

China gets Bible paper



The Reverend James Payne and Bishop K. H. Ting at the signing of the Memorandum of Understanding between the UBS and the China Christian Council in Hong Kong.

One hundred tons of Bible paper has been sent to Nanjing.

With this paper it is expected that 100,000 copies of the Chinese Bible in the Union Version will be provided in China this year.

The paper was provided by the United Bible Societies through the Amity Foundation with the view to speeding up the production of Bibles.

"This is good news", says the Reverend James R. Payne, Australian General Secretary of the Bible Society, who is also Chairman of the World Executive Committee of the United Bible Societies.

"We are privileged to be able to share our resources with Christian friends in China."

An agreement between the Bible Societies and the Amity Foundation, which represents Chinese Christians, was reached earlier this year to establish a printing plant in China.

Bishop K. H. Ting, President of the China Christian Council and Mr Payne, representing the UBS, were the signatories at the historic ceremony in Hong Kong.

The printing and binding plant will give priority to the production of Bibles, New Testaments and other Christian publications.

Funding for the project will be arranged by the UBS in consultation with the Foundation.

Samaritan spirit alive and well in Sutherland Shire

A new organisation has been formed, in the Sutherland Shire, specifically to help others, in the "Good Samaritan Spirit". Its purpose is to "assist sole-parent and distressed families". Named "HELP IN LIVING — A CHRISTIAN ORGANISATION", its list of activities is nearly as long as its name. The founder, Clive Pringle, has dreamt of such a scheme for years. He now has seven others to help him carry it out.

The members are Clive Pringle (accountant), Stephen Hubbard (trainee architect), Esme Leggett (welfare worker), Ivor Lewis (Baptist minister), Tony Lockie (engineer), Daryl McMahon (doctor), Christine Mill (legal secretary), Malcolm Rathbone (a youth director with the YMCA) and Sharon Tivey (medical student).

The organisation has formed a MAINTENANCE TEAM to handle routine,

household repairs; a CLOTHING POOL to provide clean re-usable clothing and KNITTING GROUP to provide for the special needs of children.

An OPPORTUNITY FUND will assist children to develop their talents in music, sport and the arts, while CARING PARTNERS will "stand alongside and support" deserted wives and husbands.

LEGAL assistance will assist with effective, legal representation, and as funds become available, the ACCOMMODATION section will meet urgent, short term, accommodation needs.

SOCIAL NEEDS will be met through organised outings for families and, to assist the children, it is planned to make it possible for children to attend Christian CHILDREN'S CAMPS during school holidays. This will also relieve stress on both the child and family.

MAINLY ABOUT PEOPLE

DIOCESE OF WESTERN AUSTRALIA

Bishop D. W. Bryant, DFC, has retired from active ministry at St. Lawrence's Anglican Church, Dalkeith.

Rev. Rod Corby was commissioned Rector of the new parochial district of Westfield on August 4th.

Rev. Frank Sheehan will become Chaplain to Christ Church Grammar School on September 1st. The current chaplain, Rev. Ted Witham is leaving for a study programme in the U.S.

Canon Cyril Manuel has resigned as provincial representative of the A.B.M. and will be re-commissioned as Rector of Victoria Park on October 2nd.

Canon Ron Edwards will resign from the chaplaincy at Perth College at the end of the year. He will also resign his canonry of St. George's Cathedral.

Rev. Llewellyn Jones will become Rector of Busseton on September 1st.

Rev. Roger Blakeway will be commissioned chaplain of Anglican Homes on September 17th.

DIOCESE OF NEWCASTLE

Bishop John Lewis has nominated Canon Arthur Malcolm and Archdeacon George Tung

Yep to be consecrated as Assistant Bishops in the Diocese of North Queensland.

Rev. Stan Willey is to chaplain to the Missions to Seamen from February 1st, 1986.

Rev. Ken Child is to be full assistant priest in the Parish of Gosford in place of Rev. Ian Bailey.

Rev. Chris Baxter is to be chaplain to the Peace Hospitals in Sydney Diocese.

DIOCESE OF WILLOCHRA

Rev. Peter Simmons will take over the Anglican Parish of Strathalbyn in September.

DIOCESE OF GIPPSLAND

The Bishop of North Queensland has announced that Canon Arthur Malcolm at present Rector of Palm Island is to be an assistant Bishop in the diocese and will have extra-diocesan responsibilities for aboriginal people in northern Australia.

Rev. N. T. Rishards, the Rector of Bass/Phillip Island was installed as a Canon of St. Paul's Cathedral, Sale on July 7th.

Rev. John Gale was ordained at St. Paul's Cathedral, Sale on June 23rd.

Brother Andrew says Islam is greater threat than communism

Brother Andrew, author of the best-selling book, *God's Smuggler*, has claimed that more persecution will come to Christians from Islam than ever came from communism.

In an interview with Dan Wooding, of Open Doors News Service, the Dutch-born founder of Open Doors, said: "There's now a system working alongside communism with the same aim — to get rid of the Church — and that is Islam. But they are more effective. Their countries are harder to infiltrate. The Christians there are under more pressure and there is less liberty in almost all of the Islamic countries than there is in most of the Communist countries."

"Now, there is very little liberty in Russia, but there is more liberty there than in ninety percent of the Islamic countries," he continued. "So in relation to the Gospel and church activities for whatever reason, we have not recognised the potential threat to the Church. It's

time we now expose Islam in the same way that we have exposed communism. Not by speaking against it, but by getting in and proving that the job can be done."

