is a sure sign of hope for when the A.C.R. talked recently to a member of "God Squad", he said, "I know how these chaps think, for I was a part of a gang that looked for trouble until Christ grabbed me and changed my heart. Now I work for peace and reconciliation amongst bikie groups. "God Squad" has had some influence on the Melbourne scene over the past ten years, bringing a better understanding between bikies themselves and between them and the community. Some have been brought to Christ."

Scots React to "Bishop" proposal

Dr. Andrew Herron, Moderator of the Scottish General Assembly in 1971, has taken sharp public issue with the idea that Presbyterian Moderators can be turned into something resembling bishops as recently suggested in the Anglican-Reformed report.

The subject of a "Bishop-in-Presbytery" is raised this time in a report just published under the title "God's Reign and Our Unity" and representing the outcome of four years' labour by the Anglican-Reformed Commission, a body appointed jointly by the Anglican Consultative Council and the World Alliance of Reformed Churches, claiming to represent 65 and 70 million members respectively. The Church of Scotland was not, of course, formally represented on the Commission, but we are involved in virtue of our membership of the World Alliance.

The report "seeks to go behind the historical and traditional problems that have divided us since Reformation times and to put our quest for unity in new perspectives." In particular it wants to look at the subject not on a national but on a world scale. Its avowed purpose is to encourage and guide steps towards closer unity between Anglican and Reformed Communions in areas where their member-Churches live side by side.

It is towards the end of the report that the "practical suggestions" are advanced. It might have seemed that at this point there was much to be gained by saying straight out (as was done many years ago in the famous "Cambridge sermon") that the Reformed denominations must consider how best to take bishops into their systems as a prerequisite of further progress. That has the advantage of being plain, unequivocal, and honest.

Unfortunately, it must be conceded, it has the compensating disadvantage of being off-putting.

First priority?

So we follow the policy of suggesting that the Presbyterian sticks to his Presbytery, making only a few rather innocuous adjustments to the character of the Moderator of that court. There would be no harm — or difficulty — surely in having so well-accepted and harmless a character as the Moderator of Presbytery re-named Bishop-in-Presbytery. After all, what's in a name?

But let's see exactly what these adjustments are.

First, he would have to hold office for a substantial period — only so could he become known as the representative of the Church in the particular area.

Now the whole point in our Presbyterian system is that the Moderator does not stand in any such relationship to the charges within the bounds, and the brevity of his tenure is of the essence of his office. With us there is no position higher than minister of a parish.

Secondly, "the bishop would have to be relieved of other duties in order to fulfil this role."

So the basic Presbyterian principle of the equality of the ministry is out of the window, and with it the doctrine from

Continued back page



Joni Eareckson-Tada at Sydney press conference; interview page 9.

The first Australian Tour of Joni Eareckson Tada has been hailed as a record breaking event in many ways, by the organizers and the general public.

Wherever Joni, a quadriplegic confined to her wheelchair, appeared, record crowds packed out the venues used for her presentations.

Entitled "An Evening With Joni", the programs were held in the Festival Hall, Brisbane; the Sydney Entertainment Centre and the Festival Hall, Melbourne.

All bookings were sold out weeks ahead of the dates, which were August 25, August 31 and September 6 respectively.

Thousands flocked to see world famous lady . . . in a wheelchair! They were not disappointed.

What people did not realise was that these presentations were the first in which Joni appeared as the prime performer! She has had minor appearances with other artists or speakers previously, but not with a whole program built around her. In Sydney, she sang before a crowd of 11,000 which was the first time she had ever sung before such a gathering.

Joni preferred the word "presentation" to "concert". She did not come to merely entertain, but to "encourage, help and advise" as well as minister through testimony and song.

At each presentation, hundreds of seats

were removed so that people in wheelchairs could have a reserved area, right in front of the stage.

Sponsored by the Christian Youth Travel Association, Joni, together with her husband Ken Tada, met Members of Parliament, church leaders and other disabled people wherever they went.

The media interest was extensive and included national television coverage, feature articles by leading magazines and radio interviews. On Sunday, September 2, Joni was heard on Gordon Moyes' 2KY radio program, John Edmonstone's 2CH "Night Song" and Fred Nile's 2GB "Light Show". All were interesting, entertaining, but above all, challenging!

Joni stated over and over that the churches are full of potential workers, able to assist the disabled. "Here are groups of capable people, all wanting to do something to help others, yet not knowing they could fulfill their desires themselves.

"People of the churches could provide transport facilities; visit the handicapped in their homes and attend to housekeeping chores, as well as meals and just generally visiting," Joni explained.

"They are a talent pool that can offer hands and feet as tools and aids, to those who cannot use their own," said Joni.

Also in each city, a hospital was visited where Joni could discuss her lifestyle and share her experiences with other handicapped people.

Her motorized wheelchair created a lot of interest wherever Joni appeared, as well as her eating instruments and support braces. Both patients and

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Memo College

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MARANATHA

Faith and Life (2)

James 2:14-26

It has been said that these verses of the epistle of James form the crux of the entire epistle; so known because they highlight the relationship of two aspects of Christianity which are vital — faith and works. The relationship of both has formed the subject of endless debate, and in this article we again look at that relationship.

Remembering that James is writing to scattered Christian congregations, we note firstly,

Faith and works in balance

In verse 14, James seeks to demonstrate that, where loving action is not in evidence, there are strong grounds for assuming that real faith is lacking. To illustrate his point that we cannot divorce the two, James asks two rhetorical questions, each begging the answer, "certainly not!" He asks, "what does it profit, my brethren, if a man says he has faith, but has not works? Can his faith save him?" Our Lord makes reference to this kind of situation in the records of Matthew's gospel: "Not everyone who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Matthew 7:21)

Some people have taken the teaching of James here, and twisted the concept to give the impression that if faith without works cannot save, then by works, one should endeavour to secure faith; and so they embark on a religion of works.

Two fundamental questions arise. "What is the basis of my faith?" and "What makes me want to do good works?" I am certain that our answer to the first question will affect our response to the second.

Allow me to illustrate in two ways. Firstly, history would have us believe that children in Victorian times were expected to trust and respect their father who was often one to be feared as a distant and powerful authority figure. No doubt many a child must have tried hard to earn their father's favour by being good. Now some have this view of God. In expressing their faith, they do so in a God whom they fear as one who seems unreachable. And so they try and do the right thing in order to gain favour, with the hope of being acceptable in heaven.

Secondly, a look at the fathers of today. Most, it would seem, want the love and respect of their children without fear, a close relationship which allows for meaningful interaction. The response of children in such cases is that they feel secure and are often keen to please, not in the hope of gaining approval, but because they love. So it follows in one's relationship to God. Through Christ we can recognise God as being one who already loves us and with whom we can feel safe and secure. Our way of responding to such a loving relationship is in doing that which pleases.

In relating this to the text, we see that a balance between faith and works is essential and such balance is only possible when God and our relationship to him through Christ is seen in its proper perspective. Another way of balancing the two is seen in Paul's words in Ephesians 2:8-10, "For it is by grace you

FAITH AND WORKS

have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no-one can boast. For we are God's workmanship, created in Christ Jesus, to do good works, which God prepared in advance for us to do."

Secondly, we see:

Faith without works demonstrated

In verses 15-16, James gives a very forceful, if hypothetical, illustration, of the negative character of that faith which is no more than mere confession of the lips, and never results in effective action. He presents the picture of Christians in desperate need of the basic necessities being sent away by fellow Christians with nothing more than a pious comment which does nothing to alleviate the situation.

An absurd illustration? I wonder; for it raises the question, do we really care about fellow Christians, really look to the needs of one another, and where necessary do something? In many congregations today (perhaps also in many to whom James originally wrote), there seems the need for a greater sense of "community" and the expression of faith in the meeting of real needs. Often we are so involved in our "group" that, apart from "good mornings" and a "who is that woman?" comment to our "group", we remain aloof to many Christians, and so totally unaware of their needs.

James reaches the conclusion expressed in v.17: "so faith by itself, if it has no works, is dead". RGV Tasker in his commentary on James makes a powerful statement — "faith which has not in itself, as an integral element in its composition, the power and the desire to meet the infinite pathos of human life with something of the infinite pity which God has shown to man in Jesus Christ, is not faith at all."

Finally, James presents:

Two examples of faith and works combined. (vs. 21-25)

The examples are those of Abraham, the father of the Hebrew people and Rahab, a prostitute. The actions of Abraham with regard to his son, Isaac, demonstrated faith being expressed in obedient action. The action of Rahab in aiding those who had come to spy out Jericho acknowledged her acceptance of supremacy of the God of Israel.

Both can be seen as accounts of people who responded to a need God placed before them and acted appropriately.

So these words of James show the close relationship of faith and works; but each needs to be in the correct relationship.

Faith comes first, — faith which includes our intellect, our emotions, our will. Faith which then of necessity, issues in action as a response of love; so again faith is brought to bear on life.

The reformers coined a phrase worth repeating in conclusion. "We are justified by faith alone, but not by faith that is alone."

Ken Foster.

Another C.M.S. General Secretary goes "Purple" in Melbourne



The Rev. John E. C. Stewart

The appointment, announced recently, of the Rev. John Stewart as Assistant Bishop of Melbourne will leave a large gap at the top of the Church Missionary Society's Victorian Branch where Mr. Stewart has been the General Secretary for the past six years. In his new sphere of ministry he will be serving under another former C.M.S. General Secretary, Archbishop David Penman.

Mr. Stewart's new area of responsibility will be the Western region of the diocese which includes industrial and inner-city areas with a large multi-cultural population. There are many struggling congregations in areas which are not traditionally Anglican. However, the region does have an emphasis upon evangelism and there is a faithful ministry of outreach in these areas.

"I see myself primarily as a pastor," Mr. Stewart said, "therefore I will exercise a pastoral ministry to clergy and their families. Preaching is also a ministry dear to my heart and I will seek to preach the Gospel of the Kingdom with as much simplicity and clarity as God allows."

With Mr. Stewart's commitment to evangelism and missions he will bring to the region and diocese a vision for outreach. The diocesan committees for outreach and mission will be of special interest to him.

With such a challenging responsibility before him, it is just as well that Mr. Stewart has a good sense of humour. "I don't think we should take ourselves too seriously," he said. But above all he has a deep trust in God who has called him. He still finds it a surprise to be chosen for the office of a bishop and views the future with apprehension and a sense of frailty; however, he is also excited and full of anticipation at the opportunity before him.

Both Mr. Stewart and his wife Tamine will be sorry to leave C.M.S. which they believe has been a good preparation for their future ministry together.

John Stewart will be consecrated on St. Andrew's Day, November 30.

Dean of Women stimulates Oberon



Joan Lang

Some 100 women of all denominations had a stimulating and challenging morning in Oberon NSW, recently.

Organised by the Oberon Know Your Bible group, it was held at the Uniting Church, Oberon, with Joan Lang as guest speaker.

Miss Lang began her teaching career in the Department of Education, serving in the Black Springs-Oberon — Bathurst district for six years.

She was subsequently awarded a grant for studies in theology and administration in the United States.

