



3,500 at Katoomba Youth Convention

"The great tendency for all of us, is to forget that a new generation coming up has not been taught what I've been taught. We assume they know it, but in fact they don't know it. We assume they are doing what we were taught, only to discover they are not doing it. So what we mustn't do, is forget about those fundamentals..."

That statement from the Director of the department of Evangelism, for the Anglican diocese of Sydney, Canon John Chapman, sums up what the organisers of the Katoomba youth convention sought to do in their tenth year.

"Getting to know God"

The convention is held every Australia day long weekend, at Katoomba in the Blue Mountains, West of Sydney. The theme of the 1984 convention was "Getting to know God". Speaking this year, were John Chapman, Allan Chapple, a Uniting Church Minister from Perth, and regular conference Chairman, Phillip Jensen, the Anglican Chaplain to the University of New South Wales.

The thousands of young people who travel from all parts of New South Wales and the Australian Capital Territory, to

attend, stay either at the established convention accommodation, at nearby camping grounds, or at houseparty sites in Katoomba.

Tent headache

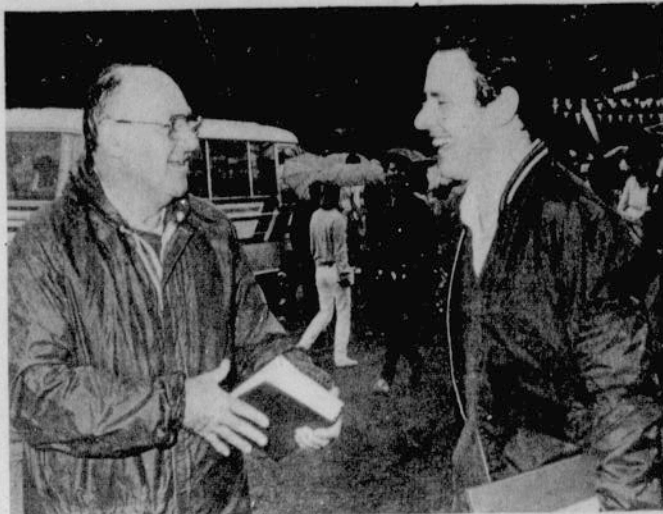
This year, more than any other, was an organiser's nightmare. The convention had outgrown a 1500 seat auditorium, and it was planned to have seating for three and a half thousand, in a giant, rented circus tent. But, several days before the conference was to start, organisers were advised that they would have to make do with a tent which only seated two thousand. Thus the decision was taken to run separate meetings in the auditorium and then the tent, to allow all three and a half thousand convention goers, the opportunity to see the speakers live, rather than relayed to an overflow area by Public address systems.

"It was a difficult decision," said Chairman of the Youth Convention Committee, Graham Conway, "because

which I think Christians can be underhanded, and practise cunning, is to create an artificially high emotional atmosphere, which makes people think things they don't really think, and do things they don't really want to do. Instead says Paul, we, by the open statement of the truth can commend ourselves of everyman's conscience. If that's the attitude of the people leading, as it is here, I don't think emotions are anything to fear. It would be very difficult to get so many Christians together in the one place, listening to the gospel, without them getting emotional at some point, about some things. But it has to be the Word that generates the emotions, not the speaker, the song leader, or whatever..."

But what do the convention organisers do once they have the thousands of young people seated, out of the Katoomba mist and rain, and ready to listen?

"It's always the two-fold message of



Guest Speaker, Canon John Chapman (left), Director of the Anglican Department of evangelism in Sydney, with the Chairman of the Convention Council, Rev. Phillip Jensen could still find something to laugh about—in spite of the weather. photo Ramon Williams

making sure they are in relationship with God, and making sure they are going on with that relationship," says Phillip Jensen, "so it is always evangelism and holiness that we'll be speaking about..."

Evangelism

This year, John Chapman spoke for the usual Saturday night evangelistic meeting. "One of the nights has normally been devoted to evangelism, on the basis that a lot of the kids who will come up will simply be a cross section of the fellowship groups. Some of those will be unbelievers, if the fellowship is really doing its work," John says the nights when the Gospel is preached also give incentive to the young Christians. "They see me doing it, and they say to themselves, Evangelism is important. He's doing it. So every time you do it, its got spin off value, as well as the fact that you are directly evangelising their friends."

The 1985 Katoomba Youth Convention is scheduled to feature Dr. Helen Rosevere, a missionary speaker from the World Evangelisation Crusade, and Dick Lucas, the minister at St. Helens Church, Bishopsgate, in London.

Encouraging responses

For many, the weekend spent in Katoomba is a one-off occasion, which has little impact on them. But, for others, the convention has marked a new direction in their lives. Phillip Jensen believes the ministry is having an important impact on the ongoing youth work in New South Wales. He cites the example of a youth leader from a church in the central west of the state, who originally came alone to the convention, the next year brought two more, and this year, was there with his youth group of thirty people.

"We contribute to that work" says Reverend Jensen "but in other cases, individuals have been touched by the work. Six years ago, an Italian man responded at the evangelistic meeting and became a Christian. Since then, we haven't seen him, but just now we heard he is about to go to Italy as a missionary."

While such stories may not be typical of young people's responses to the weekend, organisers are well aware of the value of starting the year off with a time of intensive, clear biblical teaching, and they have no intention of letting the tenth anniversary year be their last at Katoomba.



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Women Deacons—Permanent Diaconate—Deaconesses.

An edited version of a paper presented to the Australian Anglican Deaconess Conference — February 1984 by Deaconess Margaret Rodgers

In our Anglican Church of Australia, within the last twelve months, there have been a number of moves to bring to fruition the possibility of women becoming deacons. In some cases, this is seen as quite a separate matter from the move to achieve the ordination of women priests. In other cases, the making of women deacons is viewed as a preliminary step, or an achievable step, before the ordination of women priests.

In 1983 the Synods of two metropolitan Sees, Sydney and Melbourne, voted to begin moves to allow women to be made deacons. In the same year the diocese of Grafton carried a resolution which asked the Standing Committee of General Synod to introduce into the next sitting of General Synod legislation giving effect to Resolution 20 of the Lambeth Conference 1978.

There are therefore now, diocesan committees on the diaconate (and women deacons) in Melbourne and Sydney. The Standing Committee of General Synod has set up a committee to monitor the work of the diocesan bodies, and to co-ordinate the legislative preparation for the General Synod.

All of this indicates that there is a wide consensus on the idea of women deacons in the Church in this country. One can say with a fair degree of certainty that it is only a matter of time (keeping in mind the slowness of our Constitutional procedures) before bishops are making women deacons.

In some provinces in the Anglican Communion there are already women deacons — either as the step before the women are ordained priest — or because the province has accepted the notion of permanent diaconate. There have been women deacons in the Church of the Province of Wales since 1980, and the Church of England is moving in its General Synod to that end.

Making women deacons in provinces of the Anglican Communion in which women cannot be priests inevitably raises questions in relation to the nature of the diaconate. For some centuries in the Catholic and Anglican traditions, while the traditional three-fold order of ministry (bishop/priest/deacon) has been retained, the deacon has merely been an apprentice priest. Clergy can hardly wait for their new curate — a deacon — to be made a priest, so he will be more useful in the parish.

In my view this transitory apprenticeship — priest diaconate which we now experience has led to the debasement of the diaconate as a traditional order of ministry, and of the concept of diaconal ministry.

Anglican conferences

At the Lambeth Conference of 1958 the Bishops adopted Resolution 88

The Conference recommends that each province of the Anglican Communion shall consider whether the office of Deacon shall be restored to its primitive place as a distinct order of the Church, instead of being regarded as a probationary period for the priesthood.

The 1968 Lambeth Conference also considered the Diaconate.

The final text of Resolution 32 from Lambeth 1968 said:

- That the diaconate, combining service of others with liturgical functions be open to:
 - men and women remaining in secular occupations.
 - full-time church workers.
 - those selected for the priesthood.
- That Ordinals should, where necessary, be revised:
 - To take account of the new role envisaged for the diaconate.
 - by the removal of the reference to the diaconate as "an inferior office."
 - by emphasis upon the continuing element of *diakonia* in the ministry of bishops and priests.
- That those made deaconesses by laying on of hands, with appropriate prayers, be declared to be within the diaconate.
- The appropriate canonical legislation be enacted by provinces and regional Churches to provide for those already ordained deaconesses.

Some immediate changes

Following upon the Lambeth Conference of 1968, provinces of the Commission responded to these resolutions in various ways. The Episcopal Church of America had quite some time

previously changed its canons to allow for a diaconate "which would be regarded as a permanent vocation."

Not so the Anglican Church in Australia!

The big questions

As we ponder upon the restoration or renewal of the diaconate to a permanent order of ministry, to which women can be admitted, we should perhaps reflect upon questions such as the following:

1. What is a deacon? What is the ministry of a deacon?

This question was asked of the writer by a number of Synod persons after the Sydney Synod debate in October 1983.

New Testament

The New Testament speaks of the presence of persons called deacons in some of the congregations — see Philippians 1:1, 1 Timothy 3:8; possibly Romans 16:1, and a much more remote possibility Acts 6:1-7. The function of the deacon is not mentioned, though we note that the deacon is referred to alongside the elder/bishops (except for the incidental reference to Phoebe). The qualifications in the Pastoral Epistles closely parallel those of the elder. Does this imply that the two offices are related and involved in somewhat similar duties? The deacons receive less references than elders, and where they are connected they are mentioned second. Does this imply they are the elders' assistants?

Certainly the term *diakonis* carries its root meaning of service or servant. If the incident in Acts 6 tells us anything, it is that the church early experienced the need for a ministry of service, of christian caring for the material needs of others. It shows a model of diaconal ministry as ministry of service.

It is fair to say too the New Testament indicates a development of a ministry of assistance and service.

Were there women deacons? The evidence is not conclusive but it does not seem inconsistent with the references in Romans 16:1 or 1 Timothy 3:11 to assume their presence in the early church.

