

African Enterprise immunises 600,000 Ugandan children



Two years ago Uganda experienced its first big measles epidemic. This epidemic was halted in its track when 167,000 children were immunised against the virus by a medical team organised by African Enterprise.

Since that time, over 600,000 children in 19 districts of Uganda have been immunised and a primary health programme has been established through African Enterprise to back up the vaccinations.

According to Bishop Festo Kivengere, East African Team Leader of African Enterprise, "These immunisation programmes have always been followed

by an upsurge in faith as people experience the love of Christ in volunteers who, in His Name, come so far and give so much of themselves to save our children. And I firmly believe that Jesus really does come to people through these campaigns, that He is travelling with our teams."

For Bishop Kivengere, the worth and help this programme provides for his people is limitless. "Can you imagine what suffering and sorrow has been avoided and new hope born? Can you imagine the impact for the Gospel as this help comes to tens of thousands of families in Christ's Name?"

A first class Wyong carriage for God

Recently at the 'Great Rail Auction' held at Central Station, the Rev. Graham McLeod, Rector of Gorokan Anglican Church, purchased a vintage railway carriage. The carriage was originally built in 1908 and refurbished in the 1930's. It is a CR class composite corridor car i.e. it has a corridor down the side with little compartments with seats facing each

other with sliding doors on each compartment.

Four of the six compartments are to be retained and restored. These will provide four small classroom areas. The other two compartments plus adjacent corridor area will be 'opened up' to form a larger meeting room. The carriage will be carpeted.

(ANGLICAN ENCOUNTER)

MAINLY ABOUT PEOPLE

DIOCESE OF GIPPSLAND

Miss Sheridan Hannah was Ordered Deaconess at St Paul's Cathedral Church in February last. It was the first ordering of a Deaconess in the Diocese for thirty eight years.

The Ven Denys Smallbone, Archdeacon of South Gippsland and Priest Assistant at the Cathedral, Sale, was farewelled in February. The death has occurred of the Rev'd W. (Bill) Leathbridge in Bairnsdale.

DIOCESE OF PERTH

The Rev. Peter Tinney and Alex Norvillas were ordained to the priesthood in March at St. George's Cathedral, Perth. At the same

ceremony Max Morrison and Alan Brodie were made deacons.

DIOCESE OF ADELAIDE

Rev. H. H. Moody, a student deacon at St. Barnabas' College, has been given permission to officiate as a deacon from April 2, 1985. The Rev. B. A. Naylor, assistant priest at St. Columba's Hawthorn, has accepted the position of Rector of St. Agnes', Grange, from the end of July, 1985.

Rev. L.E.W. Renfrey has resigned as an examining chaplain and as chairman of the examining chaplains. The Ven. S. M. Smith will become chairman of the examining chaplains and the Rev. P. G. Carter will fill the vacancy among the examining chaplains.

Head means authority

continued

Macquarie University findings

Evangelical interpretations of St. Paul as being pro-women's ordination came under indirect fire at a well attended seminar on Women in the World of the New Testament conducted recently by the School of Philosophy of Macquarie University, Sydney.

The seminar was designed to bring forth fresh evidence from the inscriptions and papyrus documents about the position of women in New Testament times. The papers were presented by staff and research students, of all religious convictions and none.

Dr. Raoul Mortley's paper was a case in point. "Christianity," he said, "faces the dilemma of reconciling change with tradition." "But Christianity has always faced this dilemma. Society changes, but Christianity has, and is, a tradition."

"The fundamental issue is whether the status of women, as perceived in the New Testament writings, is a dispensable part of the tradition, or an indispensable part. I assume here that, in general, the New Testament favours a subservient role for women, and one which is incompatible with the modern claims that women should be ordained to the priesthood."

"In Galatians 3:28, Paul asserts that in Christ there is neither male nor female. To my knowledge no subsequent writer in antiquity concluded that this had social implications: all took it as a metaphysical statement. No one saw it as involving social change. Neither did Paul. In my view, the eschatological perspective rendered social change unnecessary — a paltry consideration. Paul would no more seek to change the relative status of male and female, than he would seek to have a face-lift.

"If the Christian church wishes to change the relative status of man and woman, by ordaining women priests, it will have to do it on its own, without the support of antiquity, or precedent. No greater challenge could be issued to the Christian tradition than to change its metaphor of sexuality. This had been the one constant, in the face of all sorts of revisions of the notion of sin, of the Trinity, of the Bible, of baptism and so on."

Dr. Mortley suggested that the way out of this dilemma for the modern Church which sought to bring its teachings into line with contemporary society was one often used by the Church in the past, "allegory". The Church should just resort to interpreting the Bible allegorically, put aside the original meaning and make it mean whatever it wants it to mean.

ACR comments

Dr. Wayne Grudem has done the Women's Ordination debate a great service by clearing the air on the meaning of the word "head". On Grudem's survey, in the time of the Bible and in the Bible itself, when it is describing relationships between persons, head just simply means "authority over". It never means

"source", ever.

With this behind us, we now need to do the same for the Bible itself. We need to cease the current trend of reading things into Scripture, avoid "allegory", and understand and obey the Word of God on its own terms and not those of modern culture or misplaced scholarship.

Before Paul uses "head" to describe husband-wife relationships, he defines "head" in terms of "rule over", "authority", "subjection" in Ephesians 1:20-22.

Further, we must no longer construct a hypothetical or imaginative God-behind-God. When the Bible describes the headship of the Father over the Son it means "authority over". Jesus again and again says things like "the Son does nothing on his own authority, but only what he sees the Father doing (Jn 5:19)." "The Father sent the Son. (Jn 3:16-17)" St. Paul also makes it clear, as does St. John, that this is a description of the eternal life of the Trinity. Before the earthly life of Jesus, the Father sent the Son. "But when the time had fully come, God sent his Son, born of a woman, born under law (Gal 4:4)."

As the modern, and liberal theologian Jürgen Moltmann has said, God is not a democracy; the Father sends the Son.

If then subservience or subordination under the co-equal and fully divine members of the Trinity: Father, Son, and Holy Spirit, is possible, and obviously beneficial, and the true statement of the happiest reality, we Christians can no longer opt for the egalitarianism or role-interchangeability that feminism demands.

Neither can we opt for the bossy and self-centred subordination of modern ocker culture. Jesus headed over the church meant that he died for the church. Husbands likewise exercise the responsibility and the authority which such responsibility brings towards their wives in exactly the same way. Persuasion and initiative, not bullying and reacting, are the practical means.

We now know with much greater clarity what the Bible says about the relationship between men and women. To now demand ordination of women so that they may become the Rectors or heads of congregations is rebellion.

The courageous stand taken by Archbishop Robinson on this issue in the Diocesan paper *Southern Cross* where he states that the throwing over of this New Testament tradition is "not negotiable", will save the Anglican Denomination from a great constitutional foolishness. But to give to God the joyful obedience he requires is the remaining task of us all. We now need men and women who are totally committed to the biblical principle of the headship of man over woman to work together in fully honouring that principle in the very necessary changes which are needed in our structures to facilitate the full flowering of women's gifts of ministry. Much damage has been done by demeaning the real gifts of women. Prayer, encouragement, and mutual honesty are needed at this point.

"Suffer the children"

Commenting on recent disclosures of wide-spread sexual assault on children, the Dean of Sydney, the Very Rev. Lance Shilton said at St. Andrew's Cathedral recently:

"The Premier, Mr. Wran, is to be commended for his initiative in setting up the Task Force to implement as a high priority a co-ordinated Government programme on the serious problem of child sexual assault.

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CHURCH RECORD

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

"There is Hope"

Sydney Celebration '85 countdown

There is now just a little over 4 months before the full impact of Sydney Celebration '85 hits the business area of the city of Sydney. The Director, the Rev. Barry George spoke with the Australian Church Record recently and drew attention to the hope of the Executive Committee, that this will be a massive celebration of the incredible hope that is in Jesus Christ. It is this message of hope that will characterize the Celebration in the hope that men and women throughout the city, lost in a web of hopelessness may find meaning to life in Jesus Christ.

The main speaker for this Celebration will be Dr. Leighton Ford, who is a member of the Billy Graham Evangelistic Association. Dr. Ford was recently designated as the National Presbyterian Preacher of the year in the United States and has challenged that denomination to greater evangelistic involvement. He comes to Sydney as no stranger having conducted Northside Reachout at St. Ives Showground in 1982. Mr. George was quick to point out that Sydney Celebration '85 is not another Leighton Ford Crusade. It is a Celebration of the incredible hope that is offered to us in Jesus Christ.

Dr. Ford will take as his theme "There is Hope" and at the Sydney Entertainment Centre will speak on this theme on six separate occasions. He will arrive in Sydney on 12th September and speak at a large variety of meetings including the meetings at the Sydney Entertainment Centre concluding on Sunday 29th September.

Mr. George explained it is the hope of the Executive Committee that a dynamic evangelistic thrust can be made towards the business area of the city between September 15-29 with Dr. Ford preaching in St. Andrew's Cathedral on three occasions, speaking to Open Air lunch time gatherings in Sydney Square, speaking to three "twilight meetings" in the Lyceum Theatre on the 24th, 25th and 26th September, as well as speaking to a variety of the populous including university students, business personnel, politicians, clergy, etc.

The principle thrust of Dr. Ford's

ministry will be six meetings at the Sydney Entertainment Centre on the 20th, 21st, 22nd, 27th, 28th and 29th September.

When asked what Christian people could do to become involved he indicated that immediately people are being recruited to sing in the choir. Ushers will be needed. For these two areas of ministry it is hoped that Christians will submit their names immediately to the Celebration office, to be found on level 1 of St. Andrew's House, Sydney Square. Mr. George added that a series of Christian Life and Witness Classes will be held at different venues and around the city commencing on Monday 22nd July. The content of these classes is being revised and renewed so as to provide fresh material for those who have attended similar classes at previous crusades.

Even with the best organisation, Mr. George pointed out that the success of a venture like this is entirely dependent upon the prayerfulness of God's people at the time. He therefore urged that Christians should involve themselves in the "Prayer Triplet Programme" which had proved of such benefit during Mission England, last year with Dr. Billy Graham.

With just four months to go Mr. George urged Christians across the face of Sydney to act now in identifying with Sydney Celebration '85, to become involved in a Prayer Triplet with their Christian friends and to volunteer to be an usher, counsellor, or part of the choir. There is room for every Christian to join in this celebration.

Scottish church attendance falling

Take heart it's not as fast!

A church attendance census has found that Scotland is still a much more churchgoing country than England. At 17 per cent of the adult population, the figure for weekly attendance is nearly twice the English one, but it has fallen steeply since the last comparable statistics, even though there are signs that the decline is slowing down.

Only by a small margin does the Kirk remain the Church with the highest all-age attendance figure in Scotland, and its congregations account for less than half all regular worshippers, although still two-thirds of the Protestant ones. Less than a third of Kirk members are Sunday-by-Sunday attenders.

The census, sponsored by the National Bible Society of Scotland and the MARC Europe evangelical research organisation, found that although there had been a fall in church attendance between 1980 and 1984 (affecting almost every denomination) it had been slightly less

marked than the decline in membership, suggesting that the main loss may have been in nominal members. In the four-year period used by the census church attendance and membership are said to have fallen by three per cent. The Kirk's figures were five per cent membership loss and two per cent attendance fall.

The only major denomination found to have increasing attendance (despite its falling membership) was the Episcopal Church. The census concludes

To sum up, the story on the whole, one of diminishing support of their churches by the people of Scotland over the last quarter-century.

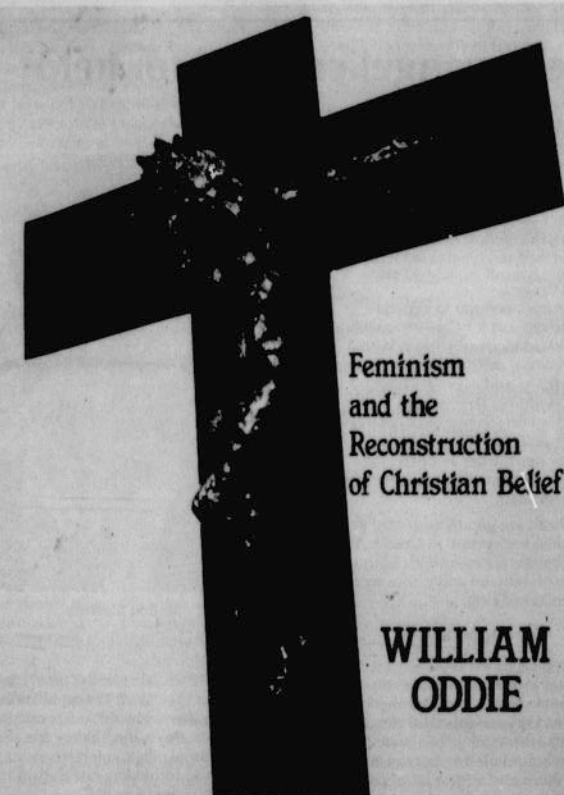
There is, though, one encouraging point to note. The 1984 census data clearly demonstrates that the Churches are winning relatively more support from those aged 15 to 19 than from seniors. That gives hope for some reversal in due course of the trends we have been noting.