On her return to Australia she directed the work of the Bible Study Fellowship before moving into a residential Bible teaching position with the Capernway Missionary Fellowship at the inception of their lay education courses in Australia.

Last year she returned to America and Canada to renew contact with former students and staff members before travelling to England to speak at various Christian conventions in London, Devon and Cornwall.

The Board of Sydney Missionary and Bible College, Croydon, has recently

appointed her to the faculty of the college.

She will start studies as Dean of Women with responsibility for personal ministry to students on the college campus at the start of September.

She will lecture in Old Testament and Christian education subjects, and will continue an itinerant Bible teaching ministry throughout Australia.

"Wouldn't it be marvellous if you and I would hire someone else to do the worrying for us?" Joan asked.

"The scriptures tell us that it is possible to have someone do the worrying for you."

"Cast all your cares on Him, for you are His personal concern."

"We are an anxiety-prone society. But Jesus said 'Do not worry'."

"God provides for His children, when you and I go our own way to do our own thing, we then suffer the consequences and one of these happens to be that we worry."

"God's children have absolutely nothing to worry about. Because God, their Father is working everything together for their good."

"But on the other hand the Bible tells me that if you do not know God, if you do not have a personal relationship with God, then you have absolutely everything to worry about," she said.

"Because you are without God and without hope."

"The scripture tells me that it is appointed unto man once to die and after this the judgement."

The only way you and I can be acquitted before a Holy God is to know the saviour who laid down his life to pardon the sins and the offences of rebels such as you and me.

"Therefore, if you do not know God, I call upon you on the basis of the Lord of God and the name of Christ to turn from your rebellion, admit your sin and accept the pardon that is offered in Christ."

What Should Ministers Wear?

- Debate Opens in Sydney

Clergy of all denominations are faced with the question of what to wear in the conduct of services and on the street. It is now common place to see Uniting church ministers wearing the copes, stoles and crucifixes long favoured by many Anglicans. The "dissenting" and "puritan" fore-fathers of the old denominations making up the Uniting church must be spinning in their graves! Presbyterian ministers commonly experience pressure from the Session, and their colleagues in Presbytery to "put more on", and less often, "to take some of it off". The letter of the Anglican Archbishop of Sydney, Donald Robinson, in the most recent issue of the Diocesan magazine Southern Cross opens up the question to Sydney Anglicans: "Where with all shall we be clothed?" Archbishop Robinson has called for "careful debate . . . in accordance with agree principles".

The ACR makes its contribution to the debate by taking up the points raised in Archbishop Robinson's recent statement. Because the Archbishop explicitly sees himself in the reformed Anglican tradition the Sydney based discussion will be of interest, we are sure, to all Christians who take the Bible seriously.

What the Archbishop Said

Canon 74 of the Canons or laws issued in 1604 governing the Church of England is on *Decency in apparel enjoined to ministers* and is based on two principles. The first is that clergy should be "known to the people and thereby receive the honour and estimation due to the special messengers and ministers of almighty God". The second principle is that the manner of dress, both in public and private, should reflect "decency, gravity and order". The Canon does not intend that any "holiness or special worthiness" should be attributed to particular garments.

Archbishop Robinson goes on to ask should clergy still be distinguished by their dress? Is it still proper that they be "had in outward reverence" as well as being "otherwise considered for the worthiness of their ministry"? The Archbishop replied, "I believe the answer is yes."

He then goes on to argue that the invisibility of clergy does nothing to help us in our task of communication, and points to the Salvation Army as a good example of the positive benefits of this visibility.

Turning our attention to what ministers wear in church, Archbishop Robinson reminds us that the surplice and academic hood still remain the legal requirements. Pointing to a coming debate in Sydney Synod over modification of this requirement, Mr. Robinson claims there are three positive benefits in some uniform garment for conducting services: distinguishing the minister from the laity; outward constraint of the minister towards decency, gravity and order; and assistance to worshippers through not being distracted by any minister's idiosyncrasies in dress.

The Archbishop finishes up by stating that the cope, although not permitted in law to the ordinary parish minister, "in itself is an unexceptional garment", noting however that many copes worn today are of a style, variety and flamboyance that contradict "decency, gravity and order".

Mr. Robinson, then, wants the retention of some distinctive ecclesiastical garment both inside and outside of the church building, and for debate about the same to be on the two agreed principles thrown up by Canon 74.

Canon Law

The status of Canon 74 governing clerical dress is quite clear. It is no longer operative due to the principle of desuetude whereby a Canon drops out of force after one generation of deliberate non-enforcement. For at least 180 years no minister has been required in the terms of the Canon to wear in bed "plain night-caps of black silk, satin or velvet" or in their studies "scholar like apparel . . . not cut or pink" etc. Even the Canon Law Commission of the Anglican Church in Australia in its report of 1981 states "Canons 73 to 75 are out of moded and hinder the work of the Church" (p. 64).

Are the two principles adduced by Mr. Robinson on Canon 74 still binding? No. They have no legal or constitutional force, and for two reasons. First, when a law enforcing a principle in some specific way is no longer in operation, then from the point of view of law and its enforcement the principle along with its specific application lapses with it.

Secondly, the first principle concerning visibility is adduced in the Canon by means of historical example, or background, and it is explicitly given the status of "ancient custom". Only the second principle concerning "decency, gravity and order" is appealed to as primary, or immutable, and not "ancient custom".

Therefore, Anglicans are no longer bound by law or constitution to these two principles. That Mr. Robinson sees them as still applicable is a private opinion. Synod can only be persuaded as to their applicability, not forced. What we are still bound by legally and constitutionally as a denomination is the Bible, and more specifically, the New Testament. With respect to church order Articles 20 and 34 declare that "nothing may be ordained against God's word", and that "all things be done to edifying".

Thus the Diocese of Sydney is in the most happy situation of being able to consider the question of ministers clothing without the restraint of older Canon Law, directly from the New Testament, and indeed, constitutionally must do so. To the teachings of the Bible then we now turn.

New Testament Principles

The New Testament has three clear principles governing dress and distinctiveness. First, dress is to be "modest and orderly". Secondly, God in Jesus Christ has set his face absolutely and implacably against anything that perpetuates a "holiness" concept. Thirdly, behaviour and the gospel message are what makes Christians distinctive.

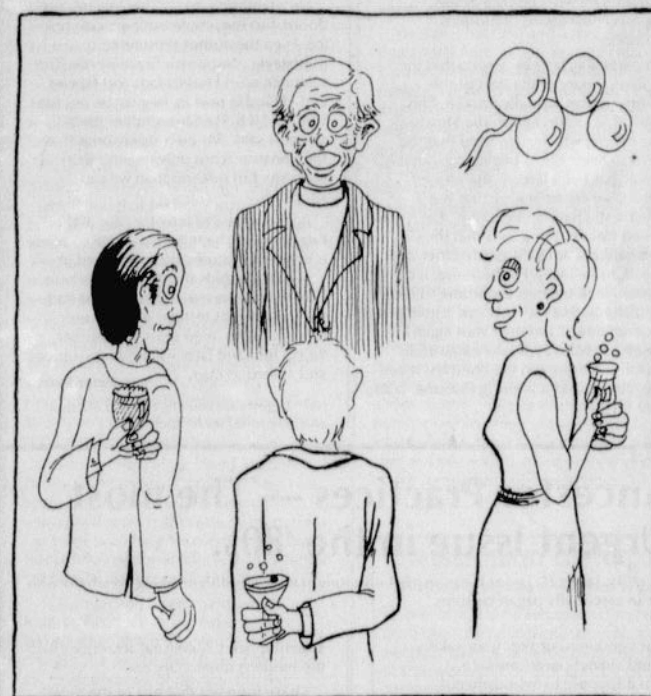
The first principle of modesty and orderliness (1 Tim 5:2, 1 Cor. 14:40) is the one reformed Anglicanism explicitly enshrined in Canon 74 as "decency gravity and order". They did this because of their biblicism.

As a principle modesty and order are binding without exception on all Christians. There is no qualitative difference in the New Testament at all between clergy and laity here. The only difference would be one of known consistency of application of the principle by ministers. In the same way, an elder must also be "temperate, self-controlled . . . managing his family well" (1 Tim. 3:1-13) etc.

Further, the application of modesty and order depends on circumstances, including of course, culture. We do not usually think that the wearing of bathing trunks by a Christian (lay or clerical) on the beach is either immodest or disorderly (putting the question of style to one side)! However, to enter the surf in a three piece suit and spats, while not a breach of modesty, would usually be thought of as disorderly in its eccentricity!

Secondly, the New Testament is implacably opposed to any holy-man concept. This cannot be overstressed for it is very basic to what the gospel is and what it has done. Jesus Christ as Son of God, redeemer, Messiah, the fulfilment of the priestly expectations of the Old Testament is the Holy one of Israel, our only High Priest or Holy man (Acts 2:27, Hebrews 8:10) therefore all Christians are priests, or holy men and women, that is, "called ones" or "saints" (1 Peter 2:9-10).

To perpetuate a holy-man concept is to denigrate Jesus Christ, to deny the gospel at its roots. Christians therefore must NOT in any way perpetuate by dress, ritual or behaviour a holy-man idea. In



... our meaning is not to attribute any holiness or special worthiness to the said garments,

the New Testament there is no division in fellowship around Christ. Indeed as Peter found at the sharp tongue of Paul, to perpetuate even under great cultural pressure divisions in fellowship is a fundamental betrayal of the gospel. (Ephesians 3, Galatians 2:11-21).

The Anglican reformers also grasped this principle in Canon 74, where "our meaning is not to attribute any holiness or special worthiness to the said garments".

To Not Pay Serious Attention to the Effect on Other Peoples' Minds is to Act Irresponsibly

Now, such a biblical state of affairs cannot be gained by mere fiat whether from bishop, minister or lay person. It is not enough to say "I do not attribute any holiness . . . to this piece of clothing". No case can be argued for distinctive clothing without serious attention to the question: what effect does this have on other peoples' minds? To not seriously investigate this question is to act irresponsibly. It is not enough for the ACR to print a line of words "I am not" banned by the Censor for G rated movies with an explanation, "Why all the fuss, they are just black symbols on white paper, mere shapes to me!" They may be just that to an Arabic villager but to English readers and speakers they have real effects in their minds which must not be ignored if we are to be godly.

There is plenty of evidence that the present distinctive outdoor dress of Anglican ministers — clerical collar and stock — does have holy-man associations. First, as lay people do not wear it, it makes a distinction in fellowship not only outwardly but also in reality, as any younger minister finds out from many older ones when they turn up to official functions without it! Secondly, only clergy wear it. Unlike the uniform of the Salvation Army which has secular roots and counterparts in the police and armed forces, the clerical collar and stock has its roots (19th century) and

counterpart in Roman Catholicism. Then of course, there are the well known occurrences of speeding tickets being torn up, discounts been given in department stores, rapid changes of behaviour when clergy enter rooms, and so on.

Any debate based on the New Testament principle of no-holy-man must have concrete evidence that such dress will not produce an unbiblical effect on other peoples' minds. In fact, to honour this principle any such distinctiveness would have to be secular not sacred. One suspects that more than just retention is wanted. Retention of "religious" dress would appear to be the real goal. It is an easy suspicion to test. How many would vote for distinctive dress, wholly secular in its root and counterpart; and how many in Synod would vote for the alternative of "religious" dress?