Later Developments

The ministry of the deacon developed alongside that of bishop and elder in the post-Apostolic church. The diaconate does not seem to have become a stepping-stone to priesthood until the fourth century. Prior to then it seems to have been a permanent ministry.

Ignatius wrote that the ministry of the deacon is "the ministry of Jesus Christ, who was with the Father before all ages and has been manifested in the final time" (Magnesian 6:1). He urged that "the mysteries of Jesus Christ, should please all in every way; for they are not servants of food and drink, but ministers of the church of God" (Trallians 2,3). Polycarp emphasised their ministry of service — "Likewise the deacons should be blameless before his righteousness, as servants of God and Christ and not of men; not slanderers, or double-tongued, not lovers of money, temperate in all matters, compassionate, careful, living according to the truth of the Lord, who became a servant of all" (Philippians 5:2).

Later the deacon is seen closely connected to the bishop — in fact his man — "the bishop's ear, mouth, heart and soul" (Didascalia 3:13).

The third century appears to have been the "heyday" of the deacon. Later after a struggle vis a vis roles with the presbyter the diaconate became a preliminary step to priesthood. Prior to that diaconate was a permanent ministry.

Anglican Prayer Book

The Ordinal requires that no-one should be a deacon before 23 years, and that before being made a deacon the candidate should be tested and examined as to their 'call' — this to fulfil the requirements of Article 23.

The ministry envisaged comprehends the New Testament notes of assistance to the priest and of pastoral care (service). The deacon does not have the oversight of the congregation, but assists the Priest

whose ministry is oversight of the congregation.

(Does this mean that no deacon should be made a priest until he is placed in charge of a congregation? It seems to me that there is a strong case for this practice).

It is not inconsistent with any scriptural teaching that women should exercise the ministry outlined above, and indeed it is true that deaconesses already exercise this diaconal ministry. It is therefore appropriate that there should be women deacons, and that deaconesses should be comprehended by the diaconate.

2. Permanent or Distinctive Diaconate.

Making women deacons does raise the question of permanent diaconate — of a return to a practice of the early church. In our contemporary scene many questions flow from this.

What would be the relationship between the permanent deacon and the apprentice priest deacon? Can they exist happily side by side in the same diaconate? Earlier your writer would not have agreed that this was possible (see St. Mark's Review, December 1980). Evidence from Episcopalian and American Catholic sources indicates that there are tensions experienced, and also between permanent deacons and priests.

Lambeth 1968 envisaged a diaconate which would include both diaconal models, and there seems no reason why this should not be possible. Indeed, one can foresee that the permanent deacon, who has entered into a ministry of service of life, would serve as a model and a reminder to the transitory deacon that the essence of christian ministry is service (Mark 10:45). It would also serve as a reminder for those in the priestly and episcopal ranks. It is true indeed that permanent deacons, accepting for life a ministry of assistance and service would be very special people. For how many in

our time are really prepared to eschew the possibility of climbing up the ladder, of ascendancy to the top of the hierarchy?

The permanent deacon would continually model to the whole people of God the essential nature of christian ministry. One does wonder if we should return to the one practice of the early church. If we have a body of permanent deacons, should the archdeacon, who is in fact the bishop's man, come from their ranks?

3. Should the permanent deacon be non-stipendiary?

One hears occasionally of a lay diaconate. Your present writer was for some time tempted by this concept under the influence of a paper presented to the Conference Mission and Ministry held in Canberra in August 1971. I now understand that the term lay diaconate is a solecism. There are two mutually exclusive concepts brought together in that term.

We do need to note however that there are many permanent deacons who are employed in secular occupations. Lambeth 1968 and ACC 1976 recommended that the diaconate be extended to "men and women remaining in secular occupations." One must ask, however, is there any need to bring into an order of ministry an active laity? What purpose is served? Is anything extra added to their ministry?

ACC 1976 asked this question in their Report. What is added by the diaconate to the essential call to the lay person to serve God by meeting the needs and hungers of men in the world?

The proffered reply to that question was this:

It may be claimed that, wherever it was publicly known that, for example, a psychiatrist, a lawyer, an accountant or the headmistress of a school, were deacons,

Continued next page



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Lesley Hicks

Our teenage son at the beginning of December was saying that Narara '84, to be held over the Australia Day long weekend, was an absolute must for him. Any Christmas money he got would have to be saved to enable him to pay for the privilege of slumming it outdoors listening to non-stop rock music for the duration of the festival.

To our profound relief, something happened in the following month or so to change his priorities. He's been part of an excellent Bible study group. The specific subject of rock music and the dominant portion it took of his time and money and listening energy had not come up, but he came to realise that it was standing in the way of Jesus being Lord of all of his life.

Boys of fifteen don't do things by halves. He sold most of his collection of records, gave others away to an older Christian guy (who presumably wasn't bothered by them) and gave one of them the full treatment down the backyard — smashed it up and tore up the sleeve.

"Was it that bad?" I asked.

"Yes, Mum — really offensive."

I was both astounded and thankful at his determination to clean up this aspect of his life. He even sold his small/stereo/tape/radio.

It was after his decision to act that his Bible study leader gave him a copy of *Pop Goes the Gospel* by John Blanchard, with Peter Anderson and Derek Cleave (Evangelical Press, 1983). He read it avidly, and said it seemed well-researched and informed about the various groups and bands it dealt with. He wasn't sure that he agreed with it all.

Perils of Rock

Half the book is devoted to analysing the pop-rock scene as it has developed over the past thirty years or so. Much of the information is in the form of direct quotation from record sleeves or the public statements of the musicians or their managers as to their aims or philosophy.

Blanchard has little trouble exposing the potential threat in much of the pop scene for those who wish to hold to Biblical standards of sexual and ideological purity, not to mention the mere desire of the hearing of its devotees. The sheer shattering volume of live music can cause in young musicians or their fans deafness typical of seventy-year-olds.

The New Porn

The association between sex and rock is obvious, and is exploited to the full in

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Pop Goes the Gospel

catering to adolescents. Some typical statements by exponents and critics: "Rock music is sex and you have to hit them (teenagers) in the face with it" (Richard Oldham, manager of the Rolling Stones, quoted p.33) and "Songs, in short, have become the new pornography" (Herbert Kretzmer, TV critic, p.35).

Satanic Links

Another association, related to the message of sexual permissiveness embodied in both the driving beat and the lyrics of much of the music, is that of rebellion against parental authority, and all rightful authority — above all, God's. It's scarcely surprising then that a third clear trend in the rock music scene is that of Satanism, blasphemy and the occult. Blanchard itemises direct claims by such groups as AC/DC, the Beach Boys, the Bee Gees, David Bowie, Alice Cooper, Fleetwood Mac, Kiss, Led Zeppelin, Meat Loaf, the Rolling Stones and dozens more, acknowledging quite openly and boasting of their involvement in occult practices. Many of the record sleeves feature Satanic and occult symbols. Some groups even insert subversive subliminal messages into their recordings by means of "backward masking" and other techniques (Ch.4).

Drug-taking, psychological manipulation, perverted sex and violence are other trends linked with rock, according to Blanchard's documentation, and not lightly to be dismissed.

Suitable for Gospel?

The crux of all this in Blanchard's thesis is to question the suitability of any music that could be classified in the rock-pop genre for use in evangelism, as a vehicle for the gospel. He does not accept the argument that the music itself is neutral, made good or bad by the use to which it is put. Apart from its sleazy associations, he maintains that gospel pop is entertainment and that this aim sits uneasily with a full-orbed presentation of the good news about Jesus, together with the bad news about our sin.

Keith Green

But having got rid of most of his secular collection, our son bought several of Keith Green's records, and persuaded me to listen to them and read the words of his songs (thoughtfully provided). I could see how vitally they expressed a young and vibrant faith, in the idiom of youth music. Keith Green is dead now — killed in a small plane crash with two of his children at the age of 28 — but the Last Days Ministry he established lives on. He is one of many young musicians who seek to glorify God in their music.

Pop Goes the Gospel raises questions about the pop scene that Christians can not afford to ignore. Even if it overstates the case, and questions the very foundations of the music ministry or tastes of some Christians, none could fail to benefit from an honest, unprejudiced examination of their record collection and concert-going. Blanchard concludes: "You have a right to your own judgment on the issue, but as a Christian you have a responsibility to base that judgment solely on the commands and principles of Scripture — 'The will of God — nothing less — nothing more — nothing else'. On the issue of entertainment evangelism, that should be all you want to know and all you want to do."

I would recommend the book not so much to those of my square generation who would most likely want to agree whole-heartedly with it, as to those of the younger pop-loving generation who need to think through the arguments thoughtfully.

Melbourne Report: "Adolescents Coming Into Welfare"

Youth unemployment and peer group pressure to enjoy an affluent lifestyle are bringing an increasing number of adolescents to the attention of welfare services.

This is the view of the Mission of St. James and St. John in a review of their programs prepared for the Anglican Diocese of Melbourne's Commission on Youth Affairs.

Three workers for the Mission of St. James and St. John prepared submissions for the diocesan commission — Peter Leech, youth worker with Peninsula Family Services on "Delinquency and its Treatment"; Miss Elizabeth Bradshaw, Co-ordinator of Pregnancy and Parent Support Service, on "Unwanted Pregnancy of Teenagers"; and Dirk Van Neuren, social worker in charge of Blackburn residential child care, on

"Teenagers in Residential Care".

Elizabeth Bradshaw wrote: "It is very sad to watch a 16 year old shattered after being told she is too far into pregnancy for an abortion. To watch the fear on the face of a 15 year old when she gets her first labour pains. What an incredible responsibility for a teenager to have to make a decision about the life and future of another human being."

She wrote of the consequences of the young man involved, the lack of his legal rights, the fact that he has little say in the child's future.

Miss Bradshaw questioned whether youth services in churches are doing much to help young people understand their own sexuality, peer pressure for sexual activity, physical maturity questions, relationships and responsibility.