Brother Andrew said this new wave of militant Islam has come at a time "when there's nothing to stop them." He said that when, in the 1500s, the Islamic armies were beaten back and stopped "at the very gates of Vienna," it was "the power of the Reformation that stopped them. But this time there is no moral power, no spiritual fervor that can stop Islam. There is much more of the compromising spirit. For one thing, we are still paralyzed spiritually and morally from the Second World War, and we still shake because of what the Arab countries did more recently with oil prices. We have no power at all to stand up and say, 'No!' So we have to make deal after deal with them."

(EPNS)

Synod continued

critical of what one called "a purple diocesan revolution". This will lead to Diocesan Bishops doing whatever they want to do and then coming to General Synod for approval to save their conscience.

the biggest fear, expressed by both the evangelicals and anglo-catholics to whom we spoke, is that there is a down playing of the role of the parish clergyman and the importance of the local congregation. The tendency towards prelacy amongst Diocesan Bishops has always been a problem but now, they suggested, it had become reality. When this is tied to limited tenure, which Melbourne now has and Adelaide wants to introduce, the local parish priest will find himself totally dependent on his bishop for preferment and will be forced, for his own survival, to support his bishop.

This will increase bureaucracy and centralisation.

One member added, "General Synod debates are dominated by the purple with a very disproportionate number of Bishops speaking. The clergy come a poor second and the laity seldom speak, except on legal matters."

A final comment from one parish clergyman was, "Most of what has happened is so far removed from what I'm on about day to day that I find it hard to justify being there."

It has become very clear from our interviews with the wide spectrum of party views that we canvassed that the repercussions from this General Synod could radically alter the structure of Australian Anglicanism as we know it.

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Sunday Schools create Women's Ministry problems

"Women missionaries planting churches is one of the greatest inconsistencies in western Christendom," says visiting scholar.

Speaking at a public lecture at Moore Theological College last week, Professor Don Carson, Professor of New Testament at Trinity Evangelical Divinity School, Illinois, made these startling claims.

Dr. Carson was in Sydney to deliver the ninth Annual Moore College Lectures. Prior to those lectures he was asked to speak to the Fellowship of former Moore College students on the topic of "Women's Ordination and the Bible". He told a crowded hall that he did not intend to go over the same tired old passages again. Instead he chose to seek to assess the quality of the arguments being advanced. This he did, effectively using his growing reputation as one of the world's leading New Testament scholars.

Scholar

Dr. Carson chose to major on the structure of the arguments put forward by David Scholer. This was both because Scholer is one of the more articulate Biblical proponents of women's ordination, and also because he had visited Australia earlier this year and



Dr. D. A. Carson

many were familiar with his work. He gave a summary of Scholer's position (and that held by most supporters of women's ordination) before giving 12 hermeneutical reflections on the argument.

12 Reflections

Carson began by suggesting that it was methodologically undesirable to choose one text as normative and to force its meaning on all other texts. This was a criticism Church Record made of Scholer during his visit. Carson showed how wrong the use of Galatians 3:28 was as used by the supporters of women's ordination.

Other points he made included the undesirability of searching for complex explanations of a text which are not consistent with its simple meaning, of confusing in debate "being" with "function", of setting an array of brief and difficult texts against major texts, of breaching normal logic, and of limiting statements by aligning them with their cultural background and its boundaries.

He made a very strong reference to the methodological irresponsibility of resorting to previous studies which have been inadequately grounded in the primary data. Here he was particularly

attacking the use of "kephaler" as "source". He informed his audience of where this idea originated and showed the inadequacy of the original research. He showed that between 800BC and 300AD there was not one piece of evidence for the word meaning anything other than "authority" in Greek literature.

Each point made by Dr. Carson was backed by a careful and detailed example to show how the Bible has been misused.

Culture

Dr. Carson stated that this was not an issue in many cultures. This showed, he said, that the current movement is cultural rather than Biblical. "God's restrictions are for our good", he said, adding that there was nothing demeaning about them because they are from a wise and Providential God.

"Breakdowns in the rules will come back to haunt us to the third and fourth generations", he said.

At the same time, he suggested, "Men need to be sensitive to the hurt and the pain women are feeling. They are squeezed by a world that doesn't fit the Biblical framework. The other big problem is that we have adopted western views of hierarchy which give the idea of subordination. We need to get back to servanthood."

Missionaries

Dr. Carson was asked about the relationship between what he was saying and the use of women missionaries to plant churches. "This is one of the greatest inconsistencies in western Christendom", he argued. He suggested that the rise of the Sunday School movement led to a method of Church planting which concentrates on children. "Women came next. Lastly you went after men. This led to an abundance of women in the church." He added, "You have more women than men in the church, you're not going to ordain them, what do you do with them — send them out to be missionaries."

He pointed out that this was not the way the great missionary movements started.

Carson suggested that 80% of church times is devoted to those under 20, 10% to women, and men's breakfasts every now and then.

Dr. Carson stated, however, "men have abdicated their responsibilities and then we have the cheek to 'sass' women when they take over."

Tapes

The lecture caused so much comment, and was so carefully argued that many present asked for copies of it. It was taped, and the Moore College External Studies Department have made it available at \$5.50 post paid. It can be ordered by phoning (02) 519 2644 or by writing to the External Studies Department at 1 King Street, Newtown 2042.

President of Dutch Synod Speaks

Passing Through Crisis

(Grand Rapids) "It is undeniably true that the Reformed Churches in the Netherlands (GKN) are passing through a crisis. But there are more than shadows to report for the churches have become much more open to the needs of the world around them. The accents have changed somewhat, and the old familiar sounds are heard less frequently, but the ministers work just as hard on their sermons as they used to, and the basic gospel is definitely being proclaimed."