'Let your light shine before men that they may see your good deeds . . .'

The third New Testament principle governing the question of dress and distinctiveness is that it is the seal of the Spirit, the fruits of the Spirit (Galatians 5:13-26) which are to mark out and give visibility to all Christians and therefore, their ministerial leaders.

No one argues that St. Peter and St. Paul wore distinctive clerical dress to commend them to the communities which they strove to serve with the gospel in the first century. Paul is very chary on this question of "commendation" before men, of having external signs which might produce "the honour and estimation due to the special messengers and ministers of almighty God (Canon 74)". His Corinthian opponents waved about letters of recommendation to gain honour, and denigrate Paul. Paul replies:

Continued page 6

Vision for Growth

Growing Interest in new appeal

Archbishop Donald Robinson recently undertook the ninth meeting with clergy and lay people as part of the final groundwork to the launching of the Vision for Growth Appeal.

The Archbishop has now outlined plans for the Appeal throughout the diocese.

Vision for Growth, which will have its official launching at the 1984 Synod, has at its heart people and mission.

"This includes evangelism, pastoral care and teaching, and envisages the establishing of congregations," says the Archbishop.

"Every meeting of clergy to discuss Vision for Growth has shown a desire to give priority to ministry in the developing areas, and I fully endorse this. But we are not moving ahead in a vacuum. In some areas the ministry has already reached the point where little progress can be made until we have an adequate building, or land on which to erect such a building".

"Sydney diocese is growing in specific areas. We are a diocese rich in resources. We must seek to use them in the most effective way possible for the work of the gospel".

Quick Cuts

God and the astronomers

'When an astronomer writes about God, his colleagues assume he is either over the hill or going bonkers.' That's the opening sentence of a fascinating little book by Professor Robert Jastrow, a leading American astronomer, who is among other things founder and director of NASA's Goddard Institute for Space Studies. The book is entitled GOD AND THE ASTRONOMERS, and he goes on to assert that though he is an agnostic unbeliever in religious matters, he is fascinated by what he sees as the religious implications of modern astronomy.

In particular, Jastrow asserts that the Big-Bang theory of the start of the universe is now virtually proven. This means that its alternative, the Steady-State theory, which suggested that the Universe never had a beginning, but it is eternal, has been largely abandoned. Instead, we are to believe that the universe did have a beginning, that it was formed from nothing, and that the God-explanation is as likely as any other, or, indeed, more likely. Furthermore, it is impossible to believe, according to recent calculations, that the universe is going to collapse inward and then start again in one of an endless series of expansions and contractions. On the contrary, it had a beginning, and it is going to come to an end.

In vivid words he tells us that at this moment it seems as though science will never be able to raise the curtain on the mystery of creation. For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.

Very flattering for we theologians, no doubt, but the whole business cuts no ice. Even the author remains an unbeliever, despite his brave words. The scientific world has its fads and fancies, and, if God is now in, he may be out next year. As J.B.S. Haldane another great scientist said, 'My own suspicion is that the universe is not only queerer than we suppose, but queerer than we can suppose.'

It is senseless to look for God at the beginning of the universe where so much is mystery and speculation. Indeed, it is a cop-out; it avoids the very place where God may be found: In Jesus Christ and the Gospel that testifies to him. Look there and you need search no further. Reject him and God will be as mysterious and absent as ever.

Peter Jensen

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

Ancestor Practices — The most Urgent Issue in the '80s.

Recently, James H. Taylor II has written on a long standing problem facing christians who live in essentially pagan cultures.

"For I endure scorn for your sake, and shame covers my face. I am a stranger to my brothers, an alien for my own mother's sons; For zeal for your house consumes me, and the insults of those who insult you fall on me." Psalm 69:7-9

So spoke the psalmist in the Old Testament as he described the cross of estrangement and alienation from his own people which he bore for the sake of the Lord. In Mark 8 Jesus not only rebuked Peter for demonstrating against His own "cross" prophecy but also went on to define discipleship in terms of taking up one's cross and following Him. Christianity deprived of the cross is not Christianity.

Indeed, contrary to the thinking of some that the removal of the cross will bring about a greater turning to Christ in Asian society, it is those very areas where the cross has been borne most courageously that the greatest church growth is actually taking place today.

In time there will no doubt be case studies undertaken on the church in China and Korea, focusing on the phenomenal growth experienced in these past 30 years, and highlighting the innovative ways in which ancestor practices have been handled.

Yet, there is no virtue in bearing man-made crosses. This is true whether they are subtly peddled by judaizers in the Apostolic period, there Paul rejected them as "a yoke of slavery"; or deceptively expressed in asceticism in the middle ages; or insensitively

superimposed as cultural accretions in the modern missionary era.

I have long felt that one of the most urgent items on the agenda of the church in East Asia in the '80s is the issue of defining a Christian approach to ancestor practices.

One hundred years ago some in the missionary community struggled valiantly to address the question. Their efforts were frustrated in part by the larger debate as theological liberalism penetrated the missionary movement and the church. Yet, the handling of such a crucial issue, impinging as it does on the life and witness of the church, must ultimately await the emergence of Asian Christian scholars who are at once rooted in their own rich cultural heritage and grounded in the Word of God with an understanding of theology, church history and the social sciences.

The Asia Theological Association is to be commended for the initiative it has taken in sponsoring a consultation on Christian responses to ancestor worship. The 17 papers presented at the consultation will provide important food for thought, meaningful discussion and creative Christian action. The reader may not agree with everything in the papers, but he will not fail to recognize that responsible representatives of the church in Asia have courageously launched on a long and crucial journey.

(The author is the General Director of Overseas Missionary Fellowship)

CATW

PASTORAL ASSISTANT

The Parish of Yagoona is seeking a part-time Pastoral Assistant to have pastoral care over a branch church at Condidall Park from 1985. A clergyman is preferred although a suitable layman would be considered.

*A house is provided with a negotiable car allowance and stipend in exchange for 3/4 days' work per week. Residence in the house is required.

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WORLD

China's youth and the Bible

In the May 22 issue of *China Youth News*, a debate about the Bible's value was presented, according to the Chinese Church Research Center.

It purportedly was an argument that occurred in a communist Youth League branch in Jiangsu province. One of the league members was found with a Bible, and it was confiscated. In the discussion that followed some held that the offending youth should be disciplined and be made to read works of revolutionary leaders and science instead, CCRC said.

The Bible, they said, advocates theism and creation by God and is thus opposed to Marxist materialism. Others replied that the bible was world literature and could be read as such. Its value is historical and literary.

The person who owned the Bible then confessed that he had failed three times to pass university entrance exams. He thought fate was against him, and that God would help him if he devoted himself to God.

The leader of the group, the league branch secretary, summed up: It is alright to read the Bible as literature for the sake of opening one's mind and increasing knowledge. However, to rely on the Bible to give guidance for life is wrong and can lead to decadence and destruction.

CATW

Agreement!

Anglican/Orthodox Joint Doctrinal Commission

Members of the Anglican/Orthodox Joint Doctrinal Commission have reached a new agreement at Dublin after eight years of work. This follows their previous Agreed Statement in Moscow, 1976, and has been achieved despite major difficulties, still unresolved, caused for the conversations by the ordination of women to the priesthood in some Anglican Provinces.

The Commission is made up of Anglican and Orthodox theologians and bishops from twenty countries.

Since 1976 it has met in Cambridge, Athens, Llandaff, Geneva, Canterbury and Odessa.

The meeting at Athens which preceded the 1978 Lambeth Conference was entirely devoted to the subject of the Ordination of Women to the Priesthood.

The meeting at Odessa in 1983 was held with great difficulty in the aftermath of the South Korean airline disaster.

This year's meeting was held at Bellinter House, Navan, County Meath where the Commission was looked after by the Sisters of Our Lady of Sion.

The new Statement documents important agreements on the Mystery of the Church, Faith in the Trinity and Prayer and Holiness and on Worship and Tradition. More strikingly than in the report of any other inter-church doctrinal commission, the Dublin Agreement puts special emphasis on prayer and its consequences for Christian life. In particular,

it explores the nature of the wider leadership of the Church, asking for clarification of recent statements about universal primacy made in the Final Report of the Anglican/Roman Catholic International Commission;

It clarifies further the precise areas of doctrinal disagreement and agreement in relation to the Filioque and suggests ways in which the Eastern and Western approaches might eventually be reconciled;

it sees participation in the grace of the Holy Trinity as the source of Christian prayer and worship;

it sets out agreed positions on icons, prayers for the departed and the invocation of saints.

Millions Hear the Gospel

Billy Graham in Korea

Seoul, Korea, August 10, 1984 — Evangelist Billy Graham preached to eleven million persons in a single evangelistic meeting Sunday, August 19, when one million gathered at Yoido Plaza in Seoul, Korea and ten million more viewed the service a nationwide television in a celebration of the 100th Anniversary of the Protestant Church in Korea. Mr. Graham was invited by the Korean church to bring the message at this significant event in world history and in spite of a government ordered gasoline savings exercise that banned one-half of the privately owned cars from the streets, people jammed the entire former airport runway length and width of Yoido Plaza in the heart of Seoul to hear the gospel while a national television network sponsored the one and one-half hour live telecast of the meeting to the nation.

Billy Graham, who had just completed an extensive three-month, six-city preaching mission in England, where over a million people attended and almost one hundred thousand responded to the invitation to accept Christ, was at first unsure that he would be able to go directly to Korea for the heavy schedule of public and private meetings as well as the Yoido Plaza engagement. But the Reverend Dr. Kyung-Chik Han, Chairman of the Council for the 100th Anniversary of the Korean Church continued to urge him to come on behalf of the 20 denominations and 25 para-church organisations involved. Dr. Han recalled Mr. Graham's visits to the troops during the Korean War. "When he preached not only to our own military but gave hope and the light of the gospel to the Korean people." Then he said, "I cannot forget the 1973 Yoido Plaza meetings when you brought light to our growing churches". Dr. Han continued, "We begged you to come. You are here. We are grateful to you and grateful to God."

Throughout the country, Korean newspapers, television and radio programmes noted the centennial event. Posters and banners were displayed on the streets. Billy Graham held meetings with military, civic and government leaders including a visit with President Chun, Doo Hwan, and he spoke with Christian leaders at various gatherings including a pastors' conference where 5,000 listened to the evangelist as he challenged them with biblical answers to the problems facing the church today and gave a ringing call to faithfulness in proclaiming the gospel.

The historic occasion at Yoido Plaza was the climax of a week of meetings where Christians repented of national and personal sin and sought to explain the gospel of Christ to their neighbours. The meetings at Yoido Plaza leading up to the Sunday event with Billy Graham united the Christian church that has already grown to take in one quarter of the population of the Republic of Korea with over 4,000 churches in Seoul alone including the largest church in the world with 370,000 members.

C.E.N.