Permanent Diaconate cont.

not only would there be the assurance that each would bring Christian values to their professional relationships; but also the acceptance that in each of them is a particular grace and calling from God, and the proper authority of one upheld by the collegiality of being a member of a team ministry in a responsible and worshipping community.

It is difficult to accept such a reply which posits that there is then a 'particular grace' available to such a deacon which is not available under the hand of God through the empowering of the Holy Spirit to a deeply committed lay person who serves Christ in the world. In my view there is no need for such an act of clericalisation of the laity. It inevitably removes such a person into a different relationship with those whom they seek to serve. They are regarded as belonging to the clerical ranks, and therefore, different. There are some who argue that such deacons, employed in secular occupations, are on the frontier of ministry 'in the world' and serve as a model and energising agent of the laity in mission. One may argue in reply that they are in fact, a denial of the burgeoning growth of lay ministry, since they remove active laity into the so-called clerical 'state.'

We may learn something from experiments in non-stipendiary priesthood. In 1983, a report prepared in England for the Advisory Council for the Church's Ministry (ACCM) by social anthropologist Dr. Mark Hodge (Non-Stipendiary Ministry in the Church of England) stated that this form of ministry has not yet achieved its hoped for contribution to expending the mission of the church outside the parochial structure.

Let us by all means restore and renew the diaconate — let us have permanent deacons, as in the early centuries of the church, and women deacons too — but let them be full-time, professional servants of the church and the world, on the frontiers of mission, evangelism and pastoral care.

4. How should permanent deacons be trained?

In certain provinces of the Anglican Communion where there are permanent deacons, and similarly in the Roman Catholic Church there are many diaconal training units. It seems to be the trend for deacons to be trained separately from candidates for ordination to the priesthood. One gathers that this is not the case however with the women deacons in Wales, and will not be in England.

One can only hope that this will not be a development of permanent diaconal training in Australia, for we must never be in a situation where we have persons who are not fully biblically literate or theologically equipped engaged in ministry in our denomination. In my view deacons should be trained alongside candidates for priesthood.

5. Permanent deacons — how will they be deployed?

This is an urgent question which must be given due attention by the relevant diocesan committees and bishops. Will these deacons have any "security of tenure", and how will they be placed in mission? All deaconesses will testify

to the life lived at risk — when the parochial income is suddenly reduced, who is the first to lose their job from the parish staff? Will the situation be the same for permanent deacons? If this is a valued ministry, this diaconal service, it will require a greater degree of commitment of care and finance than has heretofore usually been the case.

This problem appears to be one contributing factor to the upheaval with regard to women deacons in Wales through 1983, which was duly reported in the church press.

6. Deaconesses and the Diaconate.

The 1983 debate in Sydney Synod on the diaconate last October saw a few speakers ask questions about the making of women deacons and deaconesses. How would such a step effect deaconesses, that fine body of women who have contributed so much? The attendance at this Conference speaks for the interest which deaconesses have in the subject of the diaconate, and women deacons. Experience from overseas shows that many deaconesses become deacons as soon as it is possible, and that they are usually in the forefront of moves to achieve that possibility.

When women deacons are made in the Anglican Church of Australia (the theological consensus indicates that this is probable) will the deaconess order no longer exist here? We must watch events in England. We remind ourselves of the comment from *Women of the Cloth* (op. cit. p. 35) "The office of deaconess no longer exists."

Conclusion

Some may ask do we really need a body of permanent deacons, either of men only or of men and women. Is such a diaconate really necessary? Some may say let us find the answer to this question and all of the questions mentioned above before we move into establishing a permanent diaconate and making women deacons.

It is more necessary, in my view, to allow these questions to be solved through the creating and operation of a permanent or distinctive diaconate. The doing will show whether there is need or not. The deacon serving the church will soon demonstrate what is the role and function of a deacon. Bishops will very soon know how many are needed to serve in their diocese.

We need to have in the ministry and structures of our church today that fluidity and flexibility of ministry which we observe early in the church a climate where ministries can develop and be shaped as a result of response to contemporary need in church and world, and they are not just shaped by a previously determined structure.

This paper has attempted to outline the context of debate about permanent diaconate and women deacons. It has not attempted to provide all the necessary answers, but rather to raise some of the questions which appear pertinent to the subject.

(Copies of the full text of Margaret Rodgers paper are available from Deaconess House, Carillon Ave. Newtown N.S.W. 2042)

Ausnav Publications Launched



Teow Li Sim, Bill Petterson (Director) and their financial consultant, Ken Anderson, with one of the new additions to the range, a suitably screen-printed T shirt. photo Ramon Williams

On February 1st, "AUSNAV PUBLICATIONS" was officially launched, under the leadership of Bill Petterson. This department, of THE AUSTRALIAN NAVIGATORS LTD., will be responsible for the distribution of all Navigator publications.

According to the Navigators official newsletter "THE COMPASS", the objectives of AusNav Publications are to ensure that publications will be constantly available to the field staff and ministries; to achieve maximum distribution and promotion for the benefit of the Christian public and finally, to have a viable operation that will one day be able to help financially support the Navigator ministry.

Bill Petterson is no stranger to sales and promotion. He has given up a well paid position, in order to lead this new department. Already he has remodelled the area allocated to him and built his own storage shelves for the stock.

Mr Petterson has also been joined by a very eager and proficient worker, named Teow Li Sim. While Bill was seeing to the stock, Li was busily coding and marking the price on every item.

For Bill and his wife Jocelyn, the commitment to this work was considered "carefully and prayerfully". There are so many young people who need help, spiritually, commented Bill, and then need to grow as Christians.

RAMON WILLIAMS

The wide variety of literature and Bible study programs available through "AusNav" can meet most of those needs. "Many of the books are the type where you have to have your Bible open alongside," said Bill. "What a thrill it is to work with and supply such helpful material".

Already the AusNav workers are committed to supplying a bookstall at the forthcoming Sam Workman Crusades in Sydney. Nearby will be another stall selling Bibles! "The two go together," claimed Bill Petterson.

Follow-up material is already available and would be helpful to any series of evangelistic meetings or crusades.

There are no plans for new retail outlets, but those with bookshops or student work would be adequately catered for by simply requesting a catalogue or making a phone call.

Bill Petterson is obviously excited about the AUSNAV PUBLICATIONS Department and is available for advice and counselling on the range of material suitable for every need.

"Perhaps one day we might even see this range of material on the supermarket shelves," said one very keen and far-sighted Director of AUSNAV PUBLICATIONS, Bill Petterson.

1984 N.S.W. Election Crusade

Two prominent members of the New South Wales Parliament, Rev Fred Nile E.D., M.L.C. and Mr Jim Cameron LL.M, M.P., will be conducting campaign rallies throughout New South Wales during February 1984.

They will be visiting thirty eight country centres during February for campaign rallies as part of their 1984 election crusade.

Rumours of an early State Election have led these experienced campaigners to take the initiative rather than wait for Mr Wran to announce the election date, which must be held before October 1984.

In a Press Release details were given about the five members of the team standing for the Legislative Council. They are:

Mr Jim Cameron, received unanimous support from the Co-ordinators as leader of the N.S.W. Upper House Group for the 1984 N.S.W. State Election.

Mr Cameron was admitted to the N.S.W. Bar in 1961 and has served as a part-time Lecturer in Jurisprudence and Public International Law at the University of Sydney Law School.

Mr Cameron, an independent member of the N.S.W. Legislative Assembly has served in Parliament since 1968, giving strong leadership on all moral issues. He served as Speaker of the N.S.W. Legislative Assembly from 1973 to 1976.

Number 2:— Mrs. Marie Bignold, qualified legal practitioner, wife and mother. Marie has been a lecturer on

legal, moral, family and education issues on behalf of the Festival of Light and "Women for the Family".

Number 3:— Dr. Graham McLennan — Dental Surgeon, Graham is married with three children. He is the Foundation Chairman of the Orange Christian Parent Controlled School and concerned about the loss of freedom in education.



Fred Nile and Jim Cameron

Number 4:— Dr. Kevin Hume, M.B., B.S., F.R.A.C.P., Dr. Hume is married with seven children and is a General Practitioner at Randwick.

Number 5:— Mrs. Elaine Nile, married to Rev. Fred Nile in 1958, mother of four adult children; organiser "Australian Christian Solidarity" newspaper, ex-Court Matron, N.S.W. Police Department; Speaker at women's groups; home duties and convenor of "Women For the Family", etc.

"I Don't Want to Write this Column!"

I have been writing this series of columns for some time now (since 2/7/79) and haven't really suffered very seriously from "writer's block" during that time. But today is different! My wife jokingly suggested that I write about not knowing what to write about. My reaction was that this is too corny and surely there's a better way to resolve the problem. However, as you can see I have followed her advice.

But I can't just leave it at that. Why can't I get going? This is a feeling and question state which comes to us all from time to time. It can be very hard to get on with the job when you don't really feel like it. What of the clergyman who has to take a service and preach when a whole host of troubles and feelings are making that task unusually burdensome?

Dare I confess it? There are rare occasions when I go to my counselling interviews knowing I'm not looking forward to it, and I really have to work hard on maintaining concentration. Strangely enough, those sessions go extremely well, almost as if the extra effort required produces some extra outcome as well.

Different people react in different kinds of ways when faced by these sorts of problems. A common reaction is self-directed annoyance, even anger, which results in locating blame in oneself. You feel like giving yourself a kick in order to get going. Sometimes this works, but generally it is counter-productive because it begins a process which can get out of control. The process is one of escalating self-deprecation and which reaches its climax with feelings of helplessness, worthlessness and total personal responsibility for this situation.

In actuality it is likely that a whole range of factors, personal and situational, are combining to force you into this kind of troublesome state. There is no useful place for blame here, it is better to look at these factors and how they operate in influencing your frame of mind. In other words concentrate on understanding what is happening to you and realize that your reactions are normal and understandable given those circumstances.