(LIFE AND WORK)

Women ministers are only the start

What will happen to God?

It seems entirely alarmist to say that the ordination of women to the presbyterate on the same basis as men is only the immediate goal in a long range plan to completely overhaul Christian theology and practice into a radical feminist direction.



Feminism and the Reconstruction of Christian Belief

WILLIAM ODDIE

But the feminist rewriting of Christianity is already evident in such sober and mainline denominations as the American Episcopalians and Presbyterians, and the Church of England amongst others. A Christa, a female Christ figure is hung in a cathedral. "Abba, Father" becomes "God! my Mother and my Father!", "the Son of God" becomes "the Child" in a lectionary published by the American National Council of Churches. A British religious TV programme entitled "God the Mother" argues calmly and authoritatively that our understanding of God as Father is the product of indoctrination. "Rediscovering the Goddess" tradition is one of the ways in which women are beginning to question the generally accepted view that God is Male."

historic orthodox Christianity, which for Dr. Oddie, is the doctrine of God himself and the nature of the Christian faith.

Not reform but revolution

In the first of the book's four sections, Oddie argues that the women's movement "is not a reformist movement but a revolutionary one". Its concern is not simply for equal opportunities for women but a change of society and our whole vision of reality. This must especially involve the abandonment of masculine gender language of God, to go, in the words of Mary Daly, "beyond God the Father".

Although not all, or even many, of those advocating ordination of women in the priesthood are aware of the implications of their actions, Oddie believes with radical feminists themselves, that any attempt to create a non-sexist church will have to mean a complete revolution of Christian theology. God is no longer Father. Nor can the man Jesus Christ be the full image of the invisible God.

Already some of the more extreme Christian feminists, with the tacit support of many theological liberals, are shifting to the direction of the worship, not of

One Anglican scholar has traced this development and outlined its consequences. Dr. William Oddie, librarian at Pusey House Oxford has written "a book about the ordination of women into the priesthood." However, its title reflects his real concern, "What will happen to God? feminism and the reconstructing of Christian belief (SPCK 1984).

It brings to light the issues that lie behind and beyond that particular debate — the whole feminist challenge to

Continued next page

Quick Cuts

Knowing Jesus

A friend of mine once visited the minister of a big cathedral in an overseas city with a problem. He had been given a fairly ordinary religious up-bringing, and he wanted to stick by it. This meant regular church attendance and the offer of a bit of help in various ways for the church. But this did not seem to satisfy him. He became aware that though he was talking about Jesus Christ, and although he said each Sunday in church that he believed that Christ was alive and present, he had no personal relationship with Christ. This made all his church-going seem a bit pointless, a bit like a marriage where the partners don't even speak to one another.

That is why he visited this minister in the cathedral. He went to the clergyman and said directly: how can I get to know Jesus Christ, personally? My friend cannot remember much of what he was told, but, after the interview was over he found himself walking away with a book the minister had given to him. The book was the subject of the geography of Palestine in the days of the Bible. Naturally he knew no more about Jesus then before.

What an extraordinary book to give a man with that question but how revealing. It seems quite likely that the

clergyman did not know Christ personally either. The view of Christ he had was of a historical figure. Indeed it is possible to be a church-leader and to have no living faith in Christ.

But we must be careful here. I don't want to give the impression that the history of Jesus is unimportant. We come to know about Jesus, and the Jesus we come to know about is in the Bible. He is the same person as he was when he walked the earth 2000 years ago. But ... just as in those days there was a difference between those who saw him pass by and those who were his true friends, so now. You can know about him, without knowing him. How do you know Christ? Well my friend told me that he came to know Christ by a simple 3 step method. Why don't you do the same? A. he admitted that he was a sinner; B. he believed in the Bible; C. he came to Christ by trusting him.

Now he knows Christ in the best way — personally.

Peter Jensen

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

Greek evangelicals call for help

Imprisonment for the 'Athens Three'

Athens, Greece — "We have no option but to appeal this case to the conscience of the international democratic community," stated three leaders of the Panhellenic Evangelical Alliance (PEA) in a letter addressed to christian leaders around the world.

The PEA leaders hope to generate worldwide support for Greek evangelical leader Costas Macris and Youth With A Mission (YWAM) missionaries Don Stephens (USA) and Allan Williams (United Kingdom). The "Athens Three" have received prison sentences of three-and-a-half years for evangelistic activities. The charge stems from a contact the three had made three years ago with a young Greek man.

Evangelicals are greatly restricted in their religious expression in Greece. The Greek Orthodox Church holds a virtual monopoly on religion and is moving to strengthen its position.

Total opposition

An encyclical of the Blessed Archbishop of Athens and all of Greece, published in the Church of Greece's newspaper, urged all clergy to seek out "possible religious meetings within the boundaries of the parish", and provide names and addresses of persons claiming "salvation". Samples of unauthorised literature also are to be given to church authorities. The archbishop lumps Protestants with Jehovah's Witnesses, Hindus, mediums, and those who practise para-psychology and magic.

Greek law requires that worship services be licensed by the Minister of Religion and National Education. To qualify for a petition a group must have at



Mr Don Stephens

least 50 families "at great distance" from a church of their faith. The application must be approved by the local police and Greek Orthodox bishop before it is sent to the national office. Enforcement of this law and laws forbidding proselytism has resulted in oppression of Greek evangelicals.

The Panhellenic Evangelical Alliance has requested a letter writing campaign by christians world-wide, protesting laws restricting religious liberty. Americans also have been asked to urge a suspension of US aid to Greece until religious liberty is restored. (EP News Service).

(NEW LIFE)

Courageous!

Give chastity a chance

A Melbourne organisation is trying to introduce chastity as a trend among young people, in the hope that it will provide an alternative solution to teenage sexual problems.

The Pregnancy Action Centre, of which Bishop James Grant is a patron, believes that young Australians have a right to education in chastity.

It has developed a programme for secondary schools which includes a speaker, an audio-visual and resource sheets for classroom use.

The Centre already provides pregnancy and post-abortion counselling for

women, and is advertising in the church press for financial support.

A spokesman for the organisation said young people had a right to facts about sexuality and the dangers of premature and promiscuous sexual activity.

The schools programme, entitled "Freedom to Love" is seen as a contribution to International Year of Youth.

As well as Bishop Grant, patrons include an auxiliary Roman Catholic bishop, of Melbourne, the Most Rev. Eric Perkins, and Dr. Joseph Santamaria, chairman of the St. Vincent's Bioethics Centre.

(SEE)

Feminist Challenge cont.

God but instead, of the "goddess". Oddie doesn't believe that such practices are about to take over the church. But rather, as he writes,

"to ordain women as priests will be to change at its foundations our idea of God. And this is no intemperate and unfounded accusation but ... an ambition coolly announced by the most substantial feminist writers. It may be that this ambition should be achieved: but it is right that christian people should at least know what many of those who are seeking to bring about the change really intend." p 26.

Scare tactics?

How are we to evaluate this first section of his book. Is Oddie correct in his fears that feminism amongst christians will lead to profound and lasting damage to the church? Or, is he guilty in believing some of the feminist's own propaganda? He has certainly done us a service in Australia where, amongst the evangelicals at least, very little awareness is being shown of the more profound implications of dismissing gender as a relevant consideration in christian thinking. This may be because we evangelicals have little time for, or awareness of the power of symbols.

Secular hostility towards hierarchy

The second section "Male and Female" argues that the fundamental assumption of the feminist movement that the distinction between men and women has no necessary basis in human nature, and that a society ought to be established in which they no longer exist, is unsupported and untrue. This, as Oddie points out, is a claim which flies in the face of what has been "virtually unquestioned until recent times, supposed by all human societies". He challenges the selective use of the social sciences to produce the looked for conclusion and regards the case as being totally unproved.

Oddie also lays to rest the view that Judaism was misogynynous. Of course he is not the first author to draw attention to the fact that the usual lurid portrait of the place of women in pre-christian Judaism is normally grossly overdrawn in order to over emphasise the supposed radical nature of the christian gospel. On the question of culture and belief Oddie makes the point, too often forgotten, that although the actual apostolic commands about womens' behaviour in church may no longer have application as practical advice "the principles with which Paul is truly concerned here, within the context of reestablishing right order within an actual congregation are all important". Oddie goes on in fact to argue that while our culture may urge us to have hostility towards hierarchical structures, nevertheless

"in the New Testament the relations of authority and subordination were clearly seen as a necessary part of a proper functioning christian community from the beginning. The radical thing in New Testament relationships was how a radical equality can co-exist with a subordinate relationship ... To understand how equality can be consistent with subordination on the one hand, and the exercise of authority on the other, demands a radical distancing of our normal secular expectations, and our openness to the way in which all our relations are transformed inside the fifth dimension of life within the resurrection community." p 54.

It is clear that Oddie regards a great deal of the modern concept of equality as coming out of a very non-radical, non-theological secular understanding rather than a deeply christian one. The modern concept of equality is of course crucial to the women's ordination debate in the church.

In discussing the teaching of Christ, Dr. Oddie makes an often underestimated point. Just because it is true that Jesus was not inhibited in being seen with women, and showed no reluctance to confront any convention in his age when it was against the kingdom of God, and despite even the central role that women played at a crucial point in his ministry "he nevertheless appoints only male apostles".

"The inference, surely, is clear enough.

Jesus, like Paul, regards men and women as spiritually equal: and, like Paul too, he maintains the distinctiveness of their role, and the most enduring part of his praxis is to inaugurate an ecclesial order in which distinctiveness would be sustained throughout the centuries." p 62.

Revolt against the Father

The most important section of the book is the third part "God the Father, God the Son". It is here that Oddie takes on Mary Daly's battle cry 'if God is male, then the male is God' head on. Oddie denies that christian women in any significant number have felt themselves now, or in christian history, as excluded or oppressed by the perception of God as Father, or have ever expected 'to find their own femaleness to be mirrored in their understanding of God as an object of worship'. Oddie draws attention to the very strong 'revolt' against God the Father, against the concept of dependency or interdependency and against any notion of hierarchy in relation with God, which underlies so much of the feminist consciousness.

Oddie correctly notes the essentially middleclass and bourgeois longing for self fulfillment and independence which marks much feminism, and which is so completely contrary to the christian faith.

It is "necessary to insist that dependence properly understood must be seen as one of the indispensable signs of an authentically christian spirituality; we are, none of us, independent of God and entirely dependent on him for each second of our continual existence: and the continuing knowledge of this must be a constant element in any sustained and growing relationship with him. The most significant question however is with God as Father. What is at stake here is nothing less than the whole christian name for God. If they are to remain christian feminists, that is to say followers of Christ, is his conception of God which must have first place. For "God, our Father", is definitive for christian prayer and ought to be definitive for christian theology too. Here, the starting point must be: the disciples see Jesus at prayer; they ask him "Lord, teach us to pray"; he replies "when you pray say 'Father'."

Oddie finds a number of different grades in feminists attempts to read what the Bible says of God. So much of the feminist critique of the patriarchy of God comes from their inability to perceive what seems to be an emphatic contradiction to the modern mind-obedience and liberation. Although in fact they are complementary and mutually necessary. There can be no real choice between God the Father who is to be obeyed, which is after all the characteristic note of sonship, and God the Father who frees us in love.

Yet there is something of a campaign underway to remove or at least seriously qualify the Fatherhood of God, not least in the church's liturgy as well as in bible translation.

(Oddie's criticisms here are strong, yet nowhere nearly as severe as that of Elizabeth Achtemeier's review of the *Inclusive Language Lectionary Readings* for year A. She describes such attempts to remove and change the sexuality of the scriptures as producing the situation where "the canon of the christian faith has been turned into a propaganda document for a special interest group. Faith becomes subservient to ideology, scholarly honesty to current notions." *Interpretation*, Jan. 1984, p 66).