These sentiments were expressed by Dr. J. H. Kouwenhoven, president of the GKN synod, in an interview with him published in *De Wachter*, bi-weekly publication of the Christian Reformed Church in North America (CRCNA). Dr. Sierd Woudstra, editor of *De Wachter*, interviewed Dr. Kouwenhoven while he was attending the CRCNA synod here as a fraternal delegate from the GKN.

The interview covered a wide range of subjects. Dr. Kouwenhoven admits that there is a kind of gap between the GKN synod and the "person in the pew". He expects the gap to diminish when the new (Gouda) synod convenes for its working sessions later this year because the conservative element is more strongly represented at this synod.

Concerning the attempt to reunify the Netherlands Reformed Church (NHK) and the GKN, Samen op Weg (Together on the Way), Dr. Kouwenhoven stated that a long process is envisioned, with

classes (districts) and congregations all moving at their own pace. The year 1986 (100 years after the "Doleantie") will not be the date of actual reunion, but only the year when the two churches will have reached "the state of reunion." Dr. Kouwenhoven dismissed as irrelevant the objection that such a reunion would necessarily lead to more doctrinal freedom. Not only have both denominations, religiously and theologically moved closer to each other but like most other churches, both are so much exposed to modern thinking that as churches they wrestle with the same problems.

On the moot question of homophilia, Dr. Kouwenhoven insisted that the Dutch synod has never wanted to say that homosexuality and heterosexuality are to be considered as equal. According to him, his synod insisted on an ethical approach to the homophilic neighbors. That approach implies that the church accepts the homosexuals as they are and should leave the question of whether or not they live in sin entirely up to God.

In a concluding editorial comment, Dr. Woudstra, sensitive to the spiritual, ethical and theological questions the Dutch churches have to cope with, appealed to them not to lose sight of the basic certainties of the gospel, but urged them in all their speaking and searching for answers to be controlled by the gospel's saving truth.

(RES NE)

J. T. H. Kerr Thanksgiving

"Thank God for 'J. T. H.'" said the Right Rev. Arthur Ingram, the Moderator of the Presbyterian Church of Australia, in the State of N.S.W., on the occasion of the funeral of the Reverend JOHN TERRY HARLAND KERR, held in the Ashfield Presbyterian Church, Sydney, Thursday, August 22nd.

Rev. J. T. H. Kerr passed away, August 19th, after a brief illness, in the Tamworth Base Hospital, N.S.W. Mr. Kerr, aged 85, had gone to Tamworth to assist in the taking of three services, for one of his former students, the Right Rev. A. Ingram.

Those leading the service, acknowledging the life and ministry of this great man, included the State Moderator, the Rt. Rev. Arthur Ingram; the Acting Principal of the S.M.B.C., the Rev. Ray Wheeler; the newly appointed Principal and Minister of the Ashfield Presbyterian Church, Rev. David Cook; Rev. David Inglis of Scot's Church, Sydney, Mr. Kerr's "home church"; Rev. Bill Camden, a missionary minister with the Presbyterian Church in Vanuatu and the Rev. Keith Black, Director of the S.U.M. (Sudan United Mission) in Australia and New Zealand.

Relatives and acquaintances joined with board members and former board

members, students, past and present, from near and far, to pay homage to the man known affectionately to some as "the chief" and to others as "J. T. H."

Born in North Queensland, near Cairns, Mr. Kerr had trained as a school teacher and had enrolled at the very Bible College of which he later became the Principal, now known as the SYDNEY MISSIONARY AND BIBLE COLLEGE.

There he trained under the founder, the Rev. Benson Barnett and married the Principal's daughter, Marguerita ("Rita"). Together they served as missionaries in Japan for a period of two years. Upon their return to Australia, Mr. Kerr entered the Presbyterian Theological College and in 1935 was ordained. Mr. Kerr then had a ministry in a variety of N.S.W. churches.

In recent years he kept in touch with as many past students as possible. One of his greatest thrills was when the General Assembly of the Presbyterian Church, conferred on him the honour of Minister Emeritus.

This year marked his Jubilee as a preacher and it was a great joy for him when he saw one of his former students inducted as the Moderator of the Presbyterian Church in N.S.W.

Ramon Williams (a former student)

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Confident Christianity

Luke 12:4-12

Examples of Confidence:

The story of Daniel and the lions' den is known to little children and adults alike. Yet it is loved and cherished by both, for it shows the confidence Daniel had, and the confidence we can have in the faithfulness and reliability of God. According to Scripture, God so protected Daniel that even after a whole night in the pit, "He was not hurt at all, for he trusted God." (Dan. 6:23).

The story of Jesus, likewise, is full of confidence and hope, seen never more clearly than at the crucifixion. Though he must have been in terrible agony, and though he was bearing the sin of the world, Jesus did not lose his confidence in God. He knew that God would keep him. His confidence was such that he could say to the penitent thief beside him, "To-day, you will be with me in paradise" (Lk. 23:43) and then to God, "Father, into your hands I commit my spirit" (Lk. 23:46).

Confidence like that we see also in Paul. "As for me the hour has come for me to be sacrificed; the time is here for me to leave this life. . . I have kept the faith. And there is waiting for me the prize of victory awarded for a righteous life, the prize which the Lord, the righteous Judge, will give me on that day." (2 Tim. 4:6-8).

The Source of Confidence:

Clearly, these men trusted God and found him to be faithful. So why do we have so much trouble believing God in our own lives, and speaking confidently of God to our neighbours. Could it be that we don't sufficiently meditate on the glory of his changeless nature? In Luke 12:4-12 Jesus offers a number of seed-thoughts that deserve conscious meditation.