For me right now, I can see why I'm having difficulty concentrating. My writing agenda includes a chapter of a book I've been invited to submit, an entire book on pre-marital counselling I want to write, and two research papers which will be out-of-date if I don't get a move on!

Furthermore, in three weeks' time the students return to University and I need to have three series of lectures and seminars ready for them. Tonight I have four hours of counselling scheduled and I've just been discussing the need to pave part of our yard as soon as possible. There just isn't enough time!

However, on reflection there is enough time. There won't be if I panic and feel despondent. I won't get far if I blame myself, editors, publishers, clients, students or my family. I need to understand the pressures and from that understanding get the priorities in order. One thing at a time and time to relax in between. It's a simple formula and one which in its simplicity seems to evade many Christians who are seeking to serve their Lord in their various ways.

One final comment. If this formula appears not to work for you, could it be that you have too many items to put in order? Could it be that you are uncertain about what your priorities should be? Could it be that relaxation doesn't come easily to you and in fact you're working too hard on relaxing?

If this is the case remember that the



Allan Craddock

formula is still appropriate. Your job of work is to get the ingredients right and to apply it correctly. Seen in this light the task is manageable if you're prepared to make some changes and to ease off the tension somewhat. You'll get there in the end, after all I didn't want to write this column, but I did, and I enjoyed letting off some steam! I'll be back to "normal" next column.

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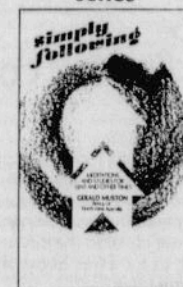
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Editorial

GO, DUDLEY, GO

So Dudley Foord has been consecrated as Bishop in the Church of England in South Africa. Sydney's St. Andrew's Cathedral was not blown up; no-one was assassinated. Not that we really expected either to happen, but such actions would have been in character with some of the things that have been written about the situation of the Church of England in South Africa in recent weeks. Some of the articles in both the Church Press and the secular Press purporting to give background on the relationship between the "official" church and the "rebel" or "breakaway" church have been written in a style that would be fitting in a popular spy novel. They have talked of intrigue and backroom dealings; of diplomacy and behind the scenes manoeuvres. They have been interesting — but sad; sad because they reflect the problems which the Anglican Communion has.

We are not naive enough to think that the whole problem in South Africa revolves around churchmanship. There are obviously other factors as well and some may not be at all clear to those of us who view the issue from a distance. But churchmanship does enter into it. The so called "rebel" Church of England in South Africa — the Church into which Dudley Foord has been consecrated — has a strong evangelical and reformed tradition. The Church of the Province of Southern Africa has a tradition going back to the Tractarian movement and the liberal theology of the late 19th Century.

This all reflects on modern Anglicanism. The Church of England in South Africa is not accepted as a member of the Anglican Communion. Isn't it strange that at a time when huge amounts of time and money are spent on ecumenism this situation should exist. There is every effort being made by the Anglican communion to improve relationships with the Roman Catholic Church which has not radically altered its formularies since the time of the Reformation and which insists still on burying the Gospel under a mass of

ritualism and superstition. Every effort is being made to join in with the World Council of Churches which insists on burying the Gospel under an umbrella of political action. Links are being forged with groups whose whole background is in every way alien to the historic Anglican position. And yet the Church of England in South Africa, which by every possible Biblical test one could apply has remained true to the Bible and to the historical Anglican formularies of the Reformation, is left on the outer.

What this tells us is that the Anglican Communion as a whole is more interested in playing Church politics than in expanding the cause of the Gospel. There can be NO legitimate reason for the Church of England in South Africa not to be fully accepted as a member of the Anglican communion. It is a Church which faithfully proclaims the Gospel.

What is happening, and this issue shows it clearly, is that Anglicanism throughout the world has moved right away from its roots. The Reformation has been forgotten; the Bible has been replaced; the Prayer Book and the 39 Articles are paid no more than lip service and the Church is moving further and further from the New Testament ideal of the Church. It is time Evangelical Anglicans took a stand.

As for Dudley Foord — our hope and our prayer is that Dudley's obvious gifts will not be dissipated by too much time spent on Church politics. Bishop Foord is well known to us in Australia as a preacher and as a man who is passionately devoted to Evangelism. As the Chief Pastor of the Church of England in South Africa he has much to offer to that Church and to the wider Anglican Communion (if it will accept him). Go, Dudley, go — with our prayers and good wishes that God will use you to build a truly Biblical Church in South Africa, and anathema to all those in the Anglican Communion who want to play politics instead of having a true concern for the Gospel.

"Male domination"

A report on the Anglican Welfare Manifesto

In August last year, for the first time every, 54 Anglican welfare agencies met at Gilbulla in Sydney to draw up an agreed statement of policy. The resultant Manifesto was agreed on by all the delegates at the session. Because it is seen to be a foundational document for Anglican thinking and parish education, and the first of its kind, the ACR invited 3 people to discuss the Manifesto for our readers benefit.

Continuing the discussion from last week:

"Male domination"

Forsyth: "Certain attitudes of male domination", I am sure "is a contributive factor to crises in families" but that's the only factor I read here; whereas I would think that the Christian faith has a great deal more to say about the causes of family breakdown. For example, people trying to find from family life what only a relationship with God would find, a significance and security. People serving consumerism, selfishness, people not believing that they should keep their promises. Other things come to mind. Therefore, as regards specific action to "call upon the church to change attitudes to women", and "prevent their devaluation as humans", as the Manifesto does, is not merely inadequate, but is positively misleading. As if once we got that right we can continue down our merry materialist, self satisfied, whatever, way. I think that is one example where the selectiveness of the Manifesto is shown up glaringly, and it is a weakness.

Nichols: Three church commissions have tried to grapple with those wider questions, "irresponsibility", etc. But regarding the Manifesto you are absolutely right. The really stunning thing at this conference was that for most all our agencies the client is the single woman with dependent children. We have done an analysis of our own agency in Melbourne. We have 600 families dependent upon us this week, and 500 of those are supporting parents and their dependent children. Some of these are widows, but on the whole they are deserted wives. Very few are long term defectors. Very few are deliberate teenage mothers. The vast majority are deserted wives.

Husbands are not supporting the family and the state is not giving adequate support through the income security system. Public housing and other things discriminate against them. They lock them up in either high rise flats, or far away housing estates in the outback of the country in Victoria (to use a Victorian example).

So this was debated very hotly. There were women present. Eighty percent of welfare services are delivered by women. Women were not eighty percent of our conference because most welfare agencies are headed up by males. We found the clash within our conference. The emphasis on the negative aspects of male domination was the women delegates contribution, a very strong one, accepted by the men because it does reflect welfare experience.

Though it does say a contributive factor, it was the one dominant in our minds. I think the next time we meet (in 2 years) we will have those broader questions about the family more carefully, intelligently and rationally discussed. **Forsyth:** It's not male domination which is the problem. It's male selfishness, lack of keeping ones promises, male sense of putting off a short term goal for a long term value. All those kinds of things. I am happy to say it is men who have caused the problem.

Nichols: It's the Australian male in his domestic setting. That was the context of our debate.

Jensen: "Until women's inequality is eliminated in the church, we cannot adequately address it in society". Why choose this of all things to say? There's nothing in the conference, about what I think is the most awful thing, that is, abortion. Paradoxically, you may not get much to do with abortion because your clients are so predominantly women. But that's a distortion of what the real social problems are in Australia. It doesn't give a proper insight into Australian society because you are all the time being fronted up with certain specific problems. Therefore you need to be very careful not to read these off as properly descriptive as to what is going on in Australian society. To omit any mention

of abortion at all is to my mind a very serious weakness.

"Inequality"

ACR: One of the big concepts the Manifesto has, and is a very popular concept elsewhere, is "inequality". When the conference thought about inequality, did it not question it theologically? When we read the Bible it's not inequality that is condemned, it's the way people misuse their resources and don't meet their responsibilities. If you accept inequality as unjust, when does inequality become injustice? The fact that you may earn one thousand dollars more than I, or the other way around, is that an injustice? Would you like to say something about the use, of "inequality" by the manifesto?

Nichols: I think we have more thinking to do in this area. I think that what was being addressed reflects the problems of our welfare clients. It's the inequality of opportunity from the beginning that is the problem being addressed. It may not be expressed in the manifesto.

Forsyth: Is the problem not in inequality, as such, but inequality where the people without are actually below what we regard as adequate. It's not just that you have more than I have, but that what I have is not enough to properly live.

Nichols: The problem is social stratas. Some people start off well behind. There certainly is in Australia a subculture of people in a poverty cycle.

It's lack of opportunity from the beginning, in education, health, in, therefore, access to reasonable living and access to opportunity to improve themselves that is seen as being the main problem.

I'll give one small anecdote, from the Government enquiry I was on last year. We had a public access hearing in a small church hall in the middle of a housing estate outside Wangaratta. This housing estate consists of 85% of single parents and their children, because that's where the housing commission puts them. Members of parliament came into this public access hearing to see how it was going. We had been going for a couple of hours and a member of parliament, male, walked in and before he heard anyone speak he said, "Of course if they only knew how to manage their money better everything would be all right". It set the whole hall into a fury. One woman stood up and said "Here is my budget, if I had more money to manage, things would be different". It's that sense of the consumers themselves talking, not only advocates for them, saying, "Life is very unequal from the beginning for many of us". Many of these people by their budgets showed that they are very entrepreneurial, very clever, highly intelligent people manipulating what little resources they had to survive.

"Bandaide" and "root causes"

Jensen: You said for example 'no we're getting to sources we're challenging legislation', etc. I would have thought that was "bandaide". Isn't the distinction which you want to draw between "bandaide" and "no longer content to treat only the symptoms of neglect and need" (which by the way are worth treating of course) untenable? If I promote or challenge a piece of legislation, that's still treating symptoms.