What exactly does it mean to call God Father? Oddie says it cannot simply be a metaphor. We are not just saying that God is like a father or has some fatherly qualities. God actually is the Father of the Lord Jesus Christ. We are not using the word 'father' in any ordinary sense either. It is symbolic in the full sense that brings together word and reality. I'm not sure how convinced readers will be of Oddie's attempt to find an analogy for the language of "God as Father" in sacramental theology. He stands clearly with Luther and against Zwingli on a very realistic meaning of "the body and blood of Christ" in the Eucharist, and sees in it a clear analogy to the meaning of "father".

Concluded page 3

A stand for truth in Brisbane

Coorparoo petitions Dr. Runcie

During the visit of the Archbishop of Canterbury to Brisbane, the Staff and Parish Council of St. Stephen's Coorparoo wrote to him requesting a clear statement on the Resurrection. This action followed a motion brought to the Parish Council by one of its members, that Dr. Runcie be asked to stand down bishops who made public statements of disbelief in the traditional doctrine of the bodily resurrection of Christ. The Rector, the Rev. Ken Baker pointed out to the council that Dr. Runcie has no authority whatever outside of his own diocese and therefore could not take such action. The council then agreed to a motion that a letter be sent to the Archbishop as follows:

"Your Grace,

We the undersigned members of Staff and Parish Council of St. Stephen's wish to express our concern regarding certain bishops who have views of the resurrection of Jesus which are not consistent with either the Biblical perspective or the Thirty-nine Articles. We would presume to suggest that your grace should take the opportunity to make an unequivocal statement of belief in the resurrection according to the scriptures. We suggest that such a statement during your visit to our country would benefit the testimony of the Church of Australia."

A 'Suffering Church Sunday'

World-wide observance on June 2

Christians throughout Australia will have an opportunity to identify with persecuted christians in restricted countries on Sunday, June 2, which has been set aside as "Suffering Church Sunday".

Believers in free nations will be united in a day of prayer and identification with the Suffering Church for the first time worldwide. This date, the first Sunday after Pentecost, was chosen because official persecution of the early church began immediately after it was empowered at Pentecost.

Australian Director of Open Doors Mr. Greg O'Connor said, "More than half the world is now closed to traditional missions. There are millions of Christians in these restricted countries who are paying a price for their faith. This is an opportunity for the body of Christ in the

Free World to stand up and identify with them, by praying or giving or even going as a Bible courier."

Why has persecution of believers always been part and parcel of church history?

"Simply because they believe they should obey God rather than man," Mr. O'Connor said. "They obey the laws of their countries only up to the point where these laws go against the expressed will of God."

Churches which are participating in Suffering Church Sunday have been supplied with posters, prayer calendars, offering envelopes and resource material for sermons and Sunday Schools by Open Doors.

Interested churches please contact: Greg O'Connor, PO Box 53, Sealorth, NSW 2092. Phone: (02) 949 7777.

Feminist Challenge cont.

Religious question, secular answer

In a way, the best part of Oddie's book is his last, "Fempeak and the new Country". He has some helpful insights into why feminism has arisen. He makes the very perceptive and powerful critique that "the cardinal error of feminism is to ask an essentially religious question, 'Is that all there is?' What is wrong with my life?' and to give a very secular answer." The secular answer being that the problem is patriarchy.

Unfortunately, writes Oddie, many feminists indulge in "the feminist hermeneutics of suspicion" — a tendentious and often bitter reinterpretation of the christian tradition and experience. Oddie warns us of the truly revolutionary character of the reorientation which lies behind the immediate goals of the feminist movement in the church (most notably the ordination of women in the priesthood). There can be no doubt as to his perception as to where things are

going. His last sentence captures the theme "One thing seems certain: the more powerful the christian feminist movement becomes, the more abundant will be the church's bitter harvest of division, anger, suspicion and all uncharitableness."

It is hard to escape the conclusion that Dr. Oddie is on to something very significant in his analysis of the fundamental directions that many in the movement want to take us. His book is certainly polemical in tone, even alarmist. However, it will serve to sharpen our awareness to the questions and what lies behind them. It will also serve those who, as well-meaning as they may be, are unwittingly committing themselves and the church to a fundamentally non-christian ideology.

If Dr. Oddie's fears are not realised it will be because a book like his has been taken seriously as we re-assess all aspects of women's ministry from the Scriptures.

Robert Forsyth

In vitro fertilisation: complex issue for christians

New moral issues sometimes creep up on christians before they become aware of the full impact involved.

In vitro fertilisation could well be one. The easy response is to ignore the issue because it does not affect us personally.

It is, nevertheless, an issue which needs to be faced because there are many christian couples facing the problem of childlessness. Apart from this, there needs to be a christian response to a community social issue.

The Social Issues Committee of the Diocese of Sydney has made an important contribution to discussion of the problem.

The Committee invited Dr. Les Miller, a general practitioner who has studied at Sydney's Moore Theological College, to write comprehensively on In Vitro Fertilisation.

His newly launched book "A Christian view on In Vitro Fertilisation" thoroughly examines the issue from four aspects: medical, theological, moral and legal.

The new Anglican Information Office publication was launched by Bishop John Reid, Chairman of the Social Issues Committee.

"No issue the Committee has dealt with has been as complex as that raised by the IVF programme. There are ethical problems which are so new that it is not clear how old guidelines should apply. Some have sought to face the issue from the base of natural law," Bishop Reid said.

He said that the Committee believed it to be important to have a response to matters raised by the IVF programme which was fundamentally Biblical in character.

Speaking at the launching of the book in St. Andrew's House in Sydney, Bishop Reid posed the question: "What does it mean to be human?"

He followed this with two other questions: "What do we do with fertilised embryos?" and "What do the experiments mean in the light of our understanding of human life?"

"Our contribution in Sydney includes

exploring the clues the Bible gives to present moral problems.

"Dr. Miller has been able to draw on both his medical and theological acumen to look at the Biblical material in relation to present medical practices," the Bishop said.

Dr. Miller points out that the title of his book is A Christian View ... not THE Christian View ...

His aim is to present a factual base and a Christian approach to aid discussion.

He says: "The task was, in approaching the Bible, to deal with the complete scriptural framework, objectively and comprehensively, rather than relying on proof texts, natural law, or gut feelings.

"While not wanting to water down in any way the validity and truth of biblical principles with their normative function and application in our lives, I sought to exercise caution regarding dogmatism when moving beyond areas directly dealt with by biblical material."

Dr. Miller's book includes a discussion section. It is designed primarily for use by interested christian groups and can be used independently of the material contained within the body of the text.

Bishop Reid's summing up of the book is along these lines: "This book is a valuable contribution to the debate. We trust it will stimulate christians to think biblically about these crucial life issues."

Dr. Miller's book is in four sections:

- Medical and Psychological Information.
- The theological position.
- Moral judgements.
- Legal aspects.

A wide variety of issues are canvassed under each heading.

The book is available from the Anglican Information Office in Sydney and Christian book outlets. Recommended retail price \$5.50.

A Doctor of Ministry

Fuller Theological Seminary Doctorate to be offered in Adelaide

The Bible College of South Australia has announced the commencement of a Doctor of Ministry programme in conjunction with Fuller Theological Seminary. Dr. Ross Bensley, principal of BCSA, said recently, that this is a further extension of the wide range of courses already offered at the College.

The Fuller Doctor of Ministry programme is designed for church or para church leaders who wish to gain a better understanding of the problems confronting them in ministry. It can be taken whilst the leader retains a 'full' involvement in his or her church and can be completed over a period of 4 years.

Numerous ministers in Australia have already travelled to America to take the course.

Dr. Bensley, himself a graduate of Fuller, said that the faculty of Fuller would be visiting the Bible College each year to offer exactly the same course that is available in America. This will mean large savings in costs and time for ministers within Australia, with participants annually residing at the College for two weeks of intensive study and interaction over a four year period.



The first course will be conducted by Dr. Newton Malony, Professor of Psychology at Fuller, from July 15th-19th 1985 inclusive. Entitled 'Conflict Management in the Local Church', this is a course designed to equip leaders with understandings of and skills to deal with conflicts in the local church.

The course may be taken for academic credit, towards the degree or may be audited by those who don't want to pursue the whole Doctor of Ministry programme.



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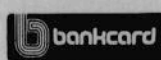
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MELBOURNE: St. Jude's Carlton. Near city centre, cnr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion; 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.

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

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"The Reformer" Protestant Alliance pub. U.K. \$5.00 p.a. Enq. D. Whitford 84/108 Elizabeth Bay Rd. Elizabeth Bay 2011.

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WANTED Cheap, used books for study. New Bible Dictionary, IVP; Strong's Concordance, or other full one; Greek & Hebrew Interlinear Analytical Concordance; Lion Handbook Bible. Chennault Lightning Ridge 2834.

HANMEX LA RONDE remote control slide projector, 15 La Ronde cartridges, projector stand \$100 the lot (02) 456 2829 after 6 p.m.

"I was made to feel..."

Marlene Cohen

Marlene was very confident as a christian at school. The headmistress found this hard to cope with, saying that her distribution of "decision cards" was disruptive, and demeaning her in other ways. She told Marlene in her final year that she would find it hard to find a job. So when Marlene saw the position of 4th class teacher at St. Catherine's advertised, she applied and was given the job. She was 16.

She sees this as a major development of her ministry. She taught there till she was 19, joining all her class members to S.U. At the age of 19 she applied as a missionary with CMS, but was told she was too young and inexperienced. A year later she began as youth secretary with CMS, organising and leading about 70 youth teams, comprising several Moore College students. She preached a lot.

After her marriage, her husband David taught at high school, and ran an Anglican men's hostel which involved giving a talk at each evening meal. They joined the local church, and David was nominated for parish council. He declined, as he was very busy. He was 21. Marlene was 24, and not working.

"I saw marriage as an extension of the type of ministry I had been in. I left my job to help David in his work. But I wasn't asked to prepare any of the evening talks at the hostel. I wasn't nominated to the parish council. Suddenly it seemed people didn't see me. It didn't occur to them to use me in ministry. It was not even that they had thought of me and dismissed the idea. My role had suddenly changed with marriage from being a major contributor to nothing at all. I was hurt and bewildered. I feel not that I was peculiarly disadvantaged by my expectations formed in my pre-marriage ministry. For the next 20 years, I was never asked to contribute in a church service. I thought God had stopped wanting to use me and only wanted David. David had committed himself to Christ at a meeting in which I was preaching; so he never felt that I didn't have the necessary gifts. I was bewildered."

They worked as missionaries in Mauritius for 6 years. Marlene looked after the children. She was never asked to do anything else. In the following 3 years in N.Z. while David worked for the Bible Society, Marlene was asked to work with women, including for Women's Conventions. "I realised then that that was what people thought was appropriate."

For the next 2 years, David travelled around Africa for the Bible Society. Marlene and the children stayed in Sydney. "In that time, no-one in the church asked after me or visited me. They didn't see me. Each Sunday, I would be asked, 'good news of Africa?' My family helped me through these difficult times, but I was surprised at how hard it was.

"The process of sanctification is very severe. Life entails suffering, and just coming through it brings glory to God, and growth. I had confidence in my speaking and organising ability. I watched God knock down each of these garrisons.

"Others saw David doing the christian thing, and said, 'Isn't it nice that Marlene is there to back him up?' I was seen derivatively all the time. Perhaps this prepared me to be in my present, the sensitive role in a partnership ministry with David.

"The change in my work came as I learnt about spiritual gifts. God had equipped me for ministry, and so it was alright for me to minister — and even to initiate ministry. I hadn't felt that for 18 years. NEAC in '81 forced this change: I was asked to speak to men and women for the first time since my marriage. It had a volcanic effect in my self understanding of ministry.

The issue is the ministry of the whole church

"The church asked me to speak at NEAC — and it is now the church which can't cope with my ministry.

"The clergy are confused: they were taught to be shepherds of the sheep, and now they are being told that we are all

ministers together. Their role is taken away.

"My cause is not women's ordination, but the ministry of the whole body of Christ. Non-ordained men need liberating into ministry as much as, or even more than, women.

"Women have no ready avenues for ministry, and so they have to forge them. They need to work so hard to be gracious, to avoid any hidden agendas such as working off past hurts or proving themselves.

"I am so frustrated by the blindness. The issue is many faceted, including cultural and theological issues. The question is to work out the proportions of the facets.

"People in the diocese know that women have been hurt, but they are theologically unyielding. The hurt is not being treated.