God Is In Control (vv.4-5):

It is God who controls the movements of the atoms; who determines the direction and strength of the breeze; who chooses the colours of the sunrise; and fixes the heights of the waves. Do we not affirm our belief in "God the Father Almighty?" Then why do we behave as if our future was under the control of Satan? He is not our benefactor but our adversary — and an adversary whose works are proscribed by God. Why, then, are we so afraid to upset the apple-cart and defiantly storm his strong-holds speaking openly of Jesus? It is that we fear loss of acceptance by a perishing world? Or rejection? Or persecution? Hear Jesus: "I will show you whom to fear: fear God, who, after killing has the authority to throw into hell." He is in control! He is working in every situation for the good of those who love him and he "knows how to rescue godly people from their trails and how to keep the wicked under punishment for the Day of Judgement" (2 Pt. 2:9).

God Has Complete Knowledge (vv. 6-7):

We worry so much about the

consequences of our actions and the satisfaction of our needs but in neither case do we honour the Father by confidence in his faithfulness. We fear that if we speak the gospel we might turn someone off; we might lose a friend; we may lose our job. Then how do we satisfy our physical and emotional needs? Why not allow God, from his perspective of complete knowledge and perfect wisdom to command us how to behave and then give ourselves to obedience? C. H. Spurgeon said, "My responsibility is to do what is right and leave the consequences to God." Jesus said, "Be concerned about everything else with the Kingdom of God and with what he requires of you, and he will provide you with all these other things." (Mt. 6:33).

God Honours Those Who Honour Him (v.8):

We must not think that an empty verbal profession will promote the honour of God or keep us from condemnation. But if God gives us the grace to proclaim him as Lord and to embrace him as Master and Saviour, he will also keep us to the last day. The principle disclosed to Eli is still valid, "I will honour those who honour me!" (1 Sam. 2:30).

God Forgives Penitent Sinners (v.10):

Few things ought to bolster our confidence more than this, that anyone who says a word against the Son of man can be forgiven." Nor should we fear that mere speech against the Holy Spirit debars us from God's mercy. That would create a grave inequality between the Son of God and the Spirit of God. Forgiveness is available for every sin except the sin of dying impenitent. Therefore while ever God grants us repentance we ought to come before him with confidence for "we have complete freedom to go into the Most Holy Place by means of the death of Jesus." (Hebs. 10:19).

God Satisfies the Needs of His People (vv. 11f12):

Few things may boost our confidence like the consciousness of forgiveness, and few things sap that confidence as completely as insecurity, yet for the Christian, insecurity is unwarranted. We have a relationship with God designed, initiated and maintained by him and we know as "Father" the one who is able and willing to meet our every need — even to the point of supplying us with the right words to use in difficult situations. If God can supply us with such intangible things as words, can he not meet our physical needs?

Ours is a great God. Do not let the devil sap your confidence in him, or undermine your conviction that God can and will keep you! Instead, meditate on his character and enjoy confident Christianity.

Luis Palau in Paris

France's largest christian youth gathering

PARIS, France (EP) — More than 5,000 French teenagers attending the Christian Youth Festival here recently cheered as Evangelist Luis Palau challenged them to claim France for Jesus Christ.

The Festival was the largest gathering of

French Christian youth in the country's history. To Argentine-born Palau, who now resides in Portland, Oregon, the Paris rally reminded him of his early years of ministry in Latin America.



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Sydney's own "Hour of Power"

Schuller Ministries to establish Australian base

The Robert Schuller Ministries (Australia) has announced plans for a two-storey office building at 23 Victoria Street, North Sydney. Currently under construction it is anticipated that the office block, land, building and furnishings, will cost \$500,000 . . .

In announcing the plans to open a new office the Robert Schuller Ministries also stated:

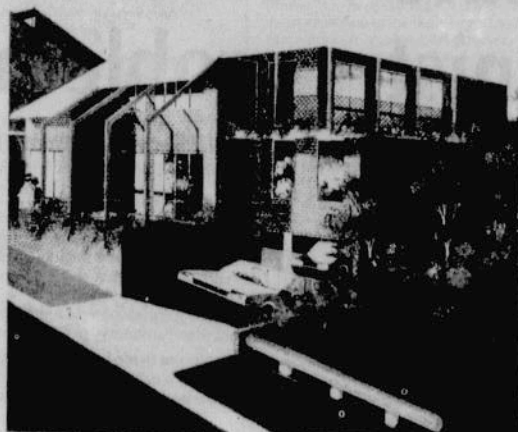
"We'll soon be celebrating 10 years of telecasting 'Hour of Power' in Australia. Now, each week 'Hour of Power' is watched by some 200,000 viewers through 20 channels across Australia.

Further, Dr. Schuller posits a disjunction between the teaching of the Lord Jesus and the writings of the apostle Paul. For instance:

"Luther and Calvin, we know, looked to the book of Romans in the Bible for their primary inspiration. Were they, unknowingly, possessed more by the spirit of St. Paul than by the Spirit of Jesus? Are we not on safer grounds if we look to our Lord's words to launch our reformation?" (p.39).

Widespread disquiet

Such a proposal of a two level



An artist's impression of the two-storey office block now under construction in North Sydney.

The Robert Schuller Ministries is currently seeking gifts and promises of gifts over the next three years with the objective of opening the new premises debt free.

Controversial ministry

Dr. Robert Schuller's television program "Hour of Power" is a part of an extensive televangelism ministry based at the Crystal Cathedral, Garden Grove, Anaheim, California. Dr. Schuller leads a successful but controversial ministry. His undoubted gifts of leadership and communication have won the approval of many, but theological weaknesses in his teaching have given grounds for extensive criticism.

The publication of Robert Schuller's book, "Self-Esteem — the New Reformation", a definitive expression of his beliefs, provided evidence of his divergence from biblical and historical theology.