Little Red Books in Russia

William Barclay's commentary in Russian

To date 11 of the anticipated 17 volumes of William Barclay's Bible Commentary have been translated into Russian, and Baptists in the Soviet Union are waiting for the promised import licenses to take the final copies into the country. The Commentaries have been translated in Germany and printed in the United Kingdom, reported the Baptist World Alliance.

The project dates back to 1978 when a joint committee of Baptists, Mennonites and representatives of the All Union Council of Evangelical Christians-Baptists met to discuss the need for a complete Bible Commentary in Russian.

REVIEW

English Bishops at it again

Help Mormons, say Bishop

An Anglican bishop is encouraging his clergy to cooperate with the Mormons by releasing parish records so that they can be microfilmed and deposited in the Mormon's genealogical libraries.

The Mormon Church is anxious to collect historical records so that members can trace their dead relatives to 'seal their marriages in heaven' and 'baptise them by proxy' into the Mormon Church.

They are in the process of collecting as many records of birth and deaths, baptisms and marriages as they can, and a spokesman from the Mormon Church said this week that they already have about 50 per cent of all such information from Britain at their central library near Salt Lake City.

However, in order to microfilm this information they have to have the consent of the legal holder of the records who, in the case of parish records, is the local clergyman.

The Bishop of Salisbury, the Rt. Rev. John Austin Baker, says in his Diocesan newsletter for September that he regards the sealing of marriages and baptism for the dead as "mistaken but harmless" and thinks there is a lot of good to be gained by the microfilming. The Mormon Church is prepared to spend £60,000 to copy the parish registers deposited in the Wiltshire Record Office and they will then give them a copy for their own use, which will save a great deal of wear and tear on the old registers.

Canon Dr Maurice Burrell, the Director of Education for the Diocese of Norwich, who has researched the Mormon faith, says that he feels that each individual clergyman must make up his own mind when he is approached, but he has always said no because he does not want to encourage people to believe that baptising the dead can contribute anything to a dead relative's or their own salvation.

Eric Clarke, the Director of Christian Information Outreach, who has been researching and lecturing on the cults for many years, says that baptism for the dead is a heresy that has arisen from a misreading of Scripture, and he thinks the ceremony they perform on behalf of the dead is not harmless. He feels it is a mistake to give the Mormons free access to Anglicans records particularly because they are trying so hard to present themselves as an orthodox Christian religion while holding the most unorthodox beliefs.

TSPM restricts foreign contacts

Lesley Francis, a Christian research student recently returned from Beijing to England, reported that the open churches of mainland China's Three-Self Patriotic Movement (TSPM) have been implementing strict rules about contacts with foreigners, according to the Chinese Church Research Center.

She said that a meeting was called in Beijing on 17 April attended by about 100 persons registered with TSPM churches. They were told that Chinese Christians should not ask any more of foreigners than "Where do you come from?" If asked anything about the TSPM, they must profess ignorance. They must refuse to allow themselves to be photographed by foreigners.

Furthermore, Miss Francis reported that Christian students have been ordered to surrender all literature received from abroad, although most have not done so.

Agents of the Public Security Bureau or the Religious Affairs Bureau attend TSPM churches, while many Christian intellectuals have ceased to attend, CCRC said.

There was also frustration among Chinese Christians about the TSPM's unwillingness to use foreign literature. Pastors have been told to accept such literature from visitors but may not distribute it, CCRC added.

CATW

Trust and justice

Trust is a precious and necessary ingredient in all of our relationships. We take it so much for granted, but once trust is violated the impact upon us is enormous. This experience involves a disappointment which hurts a great deal, but which also extends into a general wariness. Having been hurt once we hesitate to trust again in order to avoid being hurt in the future.

Such reactions can lead to a preoccupation with suspicion and the expectation that people cannot be trusted. They do not readily trust others. They equally feel that others are not prepared to trust them. In both cases there is strong suspicion of the motives and intentions of others.

These attitudes can lead to a distorted view of other persons and to serious disruptions in relationships with them. Unfair accusations of dishonesty, unfaithfulness and insincerity may come to jeopardise what were once loving and productive relationships.

Trust is a critical ingredient in good family relationships. Consider these two examples in which trust is lacking. A teenager discovers that one of his parents has been searching his room and going through his personal effects in an attempt to check that he is not taking drugs.

The anger and resentment which follows this discovery creates a major argument in which the teenager angrily charges the parent with lack of trust and an unfair invasion of privacy. On the parent's part there is the claim that in the past he has proved that he can't always be trusted, and that it is because they care that such action has been taken.

Temper flares and the crisis escalates. Both parties become embittered, the relationship is damaged and perhaps can never recover. Eventually the boy leaves home and turns to drugs partly as a consequence of the parent's alleged uncaring and untrusting attitude. The thing the parent feared has occurred but has been brought about indirectly and partly through that fear.

Another example concerns a husband who falsely believes that his wife is having an affair. At first his suspicions are stated in subtle hints and asides which puzzle and eventually aggravate the wife. When the husband states his mind directly he has now built up the evidence and his emotions to the point where the accusation is exaggerated and bizarre.

The wife is exasperated and feels that the husband doesn't understand or trust her and really can't love her constructively. In an atmosphere of mistrust the relationship declines and the husband's fears of losing his wife are realised when his wife leaves him.

In both of these examples unreasonable mistrust created a destructive conflict which eventually destroyed the relationship. This effect is not confined to the family. It can interfere in friendships, working relationships and relationships between church members. Many clergy have told me that they sense that they are especially vulnerable, on both sides, to this problem. That is, they have trouble trusting and in being trusted.

God clearly reveals the fact that trust and fair dealings are characteristic of His relationship with His people. There is no deception in God. In Proverbs 11:1 and 16:11, God is described as delighting in honest scales and accurate weights: A metaphor which clearly communicates God's love of fair and just dealings and that such things are of His making.

Proverbs 20:10, 23 also comments on the way in which God reacts to injustice,



Alan Craddock

deception and unfairness. He is described as detesting these activities and not being pleased by them.

We can trust God and know that He deals fairly with us. It is equally clear that God requires the same attitude in His people. We need to be worthy of others' trust. In all our dealings with others we need to be known by our trustworthy and right actions. According to Proverbs 21:2-3, even though our ways might seem right to us, it is by God's standards of righteousness and justice that our actions need to be assessed.

The ability to be trustworthy and to trust others depends upon our relationship with God. Human weakness towards untrustworthiness and mistrust. For the Christian, human weakness is strengthened by God's Spirit and human motives are replaced by attitudes and desires which originate in God. Our ability to trust finds its expression in our humble commitment in faith to our God whose desire it is that we should honour Him and enjoy Him in our living and in our relationships with one another.

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LETTERS

Papal infallibility?

Dear Sir,

Dorothy Whitford's letter (ACR 20/8) draws attention to the front page of the Catholic Weekly of 6.6.84 with a large photo of N.S.W. Anglican and Catholic Bishops gathered together, smiling broadly and all good pals together. Strange, but there is a basic innocence in many of our churchmen — as "harmless as doves" but NOT "wise as serpents" as Paul enjoined.

The discussion included practical matters such as divorce, re-marriage and related subjects. After all, the Vatican can negotiate spiritual topics and NOT essential dogmas which are mandatory, however cruel they may be to her children. What an awakening for our peoples whom God has made FREE with His glorious Gospel!

Have our innocent but deluded leaders thought out all the implications? Do they accept Papal infallibility? Rome would never, never settle for less. The Monarchy would be under threat, involving a change in the Bill of Rights and the Act of Settlement. No longer would it be a strictly Protestant Throne, but open to Roman Catholics who, by their religion would be under the Pope himself, through the Confessional. Already in Britain some are suggesting that the Queen may abdicate and Prince Charles succeed to the Throne with an amended Coronation oath.

Impossible as it all seems, yet how quickly events have moved in the last few years. Rome has never ceased plotting and scheming to win

back Britain since the Reformation. Today, the prize is so much greater, for Australia and New Zealand would follow suit, also Canada and the biggest plum, the United States of America. What next? Possibly the Pope would make peace by signing a Concordant with Russia, and the Satanic conspiracy would be complete.

Students of Bible Prophecy, though differing on some aspects, have always had a fair idea of the Scenario leading up to Christ's Return. The supreme test of God's people is still to come. How many will be able to stand up to the increasing pressure, particularly against the True Faith. We have no catacombs in which to hide.

Phyllis Creasey

Sydney evangelicals?

Dear Sir,

With reference to your (unattributed) article in the August 20th issue of Evangelicals in Melbourne, one can endorse the plea for Sydney Evangelicals to understand the peculiar difficulties of the fellows in Victoria — and I might add, elsewhere — without endorsing either your attempt at history writing — which is far too superficial and simplistic to my knowledge, or the accuracy of the labels you put on "Sydney".

Frankly to call Sydney "Australia's intellectually best equipped diocese" does not help the cultivation of "a positive non-

judgmental posture". If it is true, it will soon make itself evident in its capacity to persuade those who because they are living at close quarters with non-evangelicals of considerable ability have an unusually powerful incentive to use all the intellectual help they can get. Let the praise of Sydney come spontaneously from the grateful in Melbourne (and elsewhere).

The danger I see at the moment is not so much that Sydney Evangelicals will despair of their brethren in other places, but that the others will abandon Sydney evangelicalism as being unable in its seeming security to come up with the answers to the problems they face where they are.

Subtle (and not so subtle) persecution has been the lot of many Evangelicals outside of Sydney and we ought to be applauding them as heroes, and praying that we may be found (at least) equally faithful. I think David Penman is a very brave man.

L. M. Abbott

Uniqueness of woman

Dear Sir,

I would like to express my appreciation of the balanced comments of Lesley Hicks on M.O.W. August 20. Also the insights Phyllis Creasey gave us in her letter which testifies to the uniqueness of woman in God's design. Man has a similar uniqueness and the two complement each other. Why cannot the egalitarians of M.O.W. see there is no loss of

dignity for either sex in God's creative design, and the woman who plays her part (neither greater or lesser) designed by God in the partnership with man is neither inferior or discriminated against by man, but in a very real and wonderful way is the subject of discrimination by God?

I thank God for my partnership with my wife. In many ways we are very dissimilar. If we were not I doubt if I would have learnt as much from her as I have. She gives me strengths, insights and understanding I could never obtain by myself. I believe it is a two way process, as designed by God.

Often the truth about these things is hidden in wisdom which has been passed down through the ages, and there is a lot of truth in the old saying, "the hand that rocks the cradle rules the world." The truth about that observation is that when the hand seeks to stop rocking the cradle and take over the role of men, then it loses its power and its partnership role. It becomes powerless and inept, degenerating into roles unbeloved by either God, man or woman, and destructive of all.

Yours sincerely,
Edward Rock.

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Letters in excess of 300 words may not be published, but returned to their authors. Ed.

Christian Refugees in PNG

Ecumenical workers are used to participating in unusual church services, but I can match many of these with a service which I attended last month. The service was held in an outdoor chapel, attended by 160 people and lasted for two hours. Nothing unusual in all that. We evangelicals are accustomed to services in which the minister thinks that the longer his sermon the more it is appreciated.