"I don't think the men in the ministry will find the problems they are expecting in team ministry with women. There need be no problem, given a genuine earnestness to honour God in behaviour and ministry.

What is authority?

"No-one in Christ has a licence to rule. I am not trying to be self-assertive, but to help men and women to assert their gifts. The exercise of authority in the church ought to be examined with very great care. Is the man — or woman — in parish ministry exercising personal rule? I see leadership as facilitation: organising and encouraging the congregation into ministry. Authority is not intrinsic to the post. Preaching is not exercising personal rule, either. There is no equation: rector=ultimate leader or ruler. Christ is.

"I believe that in the diocese in recent months there has been a shift in the definition of headship as 'final decision making'. In its place is the concept of 'position of responsibility for nurture'.

"What is it that some are trying to hold on to? Would there be devastation if they shared it?"

Erica Mathieson

Erica has been working with Max Corbett at St. Andrew's Wahroonga for 2 months, after 3 years at Doonside, since completing her B.Th. at Moore College. She shares the ministry with Mr. Corbett 50-50: half the preaching, reading the services, etc.

"I find it very exciting; I love it. I enjoy the opportunities I have to teach. I have not been prevented from ministering. In the Rural Deanery at Doonside, I was treated in the same way as everyone else. However, I choose to go where I know I will be allowed to work in the areas in which I think I am able. I know I wouldn't work in certain parts of the diocese: the men wouldn't want me, and even if I went there, I would be squashed.

"I think I am one of the first women to work like a curate in a parish in this diocese. I had a licence to preach at Doonside, but when I moved to Wahroonga I heard that one would not be granted to me, though later on one was. I love my work: communicating and applying God's word, and seeing church members grow in faith and insight.

"The questions I ask in the women's ordination debate are: 1. What is ordination? 2. What is a church? and 3. What is ministry? None of us approaches

ACR chose five women, not sure of their views or experiences and asked them: What were your experiences in working in the church? How do you feel you were treated? Included in their answers were their views on the roles of women in the church.

We spoke to several other women in the course of preparing the article. Some did not want to spend more time on the issue, feeling they had other priorities. Some felt that here was a subtle prejudice against them: an underlying assumption that women were not as bright as men. "I was made to feel stupid," one said. Many questioned the idea of ordination. Some said the issue was not the role of women, but the role of the non-ordained person in ministry. Most saw the fight as being over status and power.

the issue in an unbiased way. We only look at the texts to prove our point; not to come to a position on the basis of the texts.

I think the whole question of ordination needs to be rethought: whether male as well as female ordination in its present Anglican form of we-in-charge is biblical. I don't think we can make the jump simply from 'Apostolic teaching is binding on us today' to 'can we ordain women?'

"We send women missionaries overseas to teach — and even to run — churches. It seems inconsistent to me — even to applying a double standard.

"There seems to be no question about women leading bible study groups, directing camps, but there are questions about preaching in and leading services. Why is this distinction made?

What is ministry?

"Men say that headship is service — but they are saying it from a position of power. Single women in the church have no status at all, and speak from a position of no power. The fight seems to me to be over power, not service.

"My reading of scripture is that the headship of a church is only to be in a man. But a woman can be part of a ministry team: tasks should be seen separately from headship. I am not happy for women to be ordained as cure-in-charge; but apart from that I don't see that they should be barred from preaching or reading services or administering the sacraments. To me, the damage caused by the debate is to the church's reputation and in the misdirection of energies.

"So much of Paul's concern is for the church's reputation in society. And so he teaches on conduct, decorum, dress, etc. Today, our reputation suffers because of the way the secular world perceives we put down women. That stumbling block could be removed without losing the headship principle.

"We spend much of our time on this issue, when there are more important tasks to be done: communicating the gospel and reaching out to our society.

Not tea and lamingtons!

"There is an enormous untapped wealth of talents in women. Women won't go into ministry if they have no opportunity to use them — if they are relegated to making tea and lamingtons.

"There are signs that women's work in preaching, etc is being blessed by God: why is this so, if such an exercise of gifts is so unacceptable to Him? In any other job a person is assessed on their performance. The Bible outlines church order and the concept of headship, but individual tasks are not allocated. I think what women are free to do any of those tasks subject to the rules on order and headship.

"I'm worried that the women in MOW see the bar to ordination somehow as putting them down as persons — as if their personhood is at stake. I think MOW has made things hard for women. The clergy now seem to identify all women as part of MOW, and they are defensive. They don't want hassle, so they think therefore they can't work with any woman. This is regretful. The women in there doing the work are not the ones making the fuss.

"The gospel gives freedom from legalism. We are free to work within certain boundaries. If those boundaries hassle me, that is legalism, as I am no longer working as a free person.

5 women share experiences of ministry

Sheila Spencer

Sheila has been a staff member of St. Stephen's Willoughby for 8 years.

Her tasks are varied: she preaches, counsels, leads bible studies, has trained and is involved in EE (Evangelism Explosion) and Laurence Crabb's School of Counselling; and helped set up and organises a play group which now runs 5 days a week. She is not theologically trained.

About 70 of the congregation are active in the EE programme; 38 are now qualified to train others. 11 attended Crabb's level 2 training course.

"We have a bighearted rector: he sees that it is impossible for him to do all the work; he sees all the congregation as ministers with a small 'm'. The lay people are very active. There is a strong — but ad hoc — team min'istry.

"I don't feel put down or trodden on. I don't feel in any way limited in my tasks. I have only felt tremendous encouragement from the clergy. Members of the Rural Deanery and Ministers' Fraternal and the Anglican bishops with whom I have contact have all been extremely gracious, caring and godly.

"God in his sovereignty has chosen men for the role of headship in the church. But all other areas of ministry are open to women, I think. They can preach, encourage, administer communion.

"I don't think I am in a position of authority when I preach: the congregation and I are all under the authority of the Word. In my counselling of men and women, I am not lording it over them: I see these sessions as being of mutual encouragement.

"There has to be a leader — someone who has final authority and responsibility — and I believe that God has given that role to men. None of us are called to be in charge. We are called to serve. Jesus did not push himself forward: he washed his disciples' feet.

"When I look at the last paragraph of each gospel — the things the authors wanted to impress on their readers' memories — I find the great commission. To preach to all nations, to teach repentance and forgiveness, to nurture new believers, to train the more mature Christians in discipleship and service. No-one needs to be in charge to do those things. We are subject to one another.

"Where men have prevented women doing those tasks, I think they were wrong. The church is not free from sinfulness. However, where women will accept nothing less than being an Anglican clergy, I think they are wrong. We as christians have to be so careful of ambitions. There is no place for them. God does not call people to be in charge but to serve. I had been a christian for 4 years before I realised that I should give as well as get. Since then, any ministry that fell my way I have been able to undertake. I don't understand MOW's claim that they have been stopped from ministering. I question their motives. We should not be speaking rights but service. What does God want? We need to set our priorities: 'what am I here for?' There is a massive number of people in front of us needing help. There is so much work needing to be done in spreading the gospel alone, without redirecting our time and energy on the women's ordination issue. I can't see the debate is bringing glory to God. I feel very sad for those involved in MOW: they must have been very badly hurt, to fight this issue so hard and so bitterly. My heart goes out to

them. Was Luther as bitter in his fight against the church as MOW is? It will take more than MOW to change my views.

"I think ministry is very hard work, but the effort is not in fighting the men. A congregation should see the gifts amongst its members, and appoint people to their appropriate tasks. I see nothing wrong in a woman coming into fulltime christian work as part of a team, no matter what her task is, apart from headship."

There is no doubt that some women have been demeaned in their attempt to give christian service, and that some have also had good experiences. The debate about women's ordination has caught up all christian women, whatever their background.

There is a problem and it does need to be addressed — truthfully from the bible, and realistically against present circumstances. The two extremes to be avoided are making the bible say something it actually does not say, and doing nothing in a conservative backlash.

A committee was set up by the Archbishop of Sydney to survey women's roles in the Diocese, and to make recommendations to him. The committee's report and recommendations was given to the Archbishop at the end of last year, and is now being read by the bishops. The Archbishop told ACR that we can read the survey results as soon as the report is returned to him.

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Jenny Peterson

Before studying for her B.T.L. at Moore College, Jenny completed a B.A. at A.N.U., and worked for a year as a public servant. Jenny entered College as a Presbyterian candidate. She was one of four women in a class of about 35. There was not any marked discrimination, but an awkwardness and discomfort was shown. There was subtle discrimination in that training was geared to those preparing to be Anglican ministers in Sydney. Missionaries and other christian workers were left out as much as other female students. In lectures, all were equal. Marks counted for a lot, so the women that did well were respected. But most of the scholarships were only available to the men.

Jenny very much appreciated the lecturers who made a point of including women. She remembers only one student being derogatory about women leading bible studies — and he was made to retract his comment by Peter Jensen. Generally, lecturers encouraged her and have since continued their interest.

In chapel services, women were never asked to preach or read services. This attitude overflowed to other things: only naive first year girls joined in extempore prayer sessions, etc. Deaconess House held its own chapel services in which some very creative, superb sermons were given. But the men never saw them.

In her second year at College, she worked with a male student as a catechist. The next year she could not get a position, although she was a senior student. All positions were given to men — even untried first years. "It was a hurtful experience. No-one even interviewed me. The choice was purely on sex."

There was not much discussion at College on the issue: only a couple of isolated discussions apart from a brief look at 1 Tim. 2:8-15 and in Third Year, systematic teaching on women, mostly in marriage, rather than ordination.

Jenny did not have many options for jobs in the Presbyterian church. The alternatives were either as a very traditional-type deaconess, or as a minister, putting herself firmly into the liberal camp. There was no team ministry or finance for it, or acceptance of different roles for women.

With the support of the Presbyterian church she took the job of A.F.E.S. staffworker. (The Australian Fellowship of Evangelical Students). She has been in that job for about four years.

"I haven't come across much discrimination. Mostly students make really clear their appreciation of anyone's help. But on some more organised campuses I have met a few who say they can't allow women to give authoritative teaching. Some seem to draw a line between exposition and my advice given on leadership, etc. or I can take bible studies or seminars, but not give lectures.

I respect the ones who talk to me openly and reasonably. I took my first houseparty recently, although male staffworkers receive invitations immediately, even though they may be younger christians. One student would not attend a cell group which was led by a woman. Sydney Uni EU has had lengthy debates on whether a woman can chair a mission committee. There are inconsistencies and confusion among students, so the issue is being shelved. Hardly satisfactory for so-called evangelicals!

"When I first started, I was cast in a pastoral role. It took a while for others to see that I could teach. Many assumed that I would have no theological qualifications, or less than the men's.

"So I learnt to be creative in ministry. I asked, how can I help students, rather than teaching directly in main meetings? I made better relationships with people. I developed a better understanding of the Body concept. Now when I speak I am credible, because they know me and my work.

"Reservations about my role are not really based on the Bible's teaching. They include 'women's words don't carry the weight a man's does', 'You would be a stumbling block', or based on their concept of a woman. My concern is not just for students to work out what a woman's role is, but that as evangelicals they properly examine what the Bible has to say. That's what really bothers me about the opinions being put forward. There's no Bible in it!

"Do they treat me as a serious career person? Or I think might marry and leave to have a child? My personal life — my preference for career or singleness — is ignored. All this hurts me. Sometimes I feel more like a neuter than a woman.

"F.F. Bruce (the Pauline expert) and Howard Marshall are struggling with this issue, and their own findings. F. F. Bruce seeks to understand Paul: his basic thrusts of grace and freedom provide the context for his teaching that women behave in an orderly and loving way according to the gifts God has given them. Increasingly they consider the possibility of interpreting this issue in terms of cultural relativity, looking for some new approaches, not just 'your verse against my verse'."

Ann Hewetson

Ann has been a clergy wife for 24 years. She has no formal theological training apart from the SPTC Certificate.

She and David were married in November 1960, and left for Africa with CMS in January '61. During their 4½ years in Tanzania, David worked as a Chaplain in 2 towns and then as Principal of a theological college. Ann cared for their 2 children, ran a basic clinic for the students and taught their wives motherhood, home nursing, etc.

On their return to Australia, David worked with CMS in Sydney. 11 years ago he returned to parish work, and became the curate in charge at South Turramurra, where they have worked ever since.

She set herself goals for her ministry: she is deeply involved in the women's bible study group, of which she has been coordinator and often leader for 10 years. Hospitality. Listening counselling, public speaking, from which she withdrew for a while, as she felt she wasn't then able to perform properly her supportive role to David, although he was happy for her to decide either way. This year she decided to make her role more pastoral.