Leading theologians who have studied Schuller's statements carefully have found his "possibility thinking" deficient and lacking in a sound expression of the Gospel. For instance, Schuller writes: "... the new reformation will return our focus to the sacred right of every person to self-esteem. The fact is that the church will never succeed until it satisfies the human being's hunger for self-esteem" (p.38).

"The church has survived through the centuries by assuming that every person's ultimate need was 'salvation from sin'. It has held out 'hope of forgiveness' as the ultimate answer. . ." (p.81).

"Jesus never called a person a sinner" (p.126).

The inadequacies of such comments, and the quite erroneous statement about the Lord's view of man and sin, are obviously points of concern to all who understand the Gospel.

(NEW LIFE)

New campus for students

Perth Bible College to relocate

"Next year the Perth Bible College is to move from Mount Lawley where it has been located for the past 35 years," so announced Dr. Alan Meers, PBC Principal at the College's recent Thanksgiving Rally.

It is anticipated that the college will

build a new campus in Marmion Avenue, Karrinyup early next year. The estimated cost of the project will be about \$1 million and of this the College will need to raise about \$400,000 by way of donations.

John Chapman at Brisbane

"Youth Encounter"

Mt. Tamborine, 72 km from Brisbane on the glorious southern "scenic rim", is ideal for such conventions as Youth Encounter. The Convention site consists of one integrated "campus" containing a large camping ground, auditoriums, and some ten live-in conference centres operated by various missionary and denominational groups.

About a thousand young people attended "Youth Encounter '85", from 2nd to 4th August, to hear John Chapman give five studies on Mark's Gospel. Chapman's well-known ability to communicate with crystal clarity, and to blend humour with the utterly serious message of the gospel, was, as usual, the hall-mark of his delivery. Sydney Anglicans who have grown up under ministries of sound and consistent

biblical exegesis, and who benefit from the clear evangelical and reformed position of Moore College, may take such feasts for granted. Here in Queensland evangelical Anglicans are a tiny minority, and the bulk of evangelical Christians are more oriented towards Keswick holiness and dispensational teaching. It is indeed gratifying that able speakers such as John Chapman and Phil Jensen are being discovered and warmly welcomed on the Queensland scene.

As a conclusion to the weekend, John Chapman was speaker at an evangelistic guest service at St. Stephen's Coorparoo. Youth Encounter also held a weekend Bible School from 30th August to 1st September at which one of the study leaders was Dr. Graeme Goldsworthy, associate minister at St. Stephen's.

Scripture Union looks ahead

Gearing up for summer outreach

While the Christmas holiday break is far from most people's thoughts at present, Scripture Union's Family Mission teams are already well underway in planning and preparation.

Each year, hundreds of volunteers give their time and skills to this vital evangelistic ministry. The year of training and planning climaxes in a 10-day mission at one of 60 holiday spots through NSW.

However, not everyone takes their holidays at the beach, so a growing urban ministry has also sprung up. "We are linking up with the local churches when we run missions in urban areas. This also brings better follow-up," said Helen Sewell, Scripture Union's SUFM Co-ordinator.

At present, Scripture Union is running nearly 100 family, teenage and children's missions. Their vision for the future is to have 200 evangelistic missions operating throughout NSW by 1988. A lot of groundwork has been started to prepare for this future expansion.

Helen Sewell has just spent several months visiting all Shire Councils on the NSW coast in an effort to discuss possible

sites for new missions. There are many possibilities, and new missions have already been established including ones at Shoalhaven Heads at Easter and Ulladulla during the August school holidays. A Family Mission will run at Kootingal this Christmas for the very first time, which opens up a new category of 'country' missions.

As well as their emphasis on family and adult work, Scripture Union is developing its ministry to those in the '16 plus' group.

The expansion and resulting effectiveness of Scripture Union's Holiday Ministry will only be possible with help and support from churches and Christians who are keen to help spread the Gospel.

Helen Sewell is appealing to local churches to include SU Family Missions as an extension of their ministry. "We need Christian families — hundreds of them — to consider being a part of our holiday outreach," she said.

SU requires people of all ages and with a wide variety of skills in areas such as music, cooking, art, teaching, electrical, etc. Prayer and financial support is also needed as the SUFM's activities are stepped up.

The Book of Common Prayer

General Synod motion passes

At General Synod a motion moved by the Archbishop of Melbourne in support of the Prayer Book was passed. The motion was carefully worded to express the concerns of many church people.

Archbishop Penman moved "that in

order to meet the Church's pastoral responsibilities to all our people and honour the fundamental intentions behind An Australian Prayer Book, this Synod supports the continuance of the Book of Common Prayer in living use."

'God Cares', Sydney

A mission to North Shore young people

"Young people have never had it so good." Maybe. But they've also never faced so many temptations and been confronted with so many difficult decisions to make.

That's good reason why schools are finding time to fit John Smith into their busy timetable for the "God Cares" mission in October.

In four days during the mission on the North Shore, evangelist John Smith and his assistant will speak to more than 4000 teenagers in eight secondary schools on 23 separate occasions. Whew!

The high schools and colleges are: Kuring-gai, Ravenswood, Abbotsleigh, PLC, St. Ives, Knox, Barker and Killara.

John Smith, president of the Melbourne God's Squad — a group of caring bikies — will speak to the young people on the issues of today.

Of course adults have hard decisions to make too — in a world where recent years have seen traditional (and Christian) values and attitudes turned upside down.

So the "God Cares" mission from October 8 to 13 isn't just for youth. John Smith the minister and university

graduate is very much a communicator with adults too.

One main difference would be that he's less likely to turn up at the planned Rotary breakfast or ladies' coffee morning on a motor bike than when he's visiting a school!