The memorable part of the worship began soon after the opening hymn when the sky opened and it began to rain. Not your ordinary April showers, but a full scale tropical downpour, in which the rain sliced through your clothing to your skin and the water dripped off the end of your nose like a constant stream. The congregation sat without moving. The minister continued telling us about Abraham, seemingly unconscious of the rain beating down on his head.

I sat there for the whole time with small interludes in which the rain stopped and then the sudden descent of more rain. Throughout the time I was aware of a folded umbrella in my satchel and knew that in such a situation there was no way to bring it out. It may not have been solidarity with the poor in the way World Council of Churches is always talking, but it was certainly solidarity with the soaking.

The circumstances of the service were also unusual. The worship took place in Blackwater Swamp, about 20 kilometers

from the small town of Vanimo, close to the Papua New Guinea border with Irian Jaya.

The circumstance . . .

. . . with Irian Jaya. At this place there is a camp of 1,000 people who are seeking political asylum as refugees. The camp is heavily guarded and required a special Government permit to enter. I visited the camp on behalf of the Australian Council of Churches in company with Father Walter Ataembo, General Secretary of the Melanesian Council of Churches. We arranged our visit to coincide with the Sunday worship service and were invited to speak to the congregation and later to the elders of the church at the conclusion of the worship.

We were surprised to find such a strong Christian presence in the camp, and were told that almost one-third of the refugees were active Christian members of the Christian Evangelical Church of Irian Jaya, a church which was founded by German missionaries in 1855 and which has strong

a personal view

ecumenical ties having joined the World Council of Churches in 1967. It is the largest denomination in Irian Jaya and its importance in the community can be seen by the fact that 60% of the schools in the country are under the care of the church. Irian Jaya is one province of Indonesia where Christians are certainly a majority group, and the Evangelical church alone claims between 400,000 and 450,000 members.

Since February of this year, people from Irian Jaya have been crossing the border in increasing numbers, mostly on foot but some by boat and have sought refuge in camps near the border. Between 8,000 and 10,000 people are now in camps and villages on the Papua New Guinea side of the border and this represents about half of the total population from the border region of West Irian.

The region is mountainous and covered in tropical rainforest. Roads are almost non-existent and in order to visit the inland camps, Father Walter and I travelled by a single engined plane which flitted in and out of the mountains and landed on impossibly small grass strips cut out of the mountain tops. Our admiration for the pilots of these small planes grew with each greasy landing.

Our role was primarily humanitarian. We spoke with the border crossers about their needs and realised the inadequacy of the food supplies. Subsequently, our newspapers carried a report of the death of 54 people from malnutrition-related causes, and this confirmed the shortage

of food in some of the more inaccessible areas. As a consequence, churches in the border region have stepped up their program of supplementary food supply and the Australian Council of Churches has appealed to its colleagues around the world to join in providing \$40,000 in food aid for the most needy areas.

The Western provinces are among the poorest in Papua New Guinea and there are often shortages of food. While in Port Moresby we commissioned the Appropriate Technology Group of the University of Papua New Guinea to send a team to West Sepik and explore ways for some new programmes of long-term development to be started. This program will be funded by the Australian Council of Churches through the Christmas Bowl.

The Church at Vanimo meets every day for worship conducted by one of the three ordained pastors in the camp. They asked us to convey to the Australian churches their appreciation for the support and prayers which have come from here.

At the moment, it seems likely that the border crossers will be in the camps for some time. Even after they return there will be a major task of rehabilitation on the West Irian side and a continuing demand for improved agricultural and medical services on the PNG side. The churches in Australia have a special responsibility to relating to these churches, our nearest overseas neighbours.

Ron O'Grady

[Contributions to the church programme for the refugee work in PNG can be sent to:

Australian Council of Churches
Post Office Box C199 Clarence Street,
SYDNEY, NSW, 2000]

The debate

The debate over what ministers should wear in the street and in leading services has now been carefully and impartially opened by Archbishop Robinson. We do need "careful debate . . . in accordance with agreed principles". Those principles both from the command of scripture and the constitution of the Anglican Church in Australia must be those of the New Testament — modesty and order, no holy-man associations, and be to promote gospel ministry to the praise of our Father in heaven.

Archbishop Robinson believes that the Salvation Army would not have a fraction of the respect and support it enjoys if its officers wore civies. Is that really so? The Red Cross, except for nurses taking blood does not wear uniforms as it undertakes disaster or relief work in earthquake stricken areas or prisoner of war camps, yet it enjoys enormous support from the general public. The Baptist denomination in America by and large does not have distinctively dressed ministers, yet it enjoys an enormous following and respect. Especially so in comparison with the Episcopalians clustered along the east coast whose numbers now officially class it as a "sect".

One Anglican chaplain in Sydney did try an alternative, he swapped his clerical collar for a tie and suit and a small name tag on his hospital rounds. His experience was that spiritual conversations were not

appropriate form of behaviour for Christians, and may even be distinctive in certain situations. Visibility gained by distinctive dress needs to be very cautiously approached. It must never cut across the three New Testament Principles we have already founded. It must never be immodest or disorderly, perpetuate holy-man associations or divisions within the fellowship, or point to oneself instead of to the Father.

Practical Application

It is often claimed that the public visibility of clergy gives advantages to the gospel. It is up to those supporting distinctive dress to prove their case in reality. Part of such proof must be the careful and monitored results of trying alternatives. The claimed advantages of visibility are often only obvious to those who have not tried other approaches.

What should Ministers wear continued

"Are we beginning to commend ourselves again, or do we need like some people letter of recommendation to you or from you. **Your yourselves** are our letter . . . known and ready by everybody". (2 Corinthians 3:1-3)

As Jesus makes it clear in the Sermon on the Mount as he condemns all religious activity and garments designed to draw attention to oneself and gain praise, "let your light so shine before men that they may see your **good works** and give glory to your Father who is in heaven".

So a Christian minister's distinctiveness or visibility is in his manner of life and the gospel he brings.

This does not of course rule out distinctive dress in itself, but does make it a peripheral, if not dangerous option. Dress is only another form of behaviour. Modesty and orderliness in dress are the

Editorial

Accommodate to Knowledge of God, Not Man

Recently in England the remains of a Christian sailor who died when the Mary Rose sank in the reign of Henry VIII was entombed after solemn funeral rites. The Mary Rose sank at the beginning of the 16th century Reformation, between the first offerings of a reformed liturgy in England and the full-blown Prayer Book of 1552 which in every aspect was founded on the theology of the bible. After the much fated raising of the Mary Rose in 1982 the Church of England decided to bury the mortal remains of the sailor according to, not the biblical funeral service of 1552, but the old medieval Roman Catholic service that still prevailed at the time of his death.

There is always tremendous pressure on us to conform behaviour to the expectations of one's Christian friends. This has a good side and a bad side.

The good side is that it reflects an attitude of service, seeking to meet the wishes of other persons and not to gratify one's own personal desires. It is the sort of approach to personal relationships that Paul commended Timothy to the Philippines for: "I have no one else like him, he takes a genuine interest in your welfare; for everyone looks out for his own interests, not those of Jesus Christ". And Paul said of himself, "I have become all things to all men, so that by all possible means I might save some" (1 Cor. 9:22).

It is that sort of sensitivity to the welfare of others, not one's own benefit, that the bible commends to us as we deal with each other in Christ.

The bad side of accommodating our behaviour to the expectations of our Christian friends is that we can do so untruthfully, and therefore, not for their welfare, but detriment. This sadly is what has happened with the Mary Rose funeral.

Paul in his self-description and that about Timothy shows us

what is obvious. Relationships are not merely two dimensional, but three. Jesus Christ, the Lord, is the third and dominant partner in all our dealings with one another. Paul accommodates so as to more truly show people Christ and thus bring about their eternal salvation. Timothy pursues not his own interests but those of Jesus Christ. Accommodation to men then is sinful when it cuts across or denies the knowledge of God given to us in his Son; for it dishonours God and in the end, as untruth never helps, hurts our neighbour.

Our knowledge of God is greater now than in the early 16th century, for we have had over 450 years of the open bible. To bury the ancient remains of a Christian sailor to the untruthful prayers and rituals of the past is an understandable bowing to the pressure of Christian friends, but it is wrong. We are to accommodate ourselves to the knowledge of God, not to men.

There is a good example of this in Acts 13 on Paul's first missionary journey. In Pisidian Antioch, standing against the natural tug of his fellow Jews and for knowledge of God, Paul tells them of Jesus Christ, the new knowledge of God, and the necessity for them to repent of their old ways. Some believed, others with influence had Paul expelled. Paul's reply? "We had to speak the word of God to you."

As various synods and conferences meet around Australia, where past and present church practices are discussed, the temptation will be to give into the pressure of friends and not to stand for what we know from the New Testament to be true. But because in Jesus we know that accommodation to God is always in the end the most helpful sort of accommodation to men, we must strengthen our backs and resist the devil at this point.

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Lesley Hicks

Two Books I think it's important for Australian Christians to read, though they are not Christian books per se, are Bob Bottom's *Without Fear or Favour* (Sun Books, \$7.95) and *Azaria!* — **What the jury were not told** by Phil Ward (privately published, \$6.95). If we are at all concerned about the administration of justice in Australia — or the lack of it — both these books, the one wide-ranging in its exposure of organized crime, the other focussing more narrowly on the one hotly-debated "crime of the century" — the murder that never was — provide much information to stir us to prayer and to action. In our daily newspapers we will be reading the continuation of each book.

The Sydney Morning Herald, in fact, has already featured three pre-publication extracts from Bottom's book (Aug 25, 27, 28) alongside the ongoing sagas of the Briese allegations, Mr. Jackson and the early release of prisoners, the Fine Cotton racing swindle, and the whole controversy about the Age tapes and their ramifications. Both the NSW and Federal Government seem to be struggling to keep the lid on this pressure cooker of so many sinister ingredients.

Bob Bottom has already published one expose of organized crime, *The Godfather in Australia*. That is highly informative, but *Without Fear or Favour* is a better book because of the personal and unifying factor of its being Bottom's story of his own unique role as a crusader against organized crime. It tells how as a confidant of honest but frustrated police and others concerned to see criminals brought to book, he became a "whistle-blower" par excellence, a catalyst, with the potential of making and shaking governments, the courts and prison systems.

Power and Risks of integrity

Even in this corrupt age — or perhaps because corruption is so widespread — a well-informed person of integrity can be powerful, and greatly feared by those who cannot compromise or bribe him. Don Mackay was one such man, and we know how he was dealt with; Bob Bottom discusses that case.

Bottom's life has often been threatened, but he is now so very well-known that any attempt to harm him would probably backfire. Nevertheless he found it advisable to move to Victoria from NSW in order to finish this book.

He grew up in Broken Hill and began his career as a journalist in that city. He learnt early and painfully that no-one challenges with impunity the Broken Hill unions, and that police may be subservient to corrupt authorities who decide what is or is not lawful.

Self-vindication

Bottom's character and motive have often been attacked too, for obvious reasons. The most recent and serious attack was in the report of Mr. Justice Cross's Special Commission of Inquiry into the allegations Bottom made, perhaps unwisely, based on legal Federal Police phone taps, that a magistrate had improperly dismissed gaming charges against a jockey and a gambling identity.