"I married a clergyman, so I knew what I was in for. I had no doubt that my task was to support David. I married not only David, but also his calling. I did this willingly at the beginning, and will to the end. I've never felt that because I've taken a supportive role I've been prevented, inhibited or stultified in my work, whether running a tiny clinic in Tanzania or being a rectory wife. I never went back to nursing, though I know I would have been allowed to do so.

"With my commitment to this type of life, comes the responsibility to be faithful to it, even when that life is

uninteresting. Within the commitment one finds contentment. But it is not boring to me: it is consistent and persistent.

"Modern society has hoodwinked us into thinking that change will bring refreshment. Refreshment is found in continuing our commitment, while being careful not to become boring.

"What has helped me to continue has been some outside interests — not all christian. And above all, having a passionate cause, which for me is Africa. But I must never insist that everyone adopt my cause.

"I chose the supportive role because in the late 50's when I was thinking of marriage, there was no other pattern. I suppose it could be called social conditioning. Since then, I have had the opportunity of changing my role, but I didn't.

"To me, the elements in a woman's choice of style of commitment are temperament, ability, finance. Temperament must be taken into account. But we must be careful not to be snared into the secular net 'if it feels good, do it' — and if's converse. There are times when we must press on with our task, even when we don't want to.

"Ability is a factor, particularly for highly trained women who want to express their ability. They must be careful not to be sucked into the secular desire to be 'fulfilled as a person'. But we should not legislate whether they can or cannot express that ability.

"I have never been prevented from expressing myself. I'm not going to swap my position for anything. But yet I know I have the freedom to change my role if I want to.

"I feel that the women's ordination issue has been polarised by headlining it; that the more debating, the more entrenched the positions become.

"In whatever passionate cause I pursue, no matter how legitimate it is I must be very careful not to alienate others or attempt to submerge them in it or make them feel bad if they hold another view or do not want to be involved in it. I think the women fighting for ordination make this mistake.

"While I live with a theologian, I'll support him. Whatever the decision reached, I'll be happy with it. I feel I owe an allegiance to the Anglican church which employs my husband. Any organisation — including this church — has its weaknesses, but without a structure there is only shamozzle. Where the structure is not crushing — and I don't think ours is — the way forward is by allegiance. If you are not happy with the present system, you should leave. The chances of your leaving the problem behind and finding a structure you are happy with, are small."

Good news in Uganda

Rukungiri mission wins District Commissioner

The team of nearly 100 missionaries, led by Bishop Fetho Kivengere and his assistant, Bishop Rukiranda, preached in the District Commissioner's Office, prison, police stations, schools, factories and market places.

This was the start of African Enterprise's mission to the Ugandan town of Rukungiri.

The first to commit his life to Christ was the District Commissioner.

At one girls' school, every student responded to the Gospel message.

The open-air rallies that were planned had to be held in the church building because of rains which refused to let up. The Church was filled to capacity for every meeting and many were forced to stand outside.

The mission climaxed on the Sunday morning when 10,000 of Rukungiri's 15,000 population assembled in the town square. Fine weather at last prevailed and Bishop Kivengere encouraged people to admit the need for Christ in their lives.



Lesley Hicks

From time to time, as some may have noticed, I fire off letters to the editor of the Sydney Morning Herald, some of which appear in its pages after a decent interval. I'm not upset if they don't, so long as someone else's letter makes a similar point, exposing the same folly or evil, or appreciating the same excellence. I dearly wish more thoughtful christians, with or without expertise in various fields, would air their views through such pages, or contact politicians and bureaucrats. We should make the most of a democratic system that is still, thank God, sensitive to public opinion.

I sent one a week or so ago, and so far it has not appeared. It may yet do so, but at least I can air a revised version of it in these pages.

A Stretch of the Imagination

Dear Sir, It is one thing as a desensitized adult theatre-goer to choose to spend a single evening being entertained by a play like Jack Hibberd's A Stretch of the Imagination. It is quite another matter to be a 17-year-old student in an English class (compulsory) having to immerse oneself in the text for weeks on end, read it aloud in class, have the teacher explain it, write essays on it, see a obligatory performance and, finally, perhaps write a crucial exam answer on it.

Whoever was responsible for deciding that this play was suitable for HSC study evidently did so on the basis that, as English teacher Rod Leonarder says (April 23), it has "dramatic qualities" and "great metaphysical ferocity and humour". It certainly provides, as a one-man play, scope for a tour de force by a single character actor.

But those who placed it on the syllabus, and those teachers who choose it for their classes, show gross insensitivity to issues of morality and propriety, and deserve the community's

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In a collapsing culture

censure. The protagonist Monk O'Neill constantly displays and describes obscene behaviour and uses language of the utmost crudity. His abuse and contempt of women is especially ugly.

Any student who used "verbal violence" of that kind in class would, according to new Education Department guidelines, be liable to be expelled even from a State high school. With double standards like these, no wonder so many kids in school are cynical and defiant of adult authority.

Yours etc. (Mrs.) Lesley Hicks

I was prompted to write this by a note from a christian couple from Randwick, Warren and Robyn Doyle. They enclosed a copy of their letter of protest about the play which their daughter has to study for the HSC, to the secretary of the Board of Senior School Studies. They maximised its effectiveness by sending copies to many others, including Mr. Greiner, who took it up in State Parliament.

Needless to say, he was criticised for this, and cries of censorship and wowsersism went up. Yet much of the language of the play is unrepeatable here (or in the Herald) and the actor playing Monk O'Neill frequently urinates on stage and simulates various sexual episodes. I have access to a copy because it is also part of an Australian Literature course offered in Arts 11 at the University of Sydney, which our daughters have done. But there, it might receive at most a single lecture's attention, and students are older and better able to cope with the play's complex literary and psychological demands.

Opting out?

It's tough being a christian in a collapsing culture. We can acquiesce in it, shrug our shoulders and hide in our church ghettos as far as possible, but that would be, I believe, to fail our Lord and fail to show compassion to wards all who become victims of a chaotic, ill-governed society. We may well meet ridicule when we take public action of some kind — immorality has many defenders, and God's righteousness many enemies.

Confronting our culture

Christianity in a Collapsing Culture is the title of a penetrating booklet, a reprint of a lecture by O. R. Johnston, director of the Festival of Light in England (published by the Paternoster Press, 1976). He said: "When the gospel prospers something else is given to a nation besides individual believers. The whole quality of social life is changed as more and more people apply the Word of God to their own life in the community." (p7) "When a man begins to live and think and judge by the Word of God, immediately he begins to feel the inadequacies of the culture around him. False suggestions are exposed: evil and ugliness are illuminated ... God's people in every age possess a yardstick by which to judge their own culture."

Johnston sees in Britain, and we can see likewise in Australia, grim symptoms of a society in a state of disintegration and collapse. To admire a play like Hibberd's, and to foist it on to young people, is just one small but significant symptom, one of many such signs of sickness in our education system.

Literature inevitably reflects its culture; students can't opt out altogether, I know, but at least if more christian parents and students were to insist on a reasonable level of decency, those who choose books for study would not dare risk the outcry, and would raise the standard.

What should clergy wear

To dress up or not to dress up that's the question

The Church of England newspaper recently surveyed Anglican clergy as to what they wore to conduct services, the following is a summary of their findings.

Our survey of what Anglican clergymen are wearing to conduct services these days revealed a surprising level of discontent with the traditional dress of black cassock, surplice and scarf. About half our readers regardless of churchmanship would change it — either for everyday dress or a plain white cassock — if they felt free to, although quite what it was that constrained them remained unclear. For, although Canon Law says there is none, the most frequently mentioned factor in choosing what to wear was the doctrinal significance of the various garments.

In spite of this dissatisfaction there was throughout the respondents as a whole, a great deal of strong feeling about what should and should not be worn. Only 15 per cent of those who called themselves either 'conservative' or 'evangelical' and 18 per cent of the others said they would wear any of the garments mentioned, if asked. And, although most of the resistance was aimed at the chasuble, vestments and cope, about a quarter of each group said they would refuse to wear stoles, cassock albs or, at the other end, everyday clothes.

Quite a large number of our readers suggested the time had come for a new liturgical garment to be introduced — practical, up to date, attractive and dignified, not showy, individualistic, embarrassing to new-comers, hot or effeminate — adaptable for women and special occasions and free from any doctrinal associations.

Backyard burial for babies

Court refused memorial service for fetuses

Washington, DC, USA — More than 16,000 aborted babies taken from the back yard of a California physician will not be given a memorial service. The US Supreme Court has ruled that conducting a memorial service with cooperation of the local district attorney would violate provisions in the state constitution.

The battle began three years ago when Los Angeles District Attorney Robert Phibosian accepted an offer by a private non-sectarian cemetery to inter the remains of 16,500 embryos and fetuses taken from the back yard of physician Malvin Weisberg. The bodies were found preserved in storage containers filled with formaldehyde.

The Feminist Women's Health Centre filed suit to prevent Phibosian from turning over the fetuses to the cemetery, insisting instead that they be incinerated. A local superior court agreed and issued a preliminary injunction. After Phibosian argued that he needed to preserve the bodies for possible future prosecution the court agreed to allow the interment.

The case was joined by the Catholic League, which sought to conduct religious services at the cemetery. The women's centre and the American Civil Liberties Union argued that the burial would unconstitutionally aid religion, since the district attorney sought burial "with the knowledge that the cemetery has contracted with a religious group for ... the holding of a public religious memorial service."

The California Court of Appeal reversed the local court, and two appeals by Phibosian, including the latest to the US Supreme Court, have been refused.

Scottish Kirk considers church union

A United Protestant church envisaged

The "Multilateral Church Conversation" in Scotland, in which six Protestant churches including the Kirk are represented, has asked to be authorised to draw up a basis and plan for a church union.

The report says the time has come for a move towards unity and that there is sufficient agreement on the two sacraments of the Lord's Supper (which it usually calls the eucharist) and baptism. It says the most difficult problem is that of ministry and proposes that the united Scottish Protestant Church which it envisages would have the Kirk's Declaratory Articles with "minimal" amendments as its constitution, and a "threefold ministry."

This would mean elders (or deacons), ministers (whom it calls "presbyters" in South Indian style), and some kind of bishops, described as "a form of personal ministry not just at the congregational level but also at the regional level of the churches' life and structure."

Non-episcopal churches are told that this would not mean acceptance of any particular theory of the episcopate or belief that it is "the essential ministry".

Provincial Moderators in the United Reformed Church and Methodist district chairmen are instanced as examples of "such a pattern of ministry".

The report says this would be a "long step towards mutually acceptable ministries." It says that Episcopalians would have to recover a "third order" (ie. elders or deacons) and have a rigorous critique of their existing practice. It also predicts "acute problems" over ordination if the Episcopalians still decline to admit women on equal terms with men.

The proposal for the minimal changes in the Kirk's Declaratory Articles "designed only to make them inclusive of all the uniting churches and serviceable for the united church" is described as being basically simple but involving legal complexities.

The report says it has been encouraged in its proposals by the World Council of Churches' Lima "BEM" report on baptism, the Lord's Supper, and ministry and by the approach, similar to its own, in the Anglican-Reformed International Commission.

The churches involved in addition to the Kirk and Episcopalians are the Methodists, the United Free Church, the Congregational Union and the United Reformed Church, whose Scottish congregations formerly belonged to the Churches of Christ. There have been observers from ecumenical bodies and from the Roman Catholics and Baptists.

However the report says little about relations between the united Protestant Church which it envisages and the Roman Catholic Church. It does say that the special witness of Baptists "needs to be understood and respected" and that the problem of divisions over infant baptism and "believer's baptism" is not insurmountable. It refers to the way in which (as a consequence of union) "both positions will be respected" in the United Reformed Church, and to the Church of North India's attitude to the two styles of baptism as "equivalent alternatives."

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WORLD REVIEW

Liberation Theology for Britain

Suggests the Bishop of Durham

The Bishop, the Rt. Rev. David Jenkins, gave this as his solution to a country trapped between the arguments of the hard Left and the policies of the 'new Right'.

Post-war Socialism, argued Bishop Jenkins, had proved a dead end. "It has led to neither freedom nor economic expansion, nor social and industrial flexibility." The new conservatism was just as obsessed with the theory of the class struggle. "Any attempt to suggest that there are human and communal factors independent of this ... is dismissed as an utter failure to face up to the realities of power and the urgent need to prevent revolution."