Rotary breakfast, ladies' coffee morning, youth seminar, community leaders' lunch and three evening public rallies at Abbotsleigh — these are just some of the activities being planned.

The mission will end with an ecumenical service on the evening of Sunday, October 13, also at Abbotsleigh.

Ecumenical is the word. Twenty churches are supporting the mission.

The North Shore is fortunate to have John Smith for this mission. In the words of Bishop John Reid, he is a person of "extraordinary capacity and gift in communicating the Gospel."

Christians are urged to pray that God will lead and empower him as he speaks to people of all ages.

Keep October 8 to 13 free. Make sure you hear this man, and begin thinking of who you might take to the rallies. Encourage your teenagers to hear him.

Nungalinga College

Principals concern to understand Aboriginals

Tony Nichols writes:

The best people to lead Aboriginals are Aboriginals. That is our conviction at Nungalinga reflected in our goals, programmes and recruiting. That is why we rejoice in the recent appointment of Djinyini Gondarra as Presbytery Officer and Arthur Malcolm as Bishop.

Unless one has mastered an Aboriginal language or worked in another indigenous culture, it is very difficult for a White Australian to understand Aboriginals. Firstly, we find it hard to imagine what it is like to be a foreign minority in one's own land. Secondly, we have been enculturated in a society whose customs and values are so different from those of traditional Aboriginals:

- We emphasise work, time and productivity. Aboriginals, like the British aristocracy, are a leisure based society. They work hard only if they see a point to it, not as an end in itself. Time with people is more important. One Nungalinga man said he felt insulted when the white man he was talking to kept looking at his watch.

- We judge character by cleanliness, eg daily change of clothes, tidy homes and neat lawns. The only significance Aboriginals see in these, if any, is connected with water supply, not character.

- We value innovation, change and progress. The indigenous world view

however, promotes acceptance of the status quo and harmony with the environment.

- We are individualistic and each chooses his own path but this is somewhat balanced by our ideal of good citizenship. For Aboriginals, family considerations override all else. There is no broader social conscience or sense of obligation to other groups, even to other Aboriginal groups.

- We are egalitarian and assume everyone has equal rights (including women!). Aboriginal society is not hierarchial but certain clans and individuals within them, enjoy prestige and dominance over others by virtue of inherited ceremonial status and land ownership.

- We prize youth and IQ. Aboriginals honour age and wisdom.
- We are secular and materialistic. What we cannot see or measure in a test tube does not exist. For Aboriginals, the whole of reality is religious and nothing is more real than spirits, visions, blessings and curses.

The differences are great but followers of Christ can rejoice that their Saviour was not held back by any inhibitions from "crossing the greatest "cultural divide" of all. The Apostle Paul has shown us the appropriate response: "I have become all things to all men that I might by all means save some" (1 Corinthians 9:22).

Cranmer's liturgy commended

Archbishop of Melbourne encourages the continued use of the Prayer Book

Earlier this year, Archbishop Penman spoke at a meeting of the Victorian Branch of the Prayer Book Society. His address, "Tradition and Change: A reflection on Prayer Book revision" has been published by the Society in a booklet which also includes an address by the Archbishop of Canterbury.

Archbishop Penman sees value in the old and the new services though he states: "I happen to prefer the structure and diction of Cranmer's liturgy to any of our more recent forms."

He said to Society members: "It is my

hope that . . . you will take heart and continue to encourage your clergy and people to enjoy the rich and lasting treasures of The Book of Common Prayer within the life of your local congregations . . . alongside the other important options" but the Archbishop warned that "we need something of a reformation of attitude within our Church just now, that reminds our people that we have a great and beautiful tradition that we are in danger of losing forever. It could be suggested that we need a reformation 'in reverse' so that the treasures of our past are not finally lost!"



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Lesley Hicks

I have received a smattering of education lately into the complexities of the strange worlds of fantasy occupied by some of the younger generation — the worlds of Dungeons and Dragons and the Fighting Fantasy Gamebooks published by Puffin, the children's section of Penguin Books.

During the recent school holidays I sat in on a D & D game in progress, with three fifteen-year-old schoolboys deeply engrossed. They did their best to explain to me what it was all about, and showed me their Advanced Dungeon Master's book, various charts and diagrams, and an array of brightly coloured and varied-shaped dice, plus some little figures representing characters, which are an optional extra, not an essential feature of the game.

I left after an hour or so, but the game went on all day. The boys explained to me that they had played as often as they could during the holidays, and that games never really ended, but continued from session to session. One of the boys was always the Dungeon Master — he'd been playing for more than four years, since Year Six, and was the expert who exercised considerable control over the game. The mother of one of the others told me that she intended, as she had done previously, to confiscate his books and dice, etc. when school resumed. She considered it was all far too engrossing and she feared her son's school work would suffer if he played in term time.

D & D — swords and sorcery

In the foreword to one of the instruction manuals, Dungeons and Dragons was described as "an enormously popular gaming cult". "D & D's ceaselessly spread the gospel of the game, introducing more and more players to its fascinations", it claimed. "Swords and sorcery are the two key fantasy elements. This is a fantasy game of role-playing which relies on the imagination of the participants — certainly it is make-believe, yet so interesting, so challenging, so mind-unleashing that it comes near reality."

These are the elements that worry many parents, especially Christian parents. I know the pros and cons of D & D have been aired in the magazine *On Being* in recent years, with some condemning the game and others, especially adult devotees of it, maintaining that it is harmless unless played to excess. I saw enough of it to be thankful our own family of young adults are not wrapped up in it. But if they were, it could be counter-productive for us as parents to be too heavily down on it. As with so many enthusiasms and practices of the young, peer-group approval or

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Fantasy worlds

disapproval is often the key. I'd like to see Christian young people deciding for themselves that, at best, their priorities of time, energy and imagination, weighed up before the Lord, cut out D & D involvement, and at worst, with the element of sorcery and the occult, Satan's territory, so dangerously close to the surface of the game, that therefore they ought to have nothing to do with it.