Not unnaturally, he seeks to vindicate himself against the way in which this report turned into an attack on him as the one bringing the contents of the tapes

STAINED GLASS WINDOWS

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Without fear or favour

before the public. He points out that before the report was released to the public, twenty pages were sliced out of each copy. We wonder what was thus censored.

Azaria Book

This element of self-vindication is also present in Phil Ward's book on the Chamberlain case. Although he is completely convinced of the innocence of Mrs. Chamberlain, and with fellow-Adventists Don McNicol and Arthur Hawken worked hard seeking to clear her, their efforts were not encouraged by the Chamberlains, and their solicitor Stuart Tipple. At least in the earlier stages, they considered that independent investigation might upset the normal legal channels of establishing their innocence.

But with the failure of all appeals and with Lindy still in goal, his book merits urgent attention. At first sight one would think Ward has run incredible risks of defamation charges.

Their main method of inquiry was to talk to ranger and police staff and their wives of the Ayers Rock park, the people who were there on the fateful night in August 1980 when the baby disappeared. With their permission in most cases, but occasionally secretly, they taped these interviews. Also, relying on the good relationship Hawken has with full-blooded aborigines in the area, they talked to tracker Nipper Winnatti and others.

The Real Culprits

The startling thing revealed is the contradictions in the stories of the park rangers and their wives, especially in relation to the big semi-domesticated dingo with a trace of dog ancestry known as Ding. Ding was supposed to have been shot by a ranger after he had dragged four-year-old Amanda Cranwell out of her parents' car two months before the Azaria tragedy. Instead he was apparently merely relocated 60 km away, and later returned. This distinctive, hungry animal was seen by numerous witnesses just prior to the baby's disappearance, though another dingo was also seen near the Chamberlains' tent.

Everything points to the accuracy of the verdict of Mr. Barritt, the coroner at the first inquest — that the baby was taken by a dingo, with subsequent human intervention. This book (and several others) outlines the nature and the motive of the human intervention.

Senator Mason's Bill

Senator Colin Mason of the Australian Democrats has introduced a private member's bill in the Senate calling for a Commission of Inquiry into the case. There are constitutional complications because of the case being under Northern Territory jurisdiction, and reluctance on the part of the Federal Government to intervene.

One advantage of this attempt, whether successful or not, is that the members of Parliament will have to give serious attention to the powerful arguments, based on new evidence which has never before been before a court, for a review of the case.

Crime Pays?

The cruellest irony that occurs to me on reading these two books is this: Bob Bottom points out that under the early release scheme run by Mr. Rex Jackson as NSW Minister for Corrective Services, "prisoners, among them lifers and drug traffickers, were being let out at the rate of nearly 50 per week." (P. 95); but in Berimah Goal, Darwin, Mrs. Lindy Chamberlain, separated from her husband and children, remains a prisoner.

"Discovering Jesus" with Gordon Moyes

Australians are about to view, discuss and read about the Lord Jesus Christ in a new innovative and professional presentation named "Discovering Jesus". The production, prepared and planned by the Wesley Central Mission's Superintendent, the Rev. Gordon Moyes is to be shown on Television stations around Australia, commencing on many stations on September 30.

The series will be screened over the following twelve weeks, in half-hourly episodes. People are being encouraged to view the series in groups and then discuss the program together. Publisher "Albatross Books" is printing the series in book form, for release in Australia, the United Kingdom and the United States of America.

In a preview segment, screened during the Turn Around Australia program, Sunday, August 26, Gordon Moyes discussed the culture, times and places of Christ's life on location, in Israel.

Away from the usual tourist attractions, the viewer was taken back in time as professional communicator-turned-storyteller, Mr. Moyes speaks of bygone days and scenes.

Robert Colman, Australia's leading Christian soloist, was also shown on location and presented items specially prepared for the series.

T.R.A.'s producer and director Martin Johnson is to be congratulated for the professionalism evident in the production of the series. A professional camera crew, with an expert back-up team, have produced a refreshingly different study on the life and times of Christ.

All would not have been possible except for a group of 20 businessmen who have contributed \$250,000 and made the film possible.

Already plans are underway for a series on the life of Paul and then a third on the formation of the Christian Church.

Here is a film people will be able to recommend to their friends, workmates and neighbours. Its high standard of production should attract many to a subject which has been dealt with in many epics and films over the years.

This series, "Discovering Jesus", is different to any other ever produced. A leader of the Church has planned it, and written it, from start to finish... and it is an Australian production!

CMS Invests in people

The Million Dollar Budget

The recent Sydney Annual Rally of the New South Wales Branch of the Church Missionary Society began on a note of gratitude to Almighty God for the miraculous provision of budget needs for the past year.

"Ten days before the books were to be closed, we were facing a deficit of over \$70,000", Mr. Perry Atkins, Honorary Treasurer told the members, "add to that the mail strike and we were really in trouble. However, when the books were closed, we had a surplus of \$21." Mr. Atkins then presented the budget for 1984-85 which for the first time would be over a million dollars (\$1,090,000).

The Rev. Peter Tasker, Branch General

Secretary, commented, "This million dollars is an investment in people. We are faced with more invitations from countries desiring CMS personnel. We are receiving more applications from perspective candidates, and we are accepting more candidates for service. This budget will help us to keep missionaries where they're needed and to take up new opportunities being presented to us. Zaire is one possibility and an expansion of the work in Pakistan is another.

The Rev. Peter Dawson, Personnel Secretary, gave a very vivid picture of the needs amongst the people of the Indus in the North West Frontier of Pakistan, a country which is still open to receive missionary personnel.

Victoria, Exciting new training option for busy people

The headline in the local paper read, "One army has moved out of Balcombe, and the beginnings of another has moved in". It was reporting the Mornington Council's decision to give Fusion Australia the use of the officers' training quarters, at the old Balcombe Army Training Centre.

The building will become the Fusion centre for Youth and Community services in the region. It will also be the site for Fusion's in-service training programme, designed to serve the local Christians in the Mornington Peninsula near Melbourne, Fusion field workers in need of specialist training, clergy and Christian workers throughout the nation, who feel the need to update their training or strengthen some area of specialist skill.

Fusion's regional director, John Culley, said about 14 short-term courses are planned between July and November. The courses will be residential, economically priced and will use, where appropriate, top professionals in their field... people like the Director of the Holyoake Centre in Perth, which has become famous for its week-long courses

in drugs and alcohol. He will be on hand during Oct 1-5 to lead people through a comprehensive range of educational experiences to strengthen their skills in managing both drug dependent and alcohol dependent people and their families.

Well known Christian broadcaster, Mal Garvin, will be bringing together a team of media professionals to give lectures and run workshops to equip Christians to buy up the exciting opportunities presently available in mass media.

With over 14 courses running in the next 6 months, there is something for everybody, those interested in establishing community centres, through to those wanting to research the local region; those wanting to become more effective running seminars in schools, to those who are wanting to explore communicating the Christian message through the arts.

More information regarding the courses offered can be obtained by writing to John Culley, P.O. Box 293, Mornington 3931, Tel: (059) 74 1442

Bishop becomes College head

Dr. Max Thomas, Bishop of Wangaratta, Victoria, has been appointed Warden of St. Paul's College within the University of Sydney.

Dr. Thomas is the first resident of St. Paul's to become Warden. Born in Newcastle, he studied at Sydney University and at General Theological Seminary, New York, where he attained a

Doctorate in Theology.

He is a distinguished scholar and represents the Anglican Church in discussions with the Orthodox Church.

Dr. Thomas will take up his appointment in May 1985, as a successor to the Rev. Peter Bennie, who retires next year after 21 years as Warden.

A QUAD FOR GOD

Interview with Joni Eareckson-Tada



Joni Eareckson-Tada was in Australia from August 25th to September 6th. The express purpose of her visit was to encourage others with disabilities and help those who are not handicapped to help those who are. The Church Record had the privilege of a personal interview with Joni on 29th August, two days before her Sydney concert which was attended by 11,000. Our two-fold aim in speaking with her was

(a) to give people some insight into what it is like to be handicapped, and

(b) to glean from Joni some of her views on suffering.

ACR Joni, in your introductory comments at the public press conference you said you came with a message of hope from the God of the Bible. I would like to start there and take you back to a comment from your book, 'A Step Further', "I really don't mind the inconvenience of being paralysed if my faithfulness to God while in this wheelchair will bring glory to Him." First of all, how do you maintain that equilibrium and how do you think being a quad brings glory to God?

Joni First, basically I maintain my equilibrium by not relying on my emotions. I find I lose my balance if I rely upon my feelings. You see, decisions and actions should be based on the Word of God. I often have waves of depression and a flood of tears can overcome me and I force myself to look back on the scriptures. Secondly, I don't think that God gets glory out of evil things. My wheelchair is not necessarily evil. I think that suffering is neutral. God gets glory from how I respond to being in a wheelchair. I have chosen to respond positively to this.

ACR You said that sometimes a flood of tears overcomes you. Do you still get depressed and how do you handle it?

Joni I have learnt not to listen to my own emotions but to act out God's Word. We are told in the Word of God to be thankful for all things but it doesn't say I have to feel thankful. I have learnt that my emotions should not be relied upon. Real truth in the world is the Word of God.

ACR Joni, I don't want this question to seem insensitive for I myself have had a fair deal of experience with handicapped people, but you are in many areas a very capable lady — you sing, you write, you paint, you have been in films and you are a talented public speaker. What do you have to say to those quads and paras and other handicapped people who don't think they can do anything.

Joni I want to emphasise that value and worth are not linked to what we do but **WHO WE ARE**. God says we are valuable

even if we can't do anything. He has proved that to us by the price he paid in buying us back.

ACR What do you have to say to those who say "If you had more faith you would be healed?"

Joni I have tried all the faith-healing ideas. I have been to churches which emphasise faith-healing. I have been anointed with oil, I have had hands laid upon me in prayer, and I have believed for healing. There is a passage in Hebrews Chapter 11, verses 35-38, which speaks of those who lived by faith and suffered. Maybe I am amongst the numberless who will not receive a miracle of healing. Furthermore, it is not the **AMOUNT** of faith we have but it is the quality of faith and in whom we place our trust. What is the object of our faith? Jesus. My prayer is that God's will will be done. I want Jesus to get the honour and I believe that he gets glory from sustaining me in this chair and not necessarily liberating me from it.

ACR What would you like to say to those who have to constantly care for handicapped people.

Joni There is much to say. First of all, that they have to have an attitude of service linked to a motive of love. They are not to see themselves as martyrs as that only breeds bitterness and those families who have to deal with handicapped people need to recognise there are very special problems and seek outside help. They must not try to do it on their own.

ACR What do you find the hardest thing to cope with.

Joni Besides the stares that people still give me, my own limitations especially since I married just over two years ago. The things I cannot do still overwhelm me. I still have a tough time coping with other people doing my vacuuming, putting away my dishes or watching my husband fold our towels. In those circumstances I must centre my life on not what I feel but on what is true and that is God's Word.

ACR In your book you commented that you compared yourself to others who seemingly have it easier than you. Do you still compare yourself to others?