There was no longer any middle ground. "There is no realistic alternative to the new conservatism and anyone who suggests there is is a romantic, an incompetent sentimentalist and a wet."

Into this gap between ideologies, Bishop Jenkins advocated "a liberation theology of our own. This would be a theology which struggled, worked and experimented to develop an understanding of the God of freedom and the freedom of God which effectively related the biblical tradition of this God to the actual state of affairs in the country and thus helped both in renewing faith in God and also in renewing our politics ...

"While British liberation theology will take some of the diagnoses of Marxism very seriously, it will not in any way be dominated by Marxism. We must work out our own liberation theology, related to our needs and to what we can discern through God to be faithful to the God of the prophets and the God and Father of our Lord Jesus Christ."

Havana change of heart

Cuba's new Office of Religious Affairs

Earlier this year the Marxist Government of Cuba set up, for the first time, an Office of Religious Affairs. Last week church leaders publicly applauded this move and said that it shows that the Government is "leaving behind prejudices and misunderstanding and adopting responses in tune to the moment in which our country and the world is living".

The Peruvian weekly newspaper that published the statement explained that the office has been opened as a response to the compromise reached by the Cuban Government and Cuba's bishops last January. Jose Felipe Carneado, who has been made director of new office, has been a go-between between the church and the state for 20 years.

Dialogue

Monsignor Carlos de Cespedes, director of the Secretariat of the Episcopal Conference of Cuba, said that the new office was "one more element in the current renewing of the dialogue between church and state".

The Rev. Yvon Bastarache, a Canadian missionary-priest who has been working in Cuba for many years has said that although the country is run by an atheistic government, Marxism and christianity have been seen to be compatible ever since Fidel Castro took control. He said that the island "tolerates and even condones freedom of worship". Cubans, he explained, are generally happy with their country now and feel it is unlikely that anti-government plots would be "hatched in church halls".

China asks christians to help

Norwegian church to run university

Chinese authorities have invited the small (Reformed) Mission Covenant Church of Norway to build and run a major university for 12,000 students in the coastal city of Zhan Jiang, in China's southern Guangdong province. As China cannot formally deal with a mission agency, the denomination will set up a Hong Kong foundation for the purpose. Financial support is to be sought from the Norwegian government. The invitation has been cleared by central Chinese authorities.

It is one of the first of its kind since China started opening up to foreign influence in the early 1980s. Intended to cover all major fields of university education, the university may be ready in 10-15 years. Although christian activities will not be accepted as part of the education programme, the denomination will be able to appoint the christian teachers and build a church on campus. The invitation reached the church in mid-1984, from a Hong Kong businessman, David Chan, formerly a Mission Covenant minister there. Chinese church bodies have not been involved. The Mission Covenant Church of Norway, with fewer than 10,000 members, is in no position to cover the expected investment of 800 million Norwegian crowns. Thus, if it decides to accept the invitation, the denomination is expected to turn to the Norwegian authorities for financial help. Chinese authorities have offered a 2.7 square kilometre site in central Zhan Jiang, and a recreational island off the coast.

Negotiating with education authorities in Zhan Jiang late last year, a Mission Covenant delegation made it clear that evangelisation is their major concern. Chinese authorities reportedly said their reason to enter into an agreement with a christian organisation is positive experiences with universities run by christians before 1948. Late last year, Chinese church leaders said overseas church investment was welcome in Chinese secular development projects.

Good news from Poland

Polish Bible Society receives printing machine

An offset printing machine is being installed in Warsaw as a response to the constantly growing demand for Bibles in Poland. The machine, which is capable of doing four-colour printing, was delivered at the end of March and is expected to be in operation in the next few weeks.

The United Bible Societies carried out all the negotiations with the Polish authorities and with printing works where the machine will operate. The finance (\$A227,664 for the machine and \$A2,419 for the transport costs), was provided by a number of Protestant territorial churches in the Federal Republic of Germany.

During the past year, the Bible Society in Poland distributed 215,000 Bibles and New Testaments, as well as almost 100,000 booklets with Bible passages.

A popular publication in Poland is the Bible Society's New Testament with colour photographs of the Holy Land and Christian works of art. One of the first jobs for the new offset press will be a print-run of 50,000 copies, (the eighth printing) of this New Testament. That will be followed by a children's Bible with colour pictures, and then an illustrated New Testament for Czechoslovakia. It is expected that in due course the machine will also produce Scriptures for export to other parts of the world.

Communi-cation without content?

A few days ago I was in my car stuck in traffic during Sydney's "big wet". I managed to stay relaxed about it all by listening to the car radio. The radio station I was tuned into ran a series of commercials from time to time. Now, I usually ignore commercials, but one grabbed my attention with its "atmosphere": Dramatic music and an urgent-sounding speaker telling me I couldn't do without his product. What really struck me is that the commercial had virtually no information content. It told me nothing about the characteristics of the product — just that I needed it!

On reflection, there are very many such commercials on television and radio. Their style is to catch the eye or ear so as to make a communication connection. This is then used to sell a product-name. Having the name in mind you will be more likely to purchase it in the future. Rarely is there any more than a token attempt to provide information. For example, a new car is launched, not with information about its power-to-weight ratio or method of countering steering problems in front wheel drive, but with a lot of visual impact designed to gain attention.

Some commercials go a step further. The visual and audio impact includes a subtle (or sometimes none-too-subtle) psychological claim upon you as a person. For example, the Lotto advertisements imply that you will be mad if you don't participate. Other commercials imply sexual attractiveness is related to using their product. Others suggest youthful zest and enthusiasm accompanies their product.

This is a form of content, but it is information, not about the product, but about what it is you are supposed to need and how you can have the need "met" by using the product. I regard this whole operation as an expensive con-job and it leaves me more likely to reject the product than to buy it.

But why am I writing about this in the Australian Church Record? What does this have to do with christians? In my view, it has a great deal to do with some of the ways christians communicate the Gospel of Christ and the church of Christ.

I am concerned by the apparently increasing appeal of christians to the world, made in terms which resemble the commercials described earlier. We can so emphasise our attention-seeking and motivational devices in our communications that we are left with very little genuinely informational content. We can easily gain attention with a lot of "froth-and-bubble". But, froth and bubble can cover up just as easily as it can claim the attention.

Some modern christian communicators appear to rely very heavily upon an emotional "hype" which suffers from the two problems referred to above. First, they work so hard on getting people to listen or to attend that the "atmosphere" of their communication comes to play a far too significant role in what they are doing. Any serious attempt to teach or to inform quickly pops the motivational or entertainment bubble.

The second problem involves the use of deceptive, or at best misleading, forms of emotional and need arousal. This is somewhat like the "Coke is it" kinds of message or the messages on television which suggest that some of the little tin-box cars with engines like sewing machines are really "sports cars" in the old tradition! Some communicators are presenting a picture of christian faith which is incredibly naive and simplistic. People come to depend upon an emotional high rather than upon an understanding which is quiet and firm in



Alan Craddock

the face of turmoil: A response which comes from God's gracious gift of faith.

In our communications with people I would suggest that we make sure we have content in what we say. We cannot rely merely upon our actions or our performances. This applies equally to the preacher in a stadium or to a person speaking with a neighbour. By all means let us do things which encourage people to listen and to talk with us, but let us be sure that we then go on to offer a message that has to do with Christ. And let us be sure that that message is not distorted or limited in order to ensure a positive response. In my experience there can be no "better response" than that which is made to a truthful and honest account of the message of Christ.

An Invitation to Old Parishioners, Clergy & Friends of Holy Trinity Anglican Church, Erskineville to attend the CENTENARY CELEBRATIONS Sunday, 2nd June, 7 p.m. THANKSGIVING SERVICE — Preacher: Archbishop of Sydney Saturday, 1st June, 6 p.m. CELEBRATION DINNER — at Erskineville Town Hall Further information 51 1796 or 521 7895 (any evening)

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THE AUSTRALIAN CHURCH RECORD, Editorial and Business, First Floor, St. Andrew's House, Sydney Square, Sydney 2000. This is a National paper issued fortnightly on alternate Mondays. Subscription is \$16.00 per year, posted. Printed by J. Bell & Co. Pty. Ltd., 13 McCauley Street, Alexandria, N.S.W. 2015.

LETTERS

Moore the Best?

Dear Sir,

I am writing having read the article/ interview with Dr. Broughton Knox. I was pleased to read about his contribution to the training of workers and in building up the college.

However I was disturbed at some of the editorial comments which were made in the article. One in particular, where it was claimed that Moore was arguably the best theological college in the world, struck me as strange. It seemed to be both uninformed and rather tactless. How can one compare Moore College with its particular emphasis with other colleges which differ in their emphasis.

Secondly, it is simply not true that Moore gives a theological training broader than any college. Why should it? It has an emphasis upon ministry within the Anglican sphere. Other colleges differ.

To not make this letter overlong, such statements of comparison are petty, especially in their lack of tact, as well as being uninformed. It is to be hoped that in future writers may be able to make statements which are based upon both better information and a desire to praise all God's work and not elevate one servant above the others.

P. Marman B.A. (Syd), B.Th(hons.) (ACT)

Henry Maligned

Dear Sir,

Poor, maligned Henry the Eighth is in the news (The Australian 30/4) but their journalist should check his facts — especially on such a delicate subject. He claimed that the Anglican Church was created by Henry VIII who was a Roman Catholic to the end of his life. He merely wished to assert his supremacy over his kingdom and his private affairs. The Anglican church was formed way back in the sixth century when Pope Gregory sent Augustine to Britain to convert the pagan Saxons, much to the distress of the thriving Apostolic Celtic church which existed from the first century.

In 1382 John Wycliffe translated the Bible from the Latin Vulgate into English and the laity for the first time were able to read it in their mother tongue. Thus, for two centuries until the Reformation, it was already gorking quietly in the hearts and minds of ordinary folk, and was a preparation for the breaking away from Papal power and the priests which permeated the land. Archbishop Cranmer in A.D. 1549 authorised for general use a Prayer Book which he claimed originated 1500 years

previously. That is, A.D. 49, an almost unexplored territory in history, but we have evidence from various Church Fathers of the early planting of Christianity in Britain, GILDAS, Britain's earliest historian wrote: "We certainly know that Christ, the True Son, afforded His Light, the knowledge of His precepts, TO OUR ISLAND in the last year of the reign of Tiberius Caesar." (That is, five years after the Crucifixion). (De Excidio Britanniae, Sct. 8, P.25).

All this is soft-pedalled today in the ecumenical enthusiasm which prevails, but let us not be ignorant of the tremendous issues at stake, especially the monarchy which many learned authorities claim its genealogy reaches back to the throne of David. Numerous charts have been published, one of which hangs in Windsor Castle. After all, if we read 11 Samuel 7:12-16 we find David's throne was to exist in perpetuity till Christ comes. Not even wicked kings would alter that Divine Promise. Certainly, it must give strong reason to search our Bibles.

Yours sincerely,
Phyllis Creasey
Clontarf Qld

Leaders Needed

Dear Sir,

Just recently in Queensland we had numbers of the religious community appearing beside pickets at the electricity depots.

The justification for this was that the government had legislated an unjust law and as such it was claimed that it should be disregarded.

At the same time the clergy claimed their duty to uphold the International Labour Organisation's International Treaty which funnily enough proclaimed exactly the same spirit as the State legislation in regard to essential services.

We, the people, look to our clergymen as those who have, because of spiritual teaching, a most profound understanding of human nature.

By urging people to seek guidance through God's spirit and not to rely on the use of picket lines for resolution of an orchestrated confrontation the clergy would indeed contribute to a more "peaceful" world.

Yours faithfully,
J. L. Hayden
Eskibin Qld

Gilbulla sees purple 'a plenty'

Anglican Bishops confer together

The highlight of this year's bishops' conference was the visit of the Archbishop of Canterbury.

Dr. Runcie spoke with the bishops about the preparations for the Lambeth Conference in 1988 and various issues facing the Anglican Communion. Each bishop was asked to "take his diocese with him" to Lambeth, by exploring beforehand with his clergy and people issues behind the four main sections for discussion — Mission and Ministry, Dogmatic and Pastoral Matters, Ecumenical Affairs and Social Issues.