Children's occult fantasy books

Recently the Council of Churches in NSW, of which I am a member, wrote a letter of protest to Penguin Books about the Puffin Fighting Fantasy Books. We received a reply from the marketing manager ignoring the substance of our complaint and maintaining that they were quite moral in content, with good rewarded and evil punished, and citing Tolkien's *The Lord of the Rings* as part of the same fantasy tradition. In literary and moral terms, however, it is an impertinence to speak of them in the same breath.

There are ten books so far, and they seem to aim at about the 10-13 age group. They sell like hot cakes. Like D & D, of which they are an off-shoot, they require their readers to enter into a sort of role-play. One turns from page to page, from one section to another, according to the choices made, or sometimes to the roll of the dice. Eg from Book 1:

The Warlock of Firetop Mountain — 102.

The door is not locked and opens. The room in front of you seems to be a small torture chamber, with various torture devices around the walls. In the centre of the room, two small, hunch-backed creatures are having their fiendish way with a Dwarf, who is tied to a hook in the ceiling by his wrists. The two hunchbacks are poking and cutting him viciously with their swords. The Dwarf lets out one final scream and falls silent, eyes closed. His captors make disappointed noises and look round angrily at you as if it were your fault that the Dwarf has collapsed. You must act quickly. Will you: Close the door quickly and continue up the corridor? Turn to 303. Draw your sword and try to fight the creatures? Turn to 19. Stride over to the Dwarf, give him a jab with your sword and put on an evil laugh for the torturers? Turn to 68.

The choices readers make lead to different outcomes, unrelated to morality. They suffer various nasty deaths if their luck runs out, while if it's in they may inflict those nasty deaths. Book 10 is called *House of Hell*; it is full of the terminology and paraphernalia of the occult — demonic names, goats' heads, voodoo dolls, human sacrifice. In the latter situation, following the noble but foolish impulse of trying to rescue the naked young woman bound on the altar leads to having one's own throat cut. Following the option of simply watching the proceedings in this case gets one further in the game.

In all the books, the covers and the finely detailed black-and-white illustrations are quite ghoulish, in keeping with the nightmare world evoked.

The Council will be taking its protest further. Church Record readers who encounter the books may like to do the same. In the past, Puffin have had a high and trustworthy standard for children's books, and these are a betrayal of the confidence that parents, teachers, librarians and children themselves might once have had in their integrity as publishers.

One step nearer

World's only Albanian-speaking evangelical church opens in Yugoslavia

What is believed to be the world's only Albanian-speaking evangelical church has been opened in Yugoslavia.

"The church was dedicated in June in Pristina, which lies in the Federal State of Kosovo, an area which is 98 percent Islamic, and has an Albanian population of 1.6 million," said a spokesman for Open Doors with Brother Andrew.

"We see this development as an answer to the prayer efforts of many for Albania. We hope that a revival in Kosovo may spread to neighbouring Albania."

It was an Open Doors team that held what is believed to have been the first religious service in Albania since the country was declared "the world's first atheistic state" in 1967. The evangelical Christians held a secret service in a old church on Easter Sunday. It took place four days before the announcement of the death of Enver Hoxha, Albania's veteran Communist Leader, who had ruled the country with an iron fist since 1944.

The new leader of Albania is Ramiz Alia, a senior Politburo member who had been the *de facto* ruler of the small Balken state since Hoxha's debilitating stroke a year ago.

"Alia was the man behind the 'world's first atheistic state', so don't expect too many changes in Albania," said the Open Doors spokesman. "But, on the other hand, Albania could go like China after the death of Mao. Too many people there are disillusioned and will go and search for another truth. We all hope they will, in the end, find the whole truth, the real truth."

(OPEN DOORS)

Children and communion

Let them come

A meeting of Anglicans from around the world has called on all the provinces of the Anglican Communion to admit children to communion from infancy.

The statement comes from an International Consultation on children and communion which met in Boston, USA, at the end of July. The Lambeth Conference of 1968 had asked the province to examine the theology of initiation and admission to communion and this meeting represented an attempt to coordinate these results.

The unanimously agreed statement that emerged from the consultation reviews past and present practices around the world and reveals that several provinces already admit children from their baptism or from around the ages of seven or eight.

It mentions a report being prepared for the General Synod in England at the moment, which it says, will also recommend the admission of young children to the eucharist on the basis of their baptism.

The statement discusses in some detail the theological issues involved in the initiation of children into the Church and the cultural and pastoral considerations that have informed their decision. They also make some suggestions as to how churches might work out the practical arrangements.

The final section includes recommendations that "since baptism is the sacramental sign of full incorporation into the Church, all baptised persons be admitted to communion" . . . that baptism rites be reviewed so that they all "explicitly affirm the communion of the newly baptised" and so that "no essential distinction be made between persons on the basis of age."

(CEN)

Radio silenced

Shells destroy FEBA's studio in Beirut

FEBA Radio's studio in Beirut, which broadcasts Christian programmes to the largely closed lands of the Middle East, has been destroyed by shells.

On August 18, at the start of the latest outbreak of shelling, several walls in the building collapsed, causing a fire which raged for an hour.

As it was Sunday, no one was in the studio or the offices so there were no casualties, but all the studio equipment and a valuable library of programme tapes were lost.