Is the document presupposing a social analysis of the whole of Australian society with some idea of where the whole thing ought to be going and what we are trying to do? Because, if so, I don't think the document defines it. And if that is the case, it is because it is unable to, because Christians don't have anything to say about that.

Nichols: I think the Social justice statement by the joint churches commission attempts an analysis there. And it did this over 2 years, not over five days. What we have here is a reflection of these agencies reflecting on their clients. The "bandaide" thing we are all trying to avoid. What welfare people are more conscious of is a tripartite division of primary, secondary and tertiary services. That is, primary services are those that allow the community and families within

it to be self supporting, and mutually supporting. A good, stable, fair and reasonably equal, peaceful society is the desired result. Secondary services are addressed to fragile families; family counselling, marriage counselling, etc. Tertiary services, sometimes called "bandaide" are long term residential child care adoptions, whole alternatives; prisons, corrective services, probation, parole. The welfare agencies have been largely funded by the government, and by the failure of the church to provide funding to do anything innovative, have been locked into the tertiary area of the bottom level of residential care; the very expensive, slow, longterm, lifetime services. They have deliberately moved into the secondary area, family counselling and those supportive areas. They would love to also be in primary areas and see the local parishes helping there.

Jensen: It tells us also we have a lot more thinking to do.

Revival Needed

Forsyth: Let's talk about the church. Is the church just simply reflecting Australian society, and therefore in a sense is just as unequal and as has much the same problems of living for themselves, and not concerned for others?

I wonder whether there's a need for a much more spiritual, theological, gospel revival among Christians for them not hang on to what they have. Just speaking to them at the level of the Manifesto will not effect them in the slightest. It must come from a much more gospel foundation. I heard Bill Burnett from South Africa talking about the fight against apartheid. He used to issue long Bishop-type statements about how evil it was, go to church committees and tell them to let the blacks in. It was all disastrous, then he had some kind of growth in his relationship with God and began to preach how God set people free to care for each other. Anyone want to comment?

Personnel

Alan Nichols, director of the Mission of St. James and St. John, Melbourne.
Robert Forsyth, Rector of St. Barnabas Broadway, an inner-city church in Sydney.
Peter Jensen, a lecturer at Moore Theological College.

Nichols: Because many of the Anglican agencies are run by clergy, or at least chaired by clergy, there was at the conference a very warm feeling about the church as sort of mother church, and that it gives strong but slightly distant support for all these endeavours. The real worry is, do the Anglican agencies have the spiritual resources for this task, and do they have the spiritual resources to move towards the possibility of offering a gospel which brings peace in people's lives at the deepest level? Not just patching up a marriage, not just looking after the isolated child and creating some artificial or substitute family, but the deepest level of peace. This conference is definitely only stage one of that process. There is a lot of spiritual pilgrimage needed.

Bishop Reid made the significant contribution in this area in his devotionals and his personal ministry during the week, in trying to help people to marry the church's commitment to the gospel and the welfare agencies' commitment to caring. While to some extent that can be done at present with the leaders of the agencies, who were basically the people at this conference, when we get to the grass roots level and the foster care or child care worker, many of those are not Christians at all. One reason we find in Melbourne, we cannot find Christians to do the dirty work. For child abuse, the really hard work. There are many Christian social workers, it's a very approved profession and a natural one for a Christian to go into, but it is very hard to find those who are willing to do the hard grind. So we have Govt. funded positions and we can't find Christians to fill them.

Jensen: You're now assuming we do have a commitment to all sorts of social action. It may well be that something here is following out of the Christian gospel. I don't mean not being willing to help with child abuse!

Nichols: One reason the agencies don't have spiritual resources is that they can't find Christians to do particular jobs. Even if you could improve the situation what are the spiritual resources necessary? This is where the agencies need to come closer to the church and the church needs to provide more insight into this area and help us to work out how the gospel does apply to the very damaged people. We for example have many children who have never had a caring male in their whole experience of life. So to project God as a father is not a helpful image for them. We have many young women who are pregnant and are the victims of incest. Those very damaged people find it very hard to understand what we are talking about when we mention the gospel because it seems to be the opposite of their whole experience with human beings. Now a lot of thinking needs to be done, and maybe the church broadly can help us to do that, to show how the gospel applies in those areas.

Blue-print for Society?

Jensen: That's fine as long as you are not going to assume that we are committed to challenging the Govt. with all sorts of theories and schemes about how society ought to be run. There was an interesting comment in the Catholic Renewal book about Christians who seem very short on confidence when it comes to the Gospel, but very confident when it comes to ethical comments on very complex issues, politically and economically. You are not leading us in that direction are you? Are you saying that the church is failing because it is not coming up with a critique of Australian society and a blue print for what Australian society should be, etc.?

Nichols: I don't know what the answers are. I think there are political social responsibility areas where the church can work through to some valid comments. The Church would have to do a lot of homework on particular areas. For example, the social responsibilities commission intervention in the family law act amendment debates in the last few weeks in the Senate and in the House of Representatives, came as a result of 10 years of work on the family law act, going back to before it was introduced by Senator Murphy in 1974. So with a lot of homework, a detailed and authentic analysis has been drawn up of the family law act and how it effects families. That analysis comes from the experience of welfare families, in the church's welfare agencies. It also comes out of a theological commitment to the family as the basic nurturing unit. It can be done, and I think that is an example of how it can be done.

But true, a lot of people shoot from the lip all the time with rather breezy solutions to complex questions and they are shown to be superficial, and in fact the church spokesmen in those areas become a laughing stock. The media still use them because they like people to laugh at because basically media entertains. It would be better if many of these people said less.

ACR: From a different angle: Part of this question it seems to me is, does the gospel actually call us to write the whole agenda for society, how society is to be structured? The sort of answers available are, "no we shouldn't write any agenda; we should speak at crucial points, (family law is a good example of that); or we should write whole agendas. How is that question being addressed?

Nichols: I don't think it is that clear. You can address the question to the social responsibilities commission, I think they have a view on the question. But that isn't precisely what we were debating at Gilbulla.

ACR: In the Manifesto there is no theological affirmation of the role of the government. There is the statement that we need to address government, and quite rightly. But there is no theological affirmation. The govt. is also God's agent in the world for justice, and the Govt.

Continued page 9



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Chronicle

Florence Nightingale

Few persons today would be unaware of the impact of the new wave of feminism on community attitudes and thought. This movement began to make its mark in the 1960's. We now notice in this decade a process of rethink or re-assessment of former views by some leading feminists, most notably perhaps Betty Friedan and Germaine Greer. To some extent a moderation of former beliefs is occurring. Many areas of study have felt the impact of the modern feminist movement. One such area is that of women's history. Quite correctly, feminist historians point out how neglected women and women's interests have been by historians. Now women of former times engage their interest. One who demands attention for many reasons is Florence Nightingale. Her writing indicates that she was a leading feminist in her time, though she would not have known that name. Born in 1820, she died in 1910. She was awarded the Order of Merit by King Edward VII, the first woman to be so honoured.

In an age when the popular belief was that the essence of femininity was to live for others, Florence Nightingale was revered for her sacrifices for the sick and wounded — though she only nursed for a very few years. In truth, as one writer has said, "the real self-sacrifice for her would have been to stay home, marry, and lead the life of a wealthy woman".

Florence and her sister Parthenope (each named after the European city in which she was born) were the daughters of a cultured, wealthy Englishman William Edward Nightingale. Their mother Fanny enjoyed all the pleasures of the social life.

Victorian England worshipped the woman in the home. She was, to use Coventry Patmore's words, 'the angel in the house'. Women were viewed as wives and mothers, potentially or actually. The unmarried woman was viewed as 'a redundant woman' or 'a surplus woman'. Life was divided into two spheres — the home (the place of the woman) and the world (the place of the man). Husbands had complete economic power over their wives. Unless there was a private agreement, a wife's assets (money, property, her children) were legally at the disposal of her husband. The law exemplified what social and cultural tradition prescribed.

In her early years, Florence conformed outwardly to what was expected of her. She travelled, attended parties and the social life of her family — but eventually grew restless. Her mother gave her housekeeping responsibilities but they were not enough. She wrote a profession, a trade, a necessary occupation, something to fill and employ all my faculties, I have always felt essential to me, I have always longed for consciously or not.

Florence refused to marry, though her family had an acceptable suitor. She rebelled against the conventional life of women — in her view a waste of time and abilities. In 1852 she wrote an essay *Cassandra* which was an outcry against the enforced idleness of women (that is, the women of her class) and their frivolous, mindless life.

Why have women passion, intellect, moral activity — these three — and a place in society where no one of the three can be exercised? . . . Suffering, sad, female humanity! What are these feelings which they are taught to consider as disgraceful, to deny themselves? . . .

Women dream till they have no longer the strength to dream; those dreams against which they so struggle, so honestly, vigorously, conscientiously, and so in vain, yet which are their life, without which they could not have lived; those dreams go at last. All their plans and visions seem vanished, and they know not where; gone and they cannot recall them. They do not even remember them. And they are left without the food either of reality or of hope. Later in life, they neither desire nor dream, neither of activity, nor of love, nor of intellect. The last often survives the longest.

In the same year in which she wrote *Cassandra*, Florence spent a short time training at the Kaiserwerth Deaconess Institution in Germany — her first nursing training. From 1854-1856 she was in the Crimea, from which time she achieved her powerful grip on the public imagination. She was 'The angel of mercy'.

In 1860 the Nightingale School and Home for Nurses was opened at St. Thomas Hospital, London, and in 1861, the Training School for Midwives at King's College Hospital, London.

For the rest of her life Florence in truth "took to her bed". She regarded herself as an invalid. Yet this did not preclude her from engaging in all manner of interests. She became a leading figure in the campaign for reform of sanitation and drainage, especially in India. Though she never visited the country she was always consulted in any official work in health conditions there.

Florence had an intensely religious nature. She wrote "On February 7th, 1837, God spoke to me and called me to His service." She talked of four such calls at climactic points in her life.