Joni Oh, yes! — the age-old problem of envy and jealousy was an issue from the very beginning of time and still is with me. We need to move away from having a scale of suffering. There is an occasion in John Chapter 21, from verse 15 onwards, where Peter and Jesus are talking and Peter complains to Jesus about what is happening and Jesus replies to him, "What's that to you — you get on with what you have to do". I understand that by Jesus' firm reply and rebuke that Peter is told to be about his own business

and not worry about others and that will stop Peter from becoming bitter.

ACR It has been my experience that many handicapped people do not wish to take responsibility for their own welfare and actions. You have obviously come to understand you are responsible. Can you tell me how that came about?

Joni To begin with I did not take responsibility for my own actions. You are right. It is a very good question and I have not been asked it before. I think I began to take responsibility for my own actions when my sister said to me after we had moved out of home, "Look, Mum's not here to do everything for you now. I can't do it and I need your help. We have to work out rosters re meals and the ordinary routine of the house". So it came when my sister stood firm. Of course it developed after I moved out to live on my own.

ACR Joni, from your books we get the impression that you had a very loving family. Do you believe that they had an over-developed sense of responsibility to you.

Joni In the first place, yes, that used to be true. My parents carried the burden of guilt and became over-protective. They blamed themselves for the accident which really was my own fault. I was responsible and this was only solved after we sat down and came to realise that God was not going to give my parents the

grace to be responsible for all my actions, that He would give them grace to live as my parents but not for me as well, and that He would give me grace to bear my own burden.

ACR Does it frustrate you to see people suffering?

Joni Not really to see people suffering. I am frustrated by the indifference, carelessness, pitying, avoiding action of those towards the handicapped. People who hurt would adjust better if they had support.

NOTE In an attempt to help the handicapped and those who have to care for them, Joni founded in 1979 the organisation JONI & FRIENDS. It is a religious non-profit body designed to develop educational training materials and programmes to help local churches, community service organisations and businesses to become aware and meet the needs of disabled people. This organisation runs seminars and rallies, employee awareness programmes, "Handicap Awareness Days" for churches. They also supply a concordance of verses from the Bible that deal with suffering the books 'Joni' and 'A Step Further', films, record albums and tapes.

Joni has said that each one of us has a unique message within us and it is her hope that her message here in Australia may lead to a greater awareness of the disabled and those who care for them.

outreach of the Christian church is undergirded by the Bible Societies."

A former Anglican Primate of Australia, Archbishop Sir Frank Woods, said: "The Bible Society is indispensable to the Christian church."

Bishop Colin Bazley, an Anglican bishop in Chile, said recently: "In a missionary situation we could not live without the Bible Society."

The Biggest Christian Missionary Society

Bible Society work now in 180 countries and Territories

Bible Society work is now being done in 180 countries and territories of the world. This involves massive translation, production and distribution programs.

The Australian General Secretary of the Bible Society, the Reverend James Payne, said that the United Bible Societies is the biggest Christian missionary society in the world. "However", Mr. Payne added, "there's not much point in being the biggest, and one of the oldest, (the Bible Society movement was founded in 1804), unless what you do is essential for the effective global proclamation of the Gospel."

Mr. Payne, who is also Chairman of the United Bible Societies World Executive Committee, said that Bible Society work is absolutely vital to the churches for global evangelism and pastoral nurture.

He quoted comments made by three top Christian leaders. The missionary statesman, John R. Mott, said: "The whole

Carramar Reborn

Many will remember the Carramar hostel at Turramurra — the long-established work of the Anglican Home Mission Society with single, pregnant young women.

That property was sold last year. Now the Society is about to re-establish this important ministry — but with several significant differences.

Three houses will be involved in the new Carramar service. The first, at Girraween, will go into operation as soon as suitable staff have been appointed and have taken up their duties.

This is a two-storey house which will accommodate six young women under the age of 20, plus three live-in staff.

The second, is now being renovated. It will eventually be used for those aged 20 and over.

The third house, will be used to provide respite accommodation for up to three months for young women who want to keep their new-born babies and have nowhere else to go.

The respite period will give them time to find suitable long-term accommodation for themselves and their babies.

"The hostel at Turramurra, which accommodated up to 23 girls, had become inappropriate to our present ideas of providing total care for those in

need," said Maureen Gordon, who is in charge of the new Carramar Homes.

Mrs. Gordon will work from the Society's Welfare division headquarters at Parramatta. She has been associated with Carramar for more than half her nine years with the Society.

"We are introducing other improvements and hope to involve members of local parishes in our caring programmes," she said.

"We have already had an offer of help from one parish. Now a second Rector is showing interest in involving members of his parish in the work."

The Anglican Youth Department
Diocese of Sydney

is seeking to appoint a

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to head up a midweek camping programme for schools to commence February 1985.

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For further information please write to:
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THE GOOD READ

Bursting the Wineskins

Michael Cassidy
Hodder and Stoughton 288 pp.
Michael Cassidy is well known in Australia because of his involvement in African Enterprise. This book recounts his initially tentative involvement in the charismatic movement.

His autobiography aims to defend the charismatic interpretation of Christianity. He did not set out to be a charismatic. Indeed he found he was charismatic without really knowing "it" had happened.

He also tried to defend charismatic understanding theologically. He discusses the problem of terminology, especially within the charismatic movement. He personally favours that the biblical expression "being filled with the spirit" refers to that something extra that makes Christians charismatic.

His first experience of the charismatic life came through visions. He was told to marry a girl he had hardly met. God apparently often communicates with him on issues like this. A pity God didn't tell him how to solve his dilemmas about terminology.



For Cassidy his experience of God is his touchstone for interpreting the Bible. His preference for the term "filled with the Spirit" does not come from his exhaustive exegetical homework but because it best fits what is happening to charismatics. This sort of approach to the Bible is totally unacceptable to this reviewer. The bible must determine our experience rather than our experience determine our Bible.

Nevertheless the book is most interesting for those seeking to understand the thinking of charismatics, especially those who realise the tension between the way they were taught to practise Christianity and their new found experience of God.

S. Miller

Religious Liberty

William Bentley Ball
Logos Foundation 90 pp

A fascinating mine of interesting although rather irrelevant material. I do not say that disparagingly.

Mr. William Bentley Ball is a Pennsylvania attorney, who specializes in defending Christian schools and institutions.

The book is fascinating to read. Originally the material was delivered as 6 lectures in May 1983 under the heading "The Place of the Judeo-Christian ethic in today's society". Tapes are available from the Logos foundation.

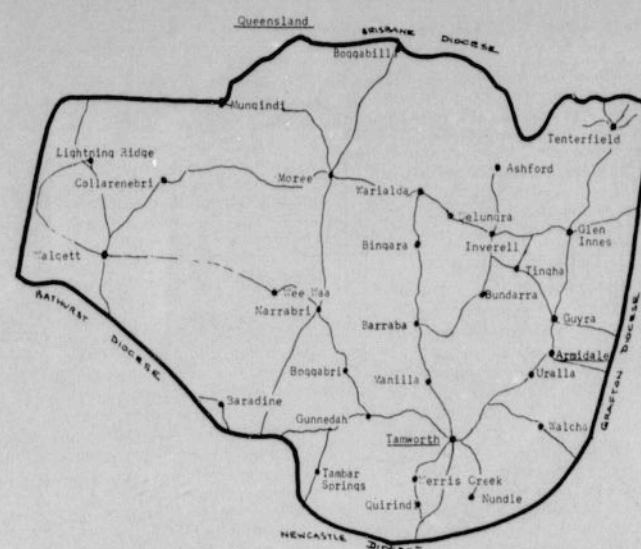
WBB tells me that Christian schools in USA are having real problems because the US constitution insists that the



American government never be seen supporting any religious group. He questions the way religious liberty has been interpreted in America today. And his recounting of court cases is what really fascinates. Being a Perry Mason fan from way back I couldn't put the book down.

The drawback of the book is that it deals solely with American legislation. Unfortunately I have no idea what would happen to his court cases if presented here in pagan Australia.

S. Miller



"Anglican Diocese of Armidale... great place to be"

A great team to be a part of; great opportunities for the Gospel; great diversity in scenery, climate and people!

"Armidale" ... some statistics

"Armidale" is one of Australia's smaller dioceses with 34 parish units as well as other "Specialist Ministries" in the North West of N.S.W.

After carving off the Diocese of Grafton in 1914, Armidale city continued on as the Administrative Centre and the home of the Bishop, even though it is located on the Eastern border of a large geographical area.

Peter Chiswell was elected as Bishop eight years ago, while he was Archdeacon of the Diocese and Vicar of Gunnedah. He knows the North West very well, having served here for the last 25 years since his first Curacy at Quirindi. Peter is a gifted teacher and administrator. His wife Betty is a most gracious Christian, also gifted in many ways.

Four Archdeacons assist the Bishop: Ray Smith is responsible for vacant parishes, Neville Collins (West Tamworth), Charles Marrett (Tenterfield)



Covers vast distances

and Graham Farley (Wee Waa) are responsible for their own regions.

The majority of clergy are trained at either "Moore" or "Ridley", and seek to emphasise a strong Biblical Teaching Ministry. The diocese is producing many of its own recruits, either men who have grown up here, or those who have worked here in other positions. For example, Ken Fenton at Gunnedah was an Engineer on the Walgett Shire, Lindsay Newby at Glen Innes was an Accountant in Walgett, Bob Witten at Quirindi is from a local Barraba grazing family.

However, there is still a need for men to come from outside the diocese. There are at present a dozen vacancies! Nearly one quarter of the parishes are vacant.

"Armidale" ... that 'family' atmosphere

Being small has some advantages! There exists in this diocese, a sense of unity, mutual concern and comradeship. This "family spirit" is evidenced by several things:

1. The Bishop is a travelling Bishop! He covers vast distances annually, visiting

Vicarage families and others as he goes. Over the last 12 months, he has visited Grant and Leslie Bell at Collarenebri every six weeks, in what has been called, "The Colli experiment". Colli is Grant's first appointment, and the Bishop has been helping him work through various issues "on the job".

Another example of the Bishop's Pastoral care, is his regular visits to our students in training at Theological College.

- There is a high attendance rate at all the annual conferences: Synod, Synod Women's Conference, Clergy Conference, Clergy Wives' Conference, School of Theology, and C.M.S. Summer & Autumn School. The informal fellowship on such occasions is one of the driving forces in bringing folk hundreds of km's, to be together.
- Teams of "laymen" are happy to "minister" in some of the vacant parishes. For example, teams go from Armidale to Tingha, and Tamworth to Nundle regularly.
- The Diocesan Prayer Diary is widely used.
- The Diocesan Newsletter "The Link" is distributed quarterly, free of charge throughout the N-W, bringing folk up to date on what is happening in the area.
- Gunnedah Parish has a "Flying Doctor", David Cooke, who flies his own plane. Having recently become a Christian, David was keen to serve the Lord. Once each term, Vicar Ken Allen and two other members of the Congregation join David for a visit to an isolated parish where they all take part in the Sunday activities and encourage the locals.
- Armidale Parish has a prayer group which meets every Saturday morning. During that week, Pat King phones four or five vicars to ask for points for Praise and Prayer. People care!
- Neighbouring parishes have combined activities: dinners, open air services, house-parties, pulpit exchanges, etc.