Their press release emphasised the discussion on women's ordination. "The Archbishop was with us on the Saturday when the question of hospitality for women priests ordained in other countries of the Anglican Communion was discussed. It was a profound evening when the fellowship of the bishops in this country was seen at its best. Men were speaking about what they believed was God's will. They differed in their views. They 'spoke the truth in love', and accepted one another's integrity. They recognized that they were not only talking about hospitality as celebrants to women priests ordained outside Australia. It was also about the question of order, unity, relationship, truth. Will we still be in communion with one another? Are we strong enough to have hospitality in one diocese and not in another? The phrase changed; the necessity 'to seek the truth in love' pressed on everyone present. It was agreed, with great sensitivity, that no further action be taken until certain questions put to the Appellate Tribunal had been answered and debates in General Synod had taken place."

The Anglican Bishops' Conference is unlike the Catholic Episcopal Conference as it does not hold the powers of government. This rests with the Anglican

Synods.

"Doctrine, Liturgy, relationships with other churches are particular responsibilities for the bishops to be well informed about. With General Synod meeting this year and the need for preliminary conferences for synodsmen the latest information on a wide range of matters had also to be shared and the work of the Church's Commissions listened to. Provisional Canons recurring for debate at General Synod that closely affect pastoral ministry are the Admission of Children to Communion before Confirmation and the Marriage of Divorced Persons; and these were discussed.

"The Conference was kept informed on two matters coming before General Synod which, in related ways, raise the issue of the national identity of Anglicanism in this country (i) plans for an Anglican National Centre in Canberra, and (ii) the Role of the Primate.

"In the bracket of Orders, reports were given on Women and Ordination to the Diaconate and Bishops for the Aboriginal and Torres Strait Islander peoples.

"Particular pastoral matters concerned Exorcism; and AIDS and the Common Cup. A group will be appointed to be available for advice to the bishops on Exorcism. On the matter of the Common Cup, the medical reports received by the bishops confirm the feelings of Archbishop Penman's committee, namely that the risk of cross-infection is infinitesimal, but some minor precautions are advisable. Bishops will be advising their clergy about this.

"Anglicans have an annual episcopal link with New Zealand. This year in February Archbishop Robinson went as the visitor to the New Zealand Bishops' Conference, and reported on this and also on the Maori ministry in Sydney.

Keeping a roof over their heads

Newtown Care Force fights for troubled tenants

A grim battle is taking place in Sydney. An invisible battle, fought in houses, units and tenements. With the city's vacancy rates at a critical low, and rents breath-takingly high, there is an anxious scramble for accommodation.

In the inner west alone, 19,000 families languish on Housing Commission waiting lists. They may have to wait 5-6 years to be placed in a house or unit.

Care Force at Newtown can't provide homes, but can assist in keeping a roof over a person's head. Care Force's Tenancy Advice Service was established with the help of the Tenants' Union, and is funded largely by the Anglican Church, and the Department of Social Security.

"What usually happens is; people come in, we advise them, we assist them with their problem, we liaise with the landlord," says David Howard. "And if we're successful we never hear from them again."

David Howard is a welfare worker and co-ordinator of Sydney's Inner City Care Force team. From the huge Anglican hall of St. Stephen's in Church Street, Newtown, he directs Care Force posts at Enmore, Surry Hills and Camperdown.

Newtown has been hailed as 'the next Paddington'. It also 'boasts' the highest criminal population in NSW, and probably Australia. It is handily adjacent to Mascot airport's flight path, and the soot of the city. It is traditionally known as a cheap place to rent.

"We get a lot of problems with bonds, says David, "when the landlord doesn't put the bond into the Rental Bond Board — although he can be fined for that."

Lease violations with eviction threats bring some tenants into the advisory service. One couple added a new baby to their family, and were asked to leave their rented home — the small print had said 'two residents only'.

Lawyers from the local legal service may be called in to assist tenants. Legally, a tenant has considerable recourse, but in



David Howard.

practical terms they may not have very much protection. A person fighting an eviction order, or trying to effect repairs, might be given notice to quit by an incensed landlord, even after a successful legal action.

David Howard spoke of the mood of the tenants who come in for help. "Some people are angry — those people become active in things such as the Tenants' Union — but the bulk of people tend to resign themselves to the situation.

"Sometimes people will go to great lengths to stay in sub-standard places where the rent is high, because as far as they're concerned, the only alternative is out on the street."

In 1979, Senator Peter Baume remarked that "People could be dying on the streets and we wouldn't know about it." Could that be true today?

"Certainly. Agencies are vastly under-resourced. Most, including us, have a restriction of once a month. (For instance, food aid can only be given once a month.)

Editorial

Become a missionary

To bring the Gospel to other cultures is as central to being a christian as gravy is to a meat pie. The most loving thing we can do for anyone else it to pursue their greatest need: an eternal saving relationship with Jesus Christ.

But there are three barriers which too often stop christians becoming missionaries.

First, guilt. We feel guilty about our western culture and our history of western imperialism. Films like Ghandi, and the general negative attitude which pervades Australian society about things Western and White, make us feel uncomfortable. Further, we are told, missionaries are not wanted by the local christians because of the cultural damage they have caused in the past. We need a moratorium on missions, we hear.

But don't be too quick to feel so guilty. Historical studies will show you that missionaries were despised by most of their imperial white countrymen who ruled the very people the missionaries brought the gospel to. Missionaries upset trading prospects and gave primitive peoples grand ideas about self government. Anthropologists in the early decades of this century scorned missionaries for trying to reverse the evolutionary determined racial and social inferiority of black Africans by treating them as brothers, and acting as if these poor benighted savages could grasp the rudiments of something as advanced as christianity.

Further, cultures formed by the darkness of idol worship need changing. 50% of the hospital care in India is delivered by 2% of the population, the Christians. Hinduism rates caring for people at the basic level of fouled beds and bandages as most inferior, to which one only stoops. Even in well endowed university hospitals children die for the want of basic nursing care. Only conversion to Christ can change culture towards the ideal that our Lord stated as "love your neighbour as your self". Worshipping rats and snakes and monkeys does little for ones intellectual processes, and even less for relationships. Become a missionary.

Secondly, the present introspection which dominates our western culture kills missionary enterprise by keeping our eyes off our brother and firmly on ourselves. Sadly, evangelical christians, who should know better, are not only concentrating personal energy on "finding

themselves", but even foster institutions to do the same. Only Jesus Christ, who makes self-denial or repentance the staple of godliness, creates true missionaries, as the book of Acts so dramatically shows. Introspection turns you inward to the inactivity of "being", Jesus turns us outward to love of God and neighbour.

Thirdly, materialism kills cross-cultural evangelism. To be a missionary costs in terms of wages, living standards, goods, services and future job prospects. Only heavenly mindedness can cure this besetting sin. To focus on heaven as the all dominant goal, and to long to see all mankind there around Jesus as Lord instead of the eternally painfully alternative of hell, is on the way "to making friends with worldly possessions (Luke 16:9)."

So you want to become a missionary? Three things to do. After completing whatever vocational studies you are engaged in, go study the bible, and only the bible, for three or four years. Leave specialist missionary studies for later in the context of field experience. It is the gospel you are seeking to communicate, and it comes to us across 2 to 4,000 years from a now dead culture and three distant languages. To communicate it to yet another culture you will need to thoroughly know this gospel in its biblical setting.

Secondly, train yourself to be an outgoing person, for Jesus and the gospel. Take and make every opportunity to throw parties, to invite non-christian friends to the football and MacDonalds, and to church. Read a good book on evangelism, like John Chapman's **Know and Tell the Gospel**, and work it into your life over a period of say, twelve months.

Thirdly, go and talk to a missionary society and get them to convince you that you will be spending 50%, or a significantly large amount of your work time, directly teaching and preaching the bible. After all, it is the gospel which is the power of God to salvation, and which meets our neighbours greatest need. If a particular missionary society cannot convince you, go to one that can, or work on alternative strategies yourself.

Finally, if you are over thirty, reflection on your life experiences may well show that you are already well equipped in some areas of personal development for missionary service. Build on these, and bring to another culture a valuable maturity of christian commitment.

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QUEEN'S BIRTHDAY

MONDAY, 10th JUNE

STUDIES IN PHILIPPIANS

Rev. David Cook

(Ashfield Presbyterian & Principal-elect S.M.B.C.)

10.00 a.m. Prayer
11.15 a.m. Do you love the church?
2.00 p.m. A vote of no confidence
3.45 p.m. Two ways to live?

LIGHT LUNCH AVAILABLE

A 'hope' in South Africa

'Hope' is the headline of a report in the news-magazine of Scripture Union in South Africa on the changed attitudes of a white girl who attended one of Scripture Union's multi-racial camps there.

In a letter to a camp leader, she described meeting black children on the camp bus. "They were eating strange food like chicken bones and milk that

was off, and they were laughing very loudly. At first I didn't want them even to touch me . . ." But during the camp her attitudes began to change. "I realised at this camp that black people are just the same as us. I don't mind if they touch me now . . . One of them is my best friend and we made friends with a little black girl because she had no friends."

THE GOOD READ

Pope or Gospel?

David Samuel, publ. Marshalls, 158 pp.

When John Henry Newman was an Anglican he published in 1837 a book describing the relation of the Anglican and Roman systems of religion. He said, "it shows that to confuse the two together is impossible. . . . The Anglican can be as little said to tend to the Roman as the Roman to the Anglican." In 1864, having become a Roman Catholic, he described Anglicanism as "the veriest of nonentities" and expressed "extreme astonishment that had ever imagined it to be a portion of the Catholic Church."

The evidence accumulated in *Pope or Gospel?* bears out the truth of Newman's observations that Roman Catholicism and



Protestants accept the supreme authority of Scripture which sees "the fusion of the objective truth of God's word with the experience of the individual". For Romanism full authority lies with the Pope and the hierarchy. Traditional dogma is exalted above the Bible. Instead of our lives, and church teaching, being subject to the judgment of Scripture, the Bible must be expounded so as to support church traditions, which become irrefragable. Romanism is unchanging.

Samuel might well have quoted Bishop John Jewel's explanation for the English Church's departure from Romanism, "as for us, truly we have fallen from the Bishop of Rome upon no matter of worldly respect or commodity. And would to Christ he so behaved himself as this falling away we needeth not; but so the case stood, that unless we left him we could not come to Christ. . . . even so will the Pope pluck from us the holy Scripture, the Gospel of our salvation, and all the confidence which we have in Christ Jesus" (*Apologia Ecclesiae Anglicanae*, 1562).

Interesting comments are made about Vatican II, ARCIC (the Anglican/Roman Catholic International Commission) and ecumenism. The only way in which different religious groups can converge is by concessions being made. So far, says Samuel, Rome has made none. "Every indication given by Protestants of a willingness to hold their own faith cheap encourages the Church of Rome to believe that unity is yet possible on her terms."

The book was published before the final ARCIC Report appeared, but an incisive analysis of earlier reports shows subtle shifts from Scripture to traditional in doctrinal statements.

A very helpful Appendix summarises eight differences between Roman Catholicism and Protestantism: justification by faith alone, Mary, the Papacy, the Mass, Transubstantiation, Tradition and Scripture, Purgatory and Penance.

It is a little unfortunate that in such an objective treatment a few sentences strike a somewhat rancorous note. Fuller footnote references and a list of books recommended for further reading would have added to the book's value.

This book is not merely recommended reading — it should be required reading for all who are studying the ARCIC papers. It will do much to facilitate well-informed, courteous discussion between Protestants and Roman Catholics, discussion which David Samuel encourages. At the same time it clearly

shows that those who find themselves travelling together with Roman Catholicism do so at the cost of travelling away from Christianity based on, and governed by, the supreme authority of God's word alone.

Allan Blanch

The Wealth of Christians

Redmond Mullin Paternoster Press, 1983 Pp. 256

This extended essay is based on an observation which the author describes:

"Most Christians today live in societies which have effectively ceased to be Christian and which promote values subversive of Christianity. My particular concern here is with economic behaviour and attitudes; with the way Christians earn, own and dispose of their wealth. Although, as I shall argue, the organisation of both labour and industry, as well as private attitudes to philanthropy and property rights have their roots in Christian teaching and practices, their Christian forms have become disfigured. Yet no effective Christian alternative has emerged to capitalist or Marxist systems."

The method Mullin uses is historical. The first section traces the origins of concepts of wealth and benevolence — Pagan Greek and Roman attitudes are examined before looking at Jewish teaching and then the New Testament. To show how Christians views functioned in a pagan society, the first section concludes with the development of these ideas till the Barbarian Invasion. The second section traces the development of concepts of poverty, wealth, philanthropy and Charitable organisation from the Middle Ages to the 19th century, to show our pagan society's debt to Christian thought, and to show how Christian ideals could become corrupted. The third section seeks to relate this to Christians living today. This historical format is used because "current wisdom is not enough. We need to be aware of Christianity's whole store" to see how we ought regard and use wealth.