Viewed from the distance of our time we see her as a woman who rejected the life which her family and society demanded of her. She *refused to submit*. Was she wrong? As we observed the impact of her life on the development of modern nursing, and indeed on the growth of professional life in the public arena for women, we say NO! Indeed it is a foolish question to ask.

And yet, in the terms in which many Christians today outline the biblical notions of 'headship' and 'submission', they would have to say she was wrong. She refused to be the dutiful submissive daughter which a Christian young woman was expected to be in the cultural, social and religious tradition of her time. She rejected a life of marriage and family for herself.

A film which has been on show lately *Educating Rita* makes some similar points, though indeed Rita is no Florence! Yet she too rejects the life demanded of her by her husband and family. She knows there is something better for her. It is a film which should not be missed, and ought to be the focus of study and discussion by all our women's groups.

There is biblical teaching about headship and submission within marriage and outside of marriage; and there is clear biblical teaching about duty towards one's neighbour.

How is a Christian to proceed in these kinds of difficult circumstances?

WORLD

RAB complains of church growth

Most of the increase in the number of recognized Protestants in the city was due to the work of itinerant preachers.

This has been alleged at a meeting in Xian run by the Religious Affairs Bureau of mainland China, according to the Chinese Church Research Center.

Protestants were numbered at 3,300-an increase of 1,800 over 1977 figures. These figures were not inclusive of those involved in the house churches.

One of the RAB officials complained of the large numbers coming to the open church and blamed itinerant preachers for the phenomenon. He mentioned one itinerant preacher who had converted 800 people from a work unit of 12,500, the CCRC added.

CATW

The reluctant American

PUNCH-DRUNK from a succession of short interviews and still suffering from the cold he'd caught at the zoo, Dr Billy Graham was still on form at a press conference at the Waldegrave Hall in London on Monday.

"A little more restrained, hopefully, a bit more thoughtful, hopefully; a bit more content to the message, though I'm not sure about that either" was how the 65 year old evangelist described himself, compared with the Billy Graham Britain saw in the 1950s and '60s.

Coming to the end of his two week visit to this country to prepare for the Summer 'Mission England' crusades, Dr Graham was in a reflective mood and displayed his now well-known preoccupation with the state of the world and in particular, with the arms race.

In recent years, he said, he had become tremendously interested in peace, stemming from the realisation "that we could wipe each other out in a matter of an hour."

"If Christian doesn't have anything to say about that, then no-one has".

He was not a pacifist or a unilateralist though, he stressed, and any disarmament would have to be mutual and verifiable. But as things stand, "we are on the edge of Armageddon".

Dr Graham talked of other social and political ills contributing to this state, among them the hoarding of the world's wealth in private bank accounts and unemployment. The Church must do all in its power to provide jobs, he said.

All this was far removed from the fiery evangelist who made such an impact at Harengy in the 50s and Earls Court in the 60s. Apart from growing older and bringing up a family, Dr Graham said his views had been changed by travelling round the world and witnessing some of its suffering. He used to have a tendency "to paint the Kingdom of God in terms of America".

Turning to the Mission England crusades, beginning in Bristol on May 12 and ending in Ipswich on July 27, Dr Graham revealed that they may not be ending then. He was considering further invitations and could well return in 1985 to "cities like Sheffield".

He also stressed that he was merely a part of a British three-year plan of evangelism, the feature that had attracted him to Mission England when he had first been approached.

He went as far as to agree that it was a handicap being an American, and said he was praying that there would emerge among the British evangelists "a strong evangelist who can preach the Gospel". He added that he was sorry to hear of the illness of David Watson, whom he considered "one of the foremost evangelists".

C.E.N.

English Churchmen defy Synod over women priests

A GROUP OF 200 Church of England clergymen have thrown down the gauntlet to the General Synod over the question of the ordination of women. They say they will "actively encourage" women ordained abroad to celebrate Holy Communion in this country.

This announcement made in a letter to the Times on Tuesday, coincides with the 40th anniversary celebrations of the first woman ordained in the Anglican communion.

The letter is signed by six clergymen, headed by the Rev. Ian Ainsworth-Smith, chaplain at St. George's Hospital in South London. He claims to have more than 200 signatures of clergymen "who are strongly in favour of the ordination of women to the priesthood".

It is still illegal for women ordained abroad to celebrate communion in England, following a procedural manoeuvre at last November's meeting of the General Synod which delayed yet again a decision on this issue.

The letter refers to "questionable tactics" used by "those who are opposed to the ordination of women at any price" which have "perplexed and angered" many in the light of Synod's 1975 declaration that there were no fundamental objections to women priests.

"The ordinary member of the Church of England still waits in vain for the opportunity to experience the sacramental ministry of a woman priest," says the letter.

"There are people who are so frustrated with the present state of affairs that celebrations of Holy Communion by women legally ordained abroad are already beginning to take place in England, and in future we shall actively encourage such celebrations." C.E.N.

Tibet religious activities reviving

All religious activity in fervently Buddhist Tibet was banned during the Cultural Revolution, but monasteries started to accept lamas again three years ago, Reuter reported from Lhasa recently.

Drepung monastery was once the largest monastery in Tibet, with 10,000 lamas, but many were expelled after the Chinese takeover in 1951 and yet more were forced out after the 1959 anti-Chinese uprising which caused the Dalai Lama to flee his homeland.

There are now only 233 monks left at Drepung, almost half of them young men who took vows since the end of the ban on organised religion in 1980, when extreme leftist regional leaders were purged and replaced with moderates.

There has been a spectacular religious revival in Tibet in the last three years and 45 monasteries with about 1,400 lamas are now open.

But this is minimal compared with the 2,100 monasteries before the Cultural Revolution, the majority of which were badly damaged or destroyed by Red Guards.

Most of these temples are gone forever, although one of Tibet's most famous monasteries, Gandan near Lhasa, which was razed during the Cultural Revolution, is being rebuilt.

A new Buddhist seminary is to open in Lhasa soon to set up training of lamas. About 200 aspiring lamas and devout laymen recently took an examination to enter the institute.

Protestant Growth in Guatemala

By Peter Philp, Media Director, World Vision of Australia

The Evangelical Church is doing fine in Guatemala. After 100 years of missionary activity it boasts today of having 26% of the population. No other Latin American church has that percentage of Protestant adherents. That is a rise of four percent in two years.

Last year as part of its centenary celebrations, tens of thousands of Guatemalans turned out to see a massive parade organized by the Presbyterian Church, through the capital city. Guest of honour was Guatemala's first Protestant president, Efraim Rios Montt.

Following the revolution in 1871 a liberal president, Justo Rufino Barrios, determined to introduce some balance to counteract the powerful Catholic Church, invited the United States' Presbyterian Church to send missionaries to Guatemala. The North Americans debated the issue and appeared to hesitate. President Rufino, determined to introduce new Christian blood into his country, told the United States' Presbyterian Church that he would recruit the European Protestant Church instead. There was an immediate response from the United States and two missionaries were despatched immediately.

Much of the recent growth within the Guatemalan Protestant ranks results from mushrooming of Pentecostal Churches. It is estimated that of the 26% of Evangelicals, 18% are Pentecostal. The Central American Church and the Presbyterian are next largest denomination. Baptists are not widespread but there is a host of independent churches.

The Rev. Guillermo Galindo is president of the co-ordination committee of Evangelical Churches of Guatemala, which represents 112 denominations. He is also president of the Guatemalan Evangelical Alliance, representing 50 missionary bodies.

Despite the state's determination to bring Protestantism to Guatemala, the Evangelicals have always been marginalized. But, says Guillermo Galindo, things are changing. "As we grow, the government listens to us."

And the extraordinary growth of the Evangelical Church? "It has resulted from long and hard work," continued Mr. Galindo.

A Presbyterian minister, Rev. Edmundo Madrid, told me that Guatemala has practised greater freedom than some other Latin American nations.

"More freedom of thought and more freedom of movement," says Madrid.

One of the less encouraging signs in Guatemala is the frequency that Evangelicals divide themselves up. Churches splitting up and going their own way is common all over Latin America, but each break brings its own hurt and bitterness.

The charismatic and Pentecostal influences are a principle cause of division. In recent days six Anglican Churches have been dismissed by the Bishop of Guatemala, and the Presbyterian Church is asking for a special presbytery for its charismatic wing. If this is refused by the synod, then separation might result.

The biggest gap in Guatemalan Christianity is between Evangelical, Anglican and Catholic Churches. There is no co-operation by the larger part of the Protestant community with either Catholics or Anglicans.

"Our division with the Catholic Church is our Christian witness," says Edmundo Madrid. "The Catholic Church is the establishment, and the Protestants have cut themselves off from that. Catholics are too much part of the local culture. Evangelicals are now seen as an option. Protestants are more credible."

According to Guillermo Galindo, it has been the Evangelicals who have shown the light to the people. "We are respected for that."

And if there was co-operation between Protestants and Catholics that would be seen as ecumenism. "Being ecumenical," says Mr. Galindo, "is seen as bad as being a Communist."

Recently a pastor condemned ecumenism as being like Satanism. However, despite this, Protestants and Catholics have come together to pray for the nation. During a special week of prayer, leading Protestants and Catholics met together in prayer and dialogue and some prominent Evangelicals met the Pope during last year's Papal visit.

An issue that all Evangelicals I met did agree on was the positive Christian leadership from President Rios Montt.

Most were pleased to have had a Protestant president. Montt, they say, was open about his faith. They asked no favours and he gave none. Montt brought peace to the capital and disciplined his army and police to respect people, something that the Guatemalan military had not been noted for.

Evangelicals claim that there was no wholesale killing of Indians under Montt. They say that was leftist and North American propaganda. Rios Montt, they claim, protected the Indian population.

An Evangelical theologian denies that it was the Pope and the Catholics that brought down Rios Montt.

"The president was removed by the United States because he refused to submit to the U.S. He would not be manipulated."