Visitors to "Armidale" are often surprised at the warmth of fellowship and concern which is exhibited. As strange as it may seem, one of our most recent clergy to come to the diocese, was first challenged to come here, when he attended the annual residential Synod and observed the "Family" in operation at that level!

"Armidale" ... a sample of parishes

Parishes differ here in so many ways: all the "ologies" come into force: topography, geography, sociology, demography, theology, and meteorology! For example:

Tambar Springs is a small village with a population of 170. The parish has two other villages and dozens of farmers and graziers. Many of these folk are fine Christians with a great desire to see others won to Christ. "Tambar" has been without a resident "minister" now for over a year. They have the finance, they want a pastor! Tambar Vicarage enjoys the most magnificent views imaginable!

Walgett has a population of some 2,500. The parish covers some 9,000 square miles and has three other centres. The levy bank which surrounds the town to keep flood waters out, is the only hill for a hundred miles! The climate is hot and dry. "Ministry" is varied: with 1,500 aboriginals; a regular supply of itinerant professionals; not to mention the rural community comprising largely conservative people.

Manilla has a slogan... "The town where people matter". The population of 2,000 people, together with another 1,500 on surrounding properties, support four denominations with resident ministers! The Anglicans have three other centres where services are held. Just half an hour from Tamworth, Manilla is a growing town, acting partly as a dormitory for many who find cheaper housing out of the major centre.

Gunnedah is an example of one of our larger towns, with a population of some 10,000. There is thriving work here, the local congregation supporting 3 full-time and 2 part-time staff. There is some local industry, but the main income is derived



Pat King

from the rural sector. The parish has only one other centre where Sunday Services are held, two smaller centres having been closed over the last five years.

Tamworth city is divided into three parishes, each having two full-time staff. Each has a different style and emphasis. Two of the parishes have one outcentre with weekly services. Tamworth has all the services and headquarters which one would expect to find in such a regional centre of around 35,000 people.

thing in the lives of both individuals and congregation, there is always a place for special "efforts". There is space here to mention just a few such activities:

"Christianity Explained" is the programme devised by Sydney-sider Michael Bennett. It consists of a six-week series of studies, to which "outsiders" are invited, and during which the Christian Faith is explained and opportunity given for questions and discussion. At least four parishes have used this programme: Uralla, Gunnedah, Narrabri and Manilla.



"Armidale" ... some specialist ministries

For a small diocese, it is surprising how many specialist ministries are able to be financed!

The Coventry Children's Home in Armidale caters for young people from broken homes. The home is another example of the "Family" atmosphere of the diocese, as support comes from a large number of individuals and parishes in a great variety of ways. Perry and Elizabeth Jackson work hard as Christian "houseparents" to rather a large family.

The Diocesan Board of Christian Education employs a full-time director in the person of Ray Smith. Over many years, Ray has worked hard developing numerous courses which are offered through the TEE (Theological Education by Extension) Programme. Such courses include: Old Testament, New Testament, Christian Beliefs, Evangelism, Preaching, Pastoral Care, and Counselling.

At present there are 200 individuals within the diocese studying such courses. There are also groups in the dioceses of Perth, N-W Australia, Northern Territory and Gippsland.

The development of "Lay Ministry" is widespread and has been a wonderful provision in parishes where there is no resident "ordained" minister.

The University Chaplaincy at the University of New England, in Armidale, has been provided for 30 years. The Chapel congregation employ two full-time staff: Hugh Begbie and Maria Kennerley. The Chapel, on campus, built in 1971, is of modern design: an all-purpose complex and very functional. Members tend to come from many different denominations, and include both students and staff.

"Armidale" ... outreach

Although Evangelism is an ongoing

"Missions" still have their place in different forms.

Bingara has just completed a week of meetings entitled "In Focus" under the leadership of Kevin and Robyn Hansen. The guest evangelist was Frank McInness, under whose ministry many locals were converted and many others seriously challenged with the Gospel.

Mungindi is gearing up for a children's Mission in September, with a team of students coming from the UNE St. Mark's Chapel. Peter and Heather Clark are still seeing fruit from a Mission there last year, when the Bishop and the Revs. Ray Smith and Len Trump spent a week in the parish.

The University Chapel congregation has plans well in hand for a Mission on campus in 1985 with Robert Forsyth from St. Barnabas' Broadway.

Glen Innes is preparing for a Mission in November. Lindsay and Wendy Newby are "trail blazing" with a "first" for Glen Innes. They trust that Bishop Ralph Wicks from Brisbane will be used by the Lord to challenge many to true commitment to Christ.

"Armidale" may be small in size, but there are lots of things happening. Time does not permit here, to report on the "small group movement", The Diocesan Youth Unit, the pastoral care programmes, music and worship conference, the Council for Mission etc. etc.

Suffice it to say, God is pleased to be at work here!

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Westminster Confession to be kept

The Church of Scotland's Panel on Doctrine made several proposals to the last General Assembly about the confessions and standards of the Church.

Rev. Prof. James Torrance of Aberdeen University, as Convenor, explains why the Panel suggested adding the Nicene Creed, the Apostle's Creed and the Scots Confession to the Westminster Confession of faith and the Church of Scotland's subordinate standard.

How can we preserve "liberty of opinion" and at the same time be utterly faithful to the fundamental doctrines of the Church? This has been the concern of the Panel of Doctrine since the General Assembly of 1978 asked the Panel "to consider the status of the Westminster Confession of Faith as the Church's subordinate standard" and to bring forward "if so advised, new proposals anent the definition of the church's doctrinal standards."

On the one hand, liberty is not license — freedom for any minister or elder to believe anything he or she chooses; not, it is we faithful stewards of the Gospel. Nor is it legalism, which fetters the church by tying her in an absolute fashion to any rigid set of definitions. Since the great Declaratory Acts of the nineteenth century, we allow "liberty of opinion on such points of doctrine as do not enter into the substance of the faith." But what is "the substance of the faith?" What are these proper restrictions to our liberty? This has been the Panel's concern and must be the whole church's concern.

There are two limits to liberty. Firstly, there is the living truth of the Gospel ("the substance of the faith" in the proper sense of that word) which is always greater than any human formulation or "definition" of the truth. That is why the Reformed Church is *semper reformanda* and her doctrine ever in need of reformulation. She seeks to be true to the truth of the Gospel of grace

("the truth as it is in Christ") and to declare it in her creeds and confessions, but always recognises that the living truth is greater than her best definitions or any statements of "the substance of the faith."

Identity secure

Secondly, our own Church has a very fine statement of her faith in her constitution, in "the first of the articles declaratory of the constitution of the Church of Scotland in matters spiritual." The General Assembly instructed the Panel to draw the attention of the Church to this, and in 1983, as a result of a question put to the procurator, it was made plain that neither the Church, nor the individual elder, ordinar or minister is at liberty to depart from the first of the declaratory articles. In adhering to our constitution in this way, the Church's identity is secure. Consequently, the Panel on Doctrine was enjoined "to bring before the General Assembly of 1984 for their consideration an appropriate adaptation of the formula of subscription which will make clear that permissible liberty of opinion in assent to the confession of faith of this church does not apply to the first of the articles declaratory..."

The first task of the Panel on Doctrine was to encourage the whole Church to debate the issue and discuss her attitude to the Westminster Confession of Faith.

Under Assembly instructions, Presbyteries sent back their responses, which were carefully studied by the Panel. They varied enormously. No one solution of the church's doctrinal situation emerged. There was, however, a widespread desire to preserve the unity of the church, and also deep concern about the uncertainty on doctrinal matters in recent years.

Firm proposals

In the light of these replies, the Panel submitted to this year's Assembly certain proposals, firm enough to give clear guidance in matters of faith, that we may bind ourselves freely to the truth of the Gospel in a way faithful to our Reformed tradition, yet — and this is so essential in a national church — flexible enough to encompass a wide variety of formulations of the truth.

The Declaratory Articles assert four things about the Church of Scotland.

First, we are part of the one holy catholic Church, confessing the trinitarian and incarnational faith of the whole Church. Secondly, we are Reformed, together with our Lutheran and other brethren in the Reformed family. Thirdly, we adhere to the Scottish Reformation in the tradition of Knox and the Scots Confession. Fourthly, we stand in the tradition of the West-Minster divines — the seventeenth century, Puritan, Second Reformation, acknowledging the Westminster Confession of Faith.

Therefore, in the light of this, the Panel's proposal is that we adhere to the Westminster Confession of Faith as a Presbyterian Church but, as we are not

just seventeenth-century Presbyterians as the declaratory articles make clear, that we place side by side with the confession three other documents to declare what we are.

First, the Nicene Creed, proclaiming the trinitarian and incarnational faith of the whole catholic Church. The concern of the Reformers in Calvin's phrase, was "to restore the face of the ancient catholic Church". So let us affirm our catholicity today.

Secondly, the Apostles' Creed, declaring our baptismal faith — that we are baptised by Christ (as we remind our Roman Catholic brethren) not just into the Church of Scotland, but into the one universal body of Christ.

Thirdly, the Scots Confession, for, as the first article says, we adhere to the Scottish Reformation, confessing the faith of the Reformed family, in the World Alliance of Reformed Churches.

Then fourthly, as Presbyterians, let us preserve the Westminster Confession of Faith as "containing the sum and substance of the faith of the Reformed Church." The Panel's concern is in no way to relegate the confession to the dust of history, nor to dilute its importance, but to honour it and hold it in high regard as a teaching manual in our Presbyterian tradition — as a way of expounding what we believe about atonement, justification and the doctrines of grace.

continued page 12

Joni Crowds continued

medical staff could understand something of her way of life far better than the general public.

Ministers of churches had special meetings with Joni, in each city visited. Here was someone "from the other side" who could explain from her own personal experience, what needs to be done to help the handicapped.

Joni's husband, Ken Tada was obviously always in the right place at the right time, to help as needed. Many presentations were made to Joni, who could not grasp or receive the gift with her paralysed hands. Ken was always nearby and stepped forward to help his wife.

Ken is a "native Californian" who spent several years of his childhood in Japan, where his father was an Army Major, in the American occupation forces, after the war. Being a physical education teacher

has helped build his muscles and lifting ability, which has helped their relationship ever since their first date.

The open forthright testimonies from Ken and Joni, leave no doubt as to the difficulties that have had to be overcome. However, through it all comes their desire to love their Lord and share that love with others.

Joni's occupation has been described as "encourager", which she so ably performs to the full, at all times.

A video film crew accompanied Joni throughout her Australian visit, so it is possible that those who could not attend her meetings will be able to see something of her tour for themselves, in the future.

Many have already voiced the hope that this will only be the first of many such visits made by Joni and Ken Eareckson Tada to Australia.

Ramon Williams

Church Services

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

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

COORPAROO: St. Stephen's, Brisbane, Cnr. Cavenish and Chelworth Roads. Visitors welcome. 7.30 a.m. and 9 a.m. Holy Communion. 7 p.m. Sunday at Seven. Rector: Rev. Ken Baker.

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