Mullin sees Jesus' warnings against wealth and the wealthy as the most distinctive feature of His teaching. This, he argues is not just an argument for detachment (as for example in contemporary pagan moralists) for His blessing is for the poor, not in some qualified sense but in the sense of hungry, miserable and outcast as in the Sermon on the plain at Luke 6, which Mullin sees as a pivotal text. Alongside

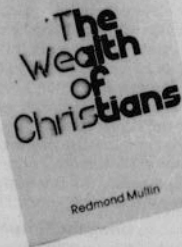
he stresses the great emphasis on love and care for the poor in the teaching of Jesus, and the New Testament generally, though he is anxious for his reader to see this not as a matter of Gospel ethic, but rooted in the Incarnation typified in such a statement as "Inasmuch as you did it unto one of these . . . you did it unto Me".

The last chapter is the most compelling in the book and seeks to relate this historic Christian view of wealth and care for the poor to Christians living in the materialism and selfishness of the late 20th century. This is an urgent matter argues Mullin because most Christians' lives are "so conformist . . . based not upon the Gospel of Christ but on the scriptures of acquisition and wealth." He argues that to make an impact, Christians must be open to the political theory, philosophy and economic analyses of their time to produce "an authentic expression of Christ's living Presence, not a compromise between modern radicalism and Christian conservatism."

At present he notes, the choice for Christians is limited to "Capitalism in its various forms, to atheistic communism . . . or to withdrawal from society . . . a viable genuine Christian alternative is still lacking." He sees hope in the strong conviction of individuals, and laymen at that ("although a revolutionary lead must be given, I would be amazed to see it given by the clergy"), for he is critical of the ability of Church leaders generally to analyse the world we live in, or to speak convincingly — John Taylor's "Enough is Enough" is cited as case in point.

This is a disturbing book, intended to provoke thought and action, rather than offering conclusions.

TOM MILTON



Getting God's word across

International Christian Media Conference

At the Nederlands Congresgebouw in The Hague, one thousand or more delegates from all over the world will meet October 13-17, 1986 for a historic International Christian Media Conference (ICMC). Tackling the expanding field at the highest global level, the conference will focus on the theme, "Partners in Communication".

Sponsors

Eleven media letters representing five major Christian media service agencies met in 1984 in Bussum, Holland to lay plans for this event. Mr. David Adams of Trans World Radio, Netherlands, was appointed director of an executive planning committee to operate under a board of sponsoring organizations.

The conference will legally be sponsored by the World Evangelical Fellowship Communications Commission (WEFCC). Four other agencies will be involved in conference sponsorship: Evangeliums-Rundfunk (Germany), National Religious Broadcasters, Trans World Radio, and Evangelical Literature Overseas.

Three additional international media leaders are represented on the executive planning committee: Rev. Fred Magbanua, chairman of the Asian Christian Communications Fellowship, Manila; Mr. Stephen Boakye-Yadom of the Fellowship of Christian Communicators in

Africa and Madagascar, Nairobi; and Mr. Charles Denyer of Difusiones Interamericanas, Costa Rica.

Purpose

"Partners in Communication", the conference theme, aims to focus attention in common concerns and interests in all areas of the world. On the foundation of this awareness, the delegates will be called upon to proceed together to plan effective strategies. Practical issues will be emphasized, and the role of the church in media ministry will be stressed. This, the planners believe, will greatly enhance the quality of Christian communications everywhere. Developing such an awareness and presenting challenges and opportunities not yet realized is the underlying hope. Gaining such knowledge and perspective will generate enthusiasm for media evangelism and undergird the workers with new spiritual incentives. Strengthening the ties of cooperation internationally should increase efficiency, avoid redundancy, and lead to more responsible and effective partnerships in the ministry of the Gospel worldwide.

Programme

At present WEFCC is conducting an international survey to identify the most crucial issues facing Christians in the media worldwide. The programme will be developed on the basis of these findings.

Why another world evangelization conference?

The Lausanne committee for world Evangelization answers their own question

Sweeping changes have occurred around the world since the International Congress on World Evangelization met in Lausanne, Switzerland, in 1974. Hence, the world in which the church is called to evangelise differs in many respects from that to which Lausanne congress participants returned to minister ten years ago.

While the historic congress was in progress, the Vietnamese War was under way. That conflict came to a close one year later. Next door to Vietnam, the government of China was firmly in the grip of Chairman Mao Tse-tung. He died in 1976, and the face of China has been radically altered since that time. In Asia also, Iran was the staunch ally of the Western world in 1974. But, in 1979, the Shah fled into exile from his homeland, and Ayatollah Khomeini and his Islamic regime took control. In neighboring Afghanistan, Soviet troops invaded the nation where they remain until this day.

In Africa, too, change was in the wind. The year after the Lausanne gathering, the ancient monarchy of Ethiopia was abolished, and a Marxist regime took over. When the congress met, the white-ruled government was in control of Rhodesia, although an armed struggle was under way. In 1980, the insurgents won, and the country was renamed Zimbabwe. In Liberia, on Africa's west coast, the government was overthrown and a new order established.

When the congress met in 1974, the government of Nicaragua was in the hands of President Somoza. In 1979, however, that government was overthrown by Sandinista rebels. Other nations in Central and South America also experienced upheavals.

All of those major political and social changes, and more, took place within those ten eventful years.

During the same period, world population climbed from just over four billion to 4.8 billion and was increasing by 85 million each year. Other changes included the accelerating urbanisation of the world and a skyrocketing proportion of young people — especially in the Third World. Those shifts occurred at a time when reports of famine and movements of refugees became commonplace.

Such political and demographic changes cannot be ignored by those concerned with world evangelization. In some instances, they demand extensive reconsideration of strategy.

Changed spiritual climate

The spiritual climate of the world has also undergone far-reaching changes in

that decade since the 1974 congress.

Secularisation has made further inroads in Western industrialised nations, and it is estimated that the churches of Europe and North America are losing 7,600 people daily to nominalism or unbelief. Islam has become more militant and missionary-oriented both in its traditional spheres of influence and in Western nations. Churches and Christians in other lands have experienced more restrictions and, in some instances, repression and persecution.

The decade's story, however, has not been simply a litany of bad news. Several encouraging developments have indicated significant spiritual advances.

Significant spiritual advances

Who could have predicted, for instance, in 1974 that China was experiencing a sweeping spiritual movement? Many Western observers, including churchmen, had gloomily concluded that the Christian movement was virtually extinct in the People's Republic of China. With the death of Mao and the gradual opening of China to outsiders, it soon became apparent that millions of Chinese had become Christians, and that the number of believers there far exceeded the number found in the nation at the time of the Communist takeover. Since 1980, many previously closed churches have been permitted to open, but the heart of the Chinese revival is seen in the proliferation of house churches which have sprung up across the nation.

While the church within mainland China was experiencing phenomenal growth, Chinese congregations around the world were also busily engaged in evangelization. The result has been the emergence of many large and thriving congregations among the overseas Chinese. Those congregations have recently become more involved in cross-cultural evangelization, and hundreds of Chinese Christian young people are training for Christian service.

The Chinese Co-ordination Centre of World Evangelism in Hong Kong has been active in communicating news, information, and strategy data to the network of Chinese churches around the world and has carefully and sensitively monitored developments within mainland China. That Hong Kong centre grew out of the 1974 congress in Lausanne, when Chinese participants returned to the Far East with an enlarged vision for the evangelization of their own people and the wider challenge of world evangelization.

Chinese Missionaries in Sabah

Delegates at the Ethnic Chinese Congress on World Evangelisation, held recently in Honolulu, were encouraged to discover that Chinese churches in many parts of the world have already begun to carry out cross-cultural missions, although in a limited way.

The encouraging picture surfaced when representatives from several districts reported their discussion results after listening to Bishop Luke Chhoa's presentation on "Chinese Missionaries in Cross-Cultural Situations."

The reports revealed that Chinese churches in Australia, East and West Malaysia and Indonesia have in one way or another been carrying out cross-cultural missions — some even for decades.

Bishop Chhoa, the Anglican Bishop of Sabah and Board Chairman of CCCOWE's Sabah District Committee, concluded the reports by saying, "Thank God that the Chinese Church is in the initial stage of engaging in cross-cultural mission."

"But many problems remain to be overcome," he added. "I have a dream," he said, "that one day we can establish a global cross-cultural mission agency for the Chinese Church because we are so scattered all over the world."

"Today's discussions are very good, and will be good for the future too," he said.

In his presentation Bishop Chhoa

affirmed the mandate of missions as God's uncompromising command and that all peoples, regardless of national boundaries, race, culture, nor language, are the objects of the Gospel.

He went on to analyze the advantages and disadvantages of having Chinese in cross-cultural ministries, and cited successful cross-cultural missionary examples.

Using the Sabah Anglican Interior Mission as an example, Bishop Chhoa told the delegates that the SAIM concentrated its work among the interior Kadazan natives.

The first Chinese missionary spent two years at the mission headquarters doing administrative work, after which he received three years of theological training.

Then he pastored a church in a smaller town under the supervision of an experienced clergy for a year or so. Afterwards, he had to pastor a small congregation for about five years, before taking a five-month intensive language study.

His field work then formally began as he went into the interior to nurture a native church.

After ten years of preparation for cross-cultural missions, the missionary now has the confidence and skills to carry out his work, Bishop Chhoa said.

(CATW)

Protestantism are two entirely different systems of religion.

David Samuel writes clearly. His presentation is balanced and fair-minded. He is familiar with Roman Catholic and Protestant doctrine and literature and offers judicious quotations from many relevant documents.

The book opens with the observation that many people today believe that the differences between Protestantism and Romanism are of very little consequence. The present mood of consensus and synthesis is traced, first, to the fact that "ours is an unhistorical generation" and second, to a concentration on non-controversial matters while avoiding fundamental questions about the nature of the Gospel.

An interesting historical survey is then given which takes us from the Reformation and Counter-Reformation to the present. Through his material are woven the threads of important doctrines. The major emphasis of the Reformers contrast sharply with the tenets of Rome, and none more so than on the issue of authority.

Visiting Israel?

Drop in on the christians. Not just the Memorials.

Christian pilgrims to Israel who make no effort to contact the living church there, "show sheer discourtesy to their fellow christians" — according to the Rt. Rev. Anthony Dumper, the Bishop of Dudley.

The Bishop has recently returned from a visit to the Holy Land and, in the Worcester diocesan news letter he says that God "is not the God of the dead but the living".

Visitors to Israel like to see the places familiar to them from the Bible, he says —

"to walk by the Sea of Galilee, to stand on the Mount of Olives where Christ wept for a city that did not know the things that make for peace — these are moving experiences, but the Holy Land is not a museum.

"Where Jesus walked and taught men and women, live today and face present realities. In a land of conflicts the christians who live there now are mostly Arabs and are subject to restrictions and injustices which make them feel-unwanted."

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Libya commends Anglicans

Anglican communion gets UN consultative status

NEW YORK (ACC) — The Anglican Communion world wide — through the Anglican Consultative Council — has been honoured with consultative status with the United Nations Economic and Social Council (ESOC).

The Communion won the status — which gives it an active voice in the UN educational, development, and human rights deliberations — in a meeting of the ESOC on March 20. At the meeting many third world members spoke enthusiastically of the work of the Anglican Communion in their countries.

Status as a Category II consultant to the Council means that the Communion is recognised as a broadly based world organisation. It gives the Communion a regular voice in Council deliberations and allows the Council to call upon the Communion as a resource. A number of other church bodies including the Lutheran World Federation are affiliated with ESOC in this way.

The Secretary General of the Anglican Consultative Council, the Rev. Canon Samuel Van Culin commented that the granting of the status, "is a recognition of

the international character of the Anglican Communion and the importance of the church — especially in the Third World. The Anglican Communion is what it is because we share together traditions which include the churches in Africa, Asia, the Caribbean, Latin America, and the Pacific. I am grateful for the opportunity of this new relationship with the UN and look forward to contributing to the achievement to its goals."

The move to build closer links with the UN began at the suggestion of the Archbishop of Canterbury. It received the support of the Primates of the Anglican Communion when they met in Limuru, Kenya, in October 1983.

Libya moved acceptance of the Anglican Communion, commending it for its "well known dedication to humanitarian work, its global perspective and its universal inclusiveness, for its organisation which brings representatives from all continents into its decision making process and for its vast work with economy of central structure and budget"

(AMM)