"At the swearing in as president, Rios Montt told his people that it was not important what the United States thought. He said that he was leading a nation that had its own flag and anthem."

The president had not asked for help, only respect.

"We don't need the hammer and sickle or the bars and stars," said Montt.

The theologian, who asked not to be named, said Rios Montt was brought to power by younger officers who were fed up with the corruption and abuse of power.

The theologian claims there was widespread removal of dishonest officials in the public service by Montt as he springcleaned.

Claims by human rights groups, churches and governments that Montt allowed his army to massacre anyone suspected of being a subversive have been strongly denied by many Guatemalan Protestants.

They say one of his faults was he was too demanding on his soldiers and too soft on guerrillas and this allowed the rebels a chance to rebuild their forces.

But just how Protestant was Rios Montt? A friend of the ex-president and a member of his church told me that Rios Montt's current curriculum vitae lists him as a charismatic Catholic. The late cardinal, Mario Casariego, was godfather to one of his sons and Montt was one of the pall-bearers at the cardinal's funeral.

'Peace Initiative' in Uganda

Christians in violence-torn Uganda have come up with a unique "peace plan" to combat the terror that has been sweeping the country.

They have decided to evangelize soldiers and policemen, some of whom are said to be engaged in the brutal killings, at every roadblock in the country.

They also plan to target prisoners in the country's jails in what is being called "The Good News Project."

Open Doors, an international ministry which supplies Bibles and Christian literature to believers in restricted and threatened countries, is providing many denominations of the Ugandan church with some 50,000 St. John's Gospels and 300,000 salvation tracts to give away to the police and soldiers.

MARANATHA

Is God like a policeman?

Someone once suggested that "God is like a policeman, only interested in you about them. This is not a 'sweep them under the carpet, hope they will go away' job. No, it's real cleansing, real pardon for all who turn back to God and trust in Jesus' death as the way of forgiveness."

Let's be sure of one thing, God is interested in wrong. A policeman is really only interested in the wrong things we do, but God is interested in wrong things, wrong thoughts and wrong words. A policeman often catches a person who does wrong things. God always knows when we do any wrong or fail to do what we know is right.

But thankfully it's simply not true to say God is only interested when we do something wrong. If that were true the chances are God would have destroyed the human race straight after Adam and Eve rebelled against Him. If it were true there would have been no Christmas, no Easter and no Pentecost.

The truth of the matter is that God is so interested in us that He had done and is doing something about our sins. He wants to forgive us for our wrongs. That is why God the Son came. "God demonstrates His love for us in that while we were still sinners Christ died for us."

Peter Brain

Welfare Manifesto continued.

quite rightly has to deal with social questions. In the Manifesto there almost seems to be an Anabaptist view, the church here and the Govt. over there. Was that question addressed?

Nichols: It wasn't addressed.

Forsyth: I don't think anybody has a blue print for society anymore. Look at the Labour Party at the moment. There is increasing discontent with "the big plan". No one has any one plan anymore. We're all pragmatic and this may be good or may be bad, but I don't think anybody anymore believes that "here" is the answer. No one believes in revolution anymore.

Nichols: Yes, but I think the welfare agencies are concerned to do better analysis of what is going on in society so that they can make a contribution towards a better kind of society. What people are distinguishing, and certainly the social responsibilities commission is, between the kingdom of God ethic for the Christian and a creation ethic for a hardened world. e.g. the S.R.C. has recently done that on artificial insemination and invitro, debates. On the A.I.D. one for example, the commission cannot recommend it for Christians. We don't think artificial insemination by donor is appropriate for Christians for many reasons. But nevertheless the Govt. has approved it, they are considering legislation, therefore, here are some suggested guidelines, ethical guidelines, or limits which will express accountability of govts, accountability of people in laboratories, accountability of hospital staff and accountability of people taking part in the programme. In a hard and tough world, here are some ethical guidelines so that we might live in a less violent, less harsh, less unequal society.

The S.R.C. is seeing a distribution, but I don't think the church welfare agencies can properly address themselves to these problems because of the time commitment they have to practical welfare work.

Spiritual and Social Gospels

Jensen: My comment is related to the church-welfare tension. In some books we read about the "spiritual gospel" as opposed to the "social gospel"; and the two must be preached together. It seems to me however that it's a misunderstanding, that if you simply preach the so called spiritual gospel and it is accepted, it will have vast social implications.

If people accept it and become Christians, you then begin to have a truth commitment. You begin to bring into bear certain moral factors which actually help families to grow and prosper. Robert mentioned, in talking about the Manifesto's section on the family, the lack of truthfulness in the way the male operates. I would have thought the scriptures do set out a very good pattern for family, if followed it would make a great deal of difference.

I know this is very unfashionable to say, but I would have thought that alcohol

Think of it! God is prepared to forgive us for our sins, even though He knows all about them. This is not a 'sweep them under the carpet, hope they will go away' job. No, it's real cleansing, real pardon for all who turn back to God and trust in Jesus' death as the way of forgiveness.

Then He will begin to help us to overcome our sin. Don't get me wrong, no Christian is ever perfect whilst on earth, but God the Holy Spirit comes to help us change. To change us from self-centred people to people who care for God and others more than ourselves.

Any good policeman is interested in positive growth and development of a community. A policeman however is dependent on the goodwill of people to co-operate and change.

God on the other hand is not only interested in our growth as individuals and society, but also able to change the raw materials. He can and is changing people and through His Spirit helping many to live the way he wants which is best and most fulfilling for us.

was one of our chief problems, sure at a symptom level, but nonetheless the abuse of alcohol is one of the chief Australian social problems with massive financial consequences. It's undoubtedly true that a spiritual gospel, if received, will help people bring their alcohol problem under control.

I would have thought that the church's main social thrust was the preaching of the gospel of redemption. I'm not saying that's all you have to do, by any means, but I would have thought that was a very significant thing we do in societal terms.

Nichols: There has been little exposition of the ethical implications of accepting the gospel. Many clergy are very uncertain themselves about the way in which the ethical content of the gospel applies to them and to their congregation.

Also, on the alcohol example, there is only one agency in the whole of Australia that is actually running an alcohol and drug counselling programme. I find it very curious that areas in which the church has been very vocal over the years in talking about the costs to society and the irresponsibility, it is not followed with any commitment to running service in that area. It is now probably the principle social symptom in Australian society, but my agency in Melbourne is the only one running an alcohol and drug programme.

Jensen: You are agreeing I think, from the first thing you said, that one of the important things is at least to preach in such a way that societal evils are confronted in peoples lives. Thus, the emphasis on the social side is not severed from personal ethics, which in themselves have a massive social content.

Closing Statements

Forsyth: The local congregation at present is often so busy on internal matters that it is hard to look beyond the horizon of immediate family and personal needs. I'm not sure what the answers are to that. I think in a sense we've let welfare be done "by them out there" just like we let the welfare state handle it. We've let the welfare church handle it. As a parish minister I feel the great need to be challenged on the narrowness of my vision, let alone that of my congregation. I suppose what I'm looking for in the coming years is the development of this Manifesto much further, to enlarge on the relationship between my love for the gospel and caring for people in need. I feel we all have a lot to learn, and it is very personally challenging.

Jensen: I've become more dissatisfied with the statement, because I have not thought about it enough. This statement makes me agitated, nervous, and I want to challenge it at a number of points, but I keep saying that to myself.

Nichols: I think there's a mutual benefit coming up. The church has the benefit in that the welfare agencies give practical insights into the relationship between

Continued page 11

THE GOOD READ

The Bible & I

E. M. Blacklock Bethany House Publishers: 128 pp. \$3.50

The Bible and I finds its centre as the late E. M. Blacklock describes his scholarly companionship with the Bible, and his personal indebtedness to the Book that gave his faith "a word to lean on" for over fifty years.



appreciation of the New Testament. (He sought to interweave classical linguistics and literature, history, and geography; and he sought to apply to the Bible a rigorous academic scrutiny, while always remaining aware that his understanding of the Scriptures must be capable of being able to be convincingly preached: the test of the pulpit was decisive.)

Blacklock's approach to Biblical study is mapped out in the chapters in the book which are given over to his particular intimacies with Luke-Acts, John, and Psalms. How freshly he writes of his personal encounter with these books!

Written in smart prose, with the warmth of personal reminiscence, and with delight in his life's task despite its exertions, this classic's professor, Bible translator and commentator has written a book that is warm, readable and informative. Here is a book for the person who has an interest in the careful reading of the Bible in which a scholar describes his personal encounter with the Word of Life, how he learned to read it intelligently, and of its impact upon heart and mind.

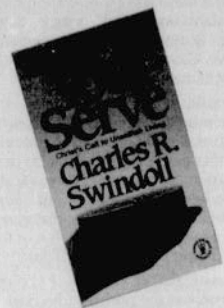
Jeffrey Ware

Radiating from that centre proceed snatches of autobiography, of insight into twentieth century Christian personalities, of excited comment on particular books of the Bible, and of description of movements in theology and developments in Biblical Criticism.

From his first attempts to read the Bible; through his conversion, his travels and preaching engagements; through his various offices as scholar, lecturer and writer; till the shadows began to lengthen over the little landscape of his life; Blacklock reflects on how "as Christ has grown in my experience, so too has the Word. It speaks with even greater clarity."

His pen flashes sketches of those who have been his colleagues (such as A. C. Paterson), those to whom he has been indebted (such as Ramsey). He outlines his critical reaction to 'Liberal' and 'Fundamentalist' thinking as he defended his position as an 'informed conservative'. He details the ways in which his background training in Ancient History and Classical Literature sharpened his

anonymous, voluntary, personally involved. "Authentic servanthood calls for people with a passion for giving whatever without recognition, without reservation, without reluctance, and



without restriction. And those types are rare indeed. "Swindoll challenges, dissects the implications of true servanthood so that it can be pursued, and inspires: "We are never more God-like than we give."

It is an easy read, if not easy to transport it into our lifestyle. Personal and anecdotal, conversational with a neat turn of phrase, humorous and quotable — such is Swindoll's style. He writes as a man challenged by his message. The book is, however, unnecessarily excessive at points, pragmatic at others, and simplistic occasionally.

If our aim is to serve, then God will never disappoint us with lack of opportunities. If our aim is to serve, this book should prove a more than adequate reinforcer and trainer.

Jeff Ware

Improving Your Serve

Charles Swindoll Hodder and Stoughton 220 pp \$5.95

This book is grounded in the lifestyle of One who came to serve (Mark 10:45) and in God's grand purposes to make us more like Christ (Romans 8:29). It grew out of a concern that modern Christian life is impersonal ("The well-manicured front lawn is the modern moat that keeps the barbarians at bay") and that much leadership seems motivated by the desire to be a celebrity and not a servant. Swindoll's aim is to show that servanthood is no optional extra for the Christian.

Focused on this primary calling he then describes the attitudes and actions of a servant. He examines how a servant must be a forgiver, a giver, a self-forgetter; humble, honest, approachable, transparent, sensitive. He isolates the need for service to be sacrificial,

Turner's early poems are adolescent in their cynicism and striving after cleverness. There is no subtlety in the rejection of a world that man's technological inventiveness has made mechanical and artificial, neither in the expose of relationships as fake, dull, empty, and time-wasting. There is no affirmation. He is attracted to that which is depressing in life

"These are your first lessons in living. To begin we drag you head-first from your shelter, away from food and warmth. We cut you apart from your only known friend . . .

... These are your first lessons in living. They will stand you in good stead."

But the poetry matures and this proves one of the attractions of the volume. There is the same street imagery, the same free verse and 'pop' patterning, and the same knife. But now the knife, which cuts apart humanism and stabs those who see man as no more than atoms, is wielded with more finesse as it slices away those layers which conceal purposelessness, deceit, and shallow artificiality. Now the poems can hint at affirmation, and the nod is towards Christ:

"If Jesus was thirty-two today we'd have to end it all. Heretic, fundamentalist, literalist, puritan, pacifist, non-conformist, we'd take Him away and quietly end the argument.

But the argument would rumble in the ground at the end of three days and would break out and walk around as though death was some bug . . ."

The poems range widely in subject. An offering for 'teens' 'twenties', and those who minister amongst such as can enjoy clever metaphors and sharp contempt for anything false or purposeless.

Jeff Ware

Up To Date

Steve Turner Hodder and Stoughton. 175 pp. \$5.95

Served up in this paperback is a collection of poems written over a period of fifteen years.

It's My Turn

Ruth Bell Graham Hodder and Stoughton. 190 pp. \$5.95



It is hard to be kind to Billy's wife, or rather to her first book. She tells us her life by giving us "a sampling of mixed experiences," a scrap-book of people, ideas and events that she didn't wish to forget. Therein lies the difficulty: there is a lack of organisation, of depth, of developed interest.

The stories are cute rather than humorous. The writer is a moralist rather than a story-teller.

Her commitment to Christ is consistent and it is as she describes this that the reader might find encouragement — if you search hard: e.g. — "Sick in the infirmary for a few days . . . I propped myself on my pillows and spent an entire day reading the Psalms — all 150 of them"

Jeff Ware

MISSIONARY GIFT IDEA

"We love to receive news from Home."

These are words expressed many time over by missionaries who are serving the Lord Jesus in other parts of the world. Why not send a gift subscription of the Australian Church Record to a Missionary of your choice, or send a request to us and we will select a missionary for you to support. The cost is \$18.00 a year. Help a missionary to keep in touch with home.

LETTERS

Doctor of Ministry

Dear Sir,

J. Foster (Letters 23/1/84) claims to be a "Christian academic." Would he please explain to your readers what a "new innovation" is?

I can disabuse his mind on a few small details. I know only three Sydney clergy who have completed a doctorate of ministry. Bishop Dudley Foord completed one from Fuller Theological Seminary, U.S.A. He had a master of science and a bachelor of divinity degree among other academic qualifications. The Revs. David Duchesne and Barry Thiering completed the same degree of master of San Francisco Theological Seminary. Both had the degree of arts and other academic qualifications. I hope to begin the San Francisco D. Min. this year. I have an M.A. and other university degrees. The degree will take a minimum of three years. Supervision is by Sydney academics who usually have Ph.D.'s and candidates attend a series of three 40-hour tutorials. If work at these is satisfactory, the candidate must go to the U.S.A. for a summer term at the Seminary, a properly accredited degree-granting institution. That done, the candidate gets to work on a long dissertation, also under supervision. It is a long, difficult and costly process. The course fee alone is \$2700. I know at least one who has failed after all this.

Not all students are fortunate enough to be able to take two or three years off to do various other doctorates. Fuller and San Francisco and others who make available this accredited doctorate of ministry are simply keeping in touch with student needs without lowering standards.

The tutorials, I am told, may be held, as they have in the past, on the campus of the particular tutor, such as Sydney University and the Uniting Theological College.

If J. Foster, really wants complete information, it is readily available.

Yours sincerely,
Rex Meyer

Dear Sir,

What snobs Benjamin Stewart and J. Foster are. I refer to their respective letters (ACR 23, Jan.). One is tempted to ask Mr. Stewart if he has ever read the M.A. in Biblical Counselling course offered at Grace Seminary. I take issue with both Messrs Stewart and Foster on their "only Th.L." attitude. For many years this was the basic theological qualification for ordination and academically is above the average education of most Australians. There are for that matter many fine clergymen without even Th.L. Most people still do not receive a tertiary education.

Mr. Stewart seems to think that an M.A. in Counselling from Macquarie University is something to be proud of, maybe it is. But let's not forget that many Counsellors trained in the Universities of this country are humanists and have no time for Biblical truths. One only has to try and minister to some of the former clients of some of these so called "experts" with their Australian University qualifications to see that what I am saying is tragically often too true.

Mr. Foster certainly makes a valid point when he speaks of medical people, dentists and the like being given the title "Doctor" when they are not academically entitled to it. But let's face it, for most people a "Doctor" is someone they visit when they are not well. Some 1/2 called "academics" should leave their lofty perches and mix with the ordinary man and woman who could not care less about such silly debates of overgrown schoolboys.

I wonder what Our Lord makes of all this business of being concerned about what human qualifications a man or woman has, personally I fear that some in the Church have become more concerned with degrees and doctorates than they have with preaching the "Good News". One is left to wonder whether perhaps it is not true that, for some, salvation is by "degrees."

Yours sincerely,
David L. Griffin (Rev.)

Dear Sir,

The ACR moves from strength to strength, attracting a full page of interesting letters. Surprise, surprise! We are now in the firing line of the Anti-Discrimination Board which requires "further editorial comment, articles or correspondence on the subject of the Board." Are we to enter into a dialectical discussion of the pros and cons of what is already legalised? Or are we sleeping Gulliver being bound ever tighter by the lilliputians?

David Fry's letter (23/1/84) could not have been more timely, reminding us that it is the duty of Christians to understand the implications of government policies, and that we should "as responsible members of this nation remind our leaders they too are answerable to Almighty God." This task should not be left to over-worked clergy while church members hide themselves in monastic seclusion from the fray.

We are in the world but not Of the world-system. After 2000 years we live in a nominally Christian nation under a Christian-based Constitution headed by a Christian monarch. We are here to protect it, or are we to lose our inheritance by default?

Yours sincerely,
Phyllis Creasey

Gospel offer

Dear Sir,

Scripture has to be interpreted, that's why Christ gives to the Church Pastors & Teachers.

The Anglican Church interprets the Bible in the light of the 39 articles (or should do) & the Presbyterian Church in the light of the Westminster Confession, & so on. Both are Calvinistic documents.

The so-called "Proof-Text", quoted by Ollera Clarke of 23rd January, makes me really think St. Paul was right when he said women should learn in silence.

The word "possible" does not occur in any of her quotes. She is interpreting scripture to suit herself!

I think that Paul's word has a certain finality

about it, viz "Let Him (her) that is ignorant be ignorant".

(Rev.) Neil Baker

Penfriends

Dear Sir,

We are Ghanaian correspondents and we are really interested in your country, so sir or madam we are applying to your firm so that you will try and publish our name and address in your daily newspaper or magazine for us so that we can get penfriends in your country either male or female.

NAME: Miss Christina L. Dadzie
ADDRESS: P.O. Box 1145, Cape Coast, Ghana.
SEX: Female
AGE: 23 Years
HOBBIES: Fashion, Music esp. soft ones, Netball, Baseball, Gifts Exchange with Movies.

NAME: Miss Betty Brown
ADDRESS: P.O. Box 1005, Cape Coast, Ghana.
SEX: Female
AGE: 24 Years
HOBBIES: Music, Swimming, Baseball, Photos, Travel with Movies.

Thanks in advance and hope this my humble message will meet your kind consideration.

Christina & Betty

Welfare Manifesto continued

church and family and society. Any of us are, potentially, the welfare client. We all need these primary, secondary and sometimes even tertiary services because of the pressures of life around us and the moral decisions we face.

The other half of that is that the church is able to benefit the welfare agency a great deal in reflecting on the nature of the gospel, that deepest resources are available for people to handle their inadequacies or their pressures and irresponsibilities. There's a great mutual benefit in the next five years as church and welfare get together.

The Church Record wishes to offer its thanks to Alan Nichols, Robert Forsyth, and Peter Jensen who were willing to be so frank and generous in their discussion of the Manifesto.

Copies of the Manifesto are available from, Secretary, Social Responsibilities Commission, c/- Mission of St. James and St. John, 8 Bateman Street, West Melbourne, 3003.

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 6349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

NEWCASTLE: St. Andrew's Mayfield (Church Street, off Maitland Road) Sundays — Holy Communion, 7 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. Cavemish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker

Accommodation

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