Earlier this year plans had been discussed for moving the studio if the situation in Beirut deteriorated and premises were rented in Cyprus. These are not yet equipped, however, so there is an urgent need to find an immediate interim home for FEBA in the Middle East so that broadcasting can continue.

(CEN)

'Fuller' course welcomed

Good beginning to Doctor of Ministry program

Twenty one church leaders from various states and numerous denominational groups attended the first Doctor of Ministry course to be held in Australia by Fuller Theological Seminary in association with the Bible College of SA. The course was held on the Wattle Street campus of BCSA from July 15-18.

Dr. Newton Malony, Professor in Psychology at Fuller Theological Seminary, took the 4 days course which related the theory about conflict within and between persons to the life of the churches. Both Dr. Malony and students were highly enthusiastic about what was achieved during their time together.

This degree program has been offered in the United States for well over 10 years at Fuller and is designed for pastors and others to enrich and enhance their skill level for doing the work of the church. A number of emphases are offered, such as church management and planning, Christian organizational development, small group work, counselling skills, church renewal and church growth. Details of courses and seminars which are to be offered in 1986 will be announced within a few months.

Cuban Bishops' Havana Conference

Archbishop speaks out

"We do not ask just to be tolerated, we demand the full right to share in the predicament of our society. We share our people's hopes for peace and well-being and must be actively involved," said Archbishop Jaime Ortega Y Alamino, speaking at the closing session of the Cuban Bishops' Conference in Havana.

"In times of crisis it is only natural that people gather around the Lord," he added, referring to the regime's traditional hostility towards the Church. Moreover, it is unprecedented for a senior church official to refer to the suffering of the people in the military involvement of the Cuban Government abroad. As discontent is growing within Cuba, the authorities are anxious to enlist the support of the churches, and recently funds have been allocated for the renovation of the Cathedral in Havana, which has not been properly maintained since the revolution in 1961. It is forbidden for priests in Cuba, the majority of whom are under the age of 45, to engage in social and charitable work, but some nuns have been allowed to work with handicapped and old people.

(KESTON COLLEGE)

REVIEW

Pray and fast for revival

Romanian Baptists call to Australian Christians

"Pray and fast for true revival," urged the Rev. Liviu Olah, a Baptist pastor called by many the "Billy Graham" of Romania.

He told Victorian Baptists in July that the next few years were critical for Christianity in western society in its struggle with humanism. He thoroughly endorsed the call by Baptist leaders in Australia to set aside 13 October as a "Day of Prayer and Fasting for our Nation".

"The only hope for the world is a great spiritual awakening leading to world-wide revival," he said.

Mr. Olah, 51, was in Australia for the month of July, speaking at 15 major meetings arranged by the Romanian Baptist Church and the New Settlers' Baptist Association, plus smaller meetings and home visits almost every day.

He told of the "continuous incredible pressure" on Christians in Romania. "Any keen evangelical Christian is in trouble all the time," he said. He told of being interrogated for eight hours and being warned that if he spoke in churches other than his own he would be arrested.

"When I said I was not going to stop preaching, they realised they would either have to kill me or give me a passport," he said.

Seven years ago, with his wife and daughter, he moved to the USA where he is now Youth Pastor for the Los Angeles Romanian Baptist Church and an American citizen.

A big lie

"Everything in communism is a big lie," he said. "It is a devilish movement to invade with evil spirits our minds, our lives and our destiny."

A trained lawyer, he said Romania's written constitution and laws were for western consumption, and the actual unwritten laws denied people basic freedoms, especially Christians.

State honours Russian Orthodox leader

Red Banner of Labour award

The head of the Russian Orthodox Church, Patriarch PIMEN of Moscow and all Russia, has been awarded the Order of the Red Banner of Labour to honour his 75th birthday, the second time he has received this award. The occasion has been marked by the Soviet news agency TASS, which has issued a short statement about the Patriarch's life and work.

According to the TASS report, the award was given for Patriarch Pimen's patriotic activities in defence of peace, emphasising in particular the convening of peace conferences in Moscow in 1977 and 1982, which were attended by religious leaders from all over the world. The TASS report also gives a brief biography of the Patriarch, and concludes with a short account of the ceremony at which the award was made. This took place on 23 July in the Monastery of the Holy Trinity and St. Sergius at Zagorsk, fifty miles from Moscow.

Patriarch Pimen has been the head of the Russian Orthodox Church in the Soviet Union since 1971. He was elected to the position by a Council (*Sobor*) of the Church, made up of bishops, clergy and laity, including some members from dioceses outside the Soviet Union. As with other appointments of high-ranking churchmen in the Soviet Union, it is clear that his election took place only with the approval of the Soviet authorities. He will remain Patriarch until his death.

(KESTON COLLEGE)

Quebec, Canada

Least evangelized area of world?

Montreal, Quebec (EP) — One of the least evangelized areas of North America and possibly the world, Quebec, Canada, is the target for an ambitious new Every Home Crusade, where each home in the predominately French-speaking province will be reached with the Gospel.

"The Challenge of a New Frontier" crusade, which is expected to take two years to complete, will be directed by Denis Donnan, a French-speaking pastor from Quebec who has joined Every Home Crusade in Canada.

"Quebec is the largest province in Canada and is going to prove quite a challenge for us," says Dr. Dale Kietzman, President of World Literature Crusade, sponsors of Every Home Crusades. "It is regarded by many as one of the most neglected and needy mission fields in the world. For only five out of every thousand know Jesus in a personal way and there are more than 1,700 towns and villages with no evangelical church at all. In fact, Kenya in East Africa, has 60 times more evangelical workers than Quebec. Even the Soviet Union has a greater percentage of evangelical believers than those found in the entire province of Quebec."

'Moon struck'

Some surprising support

As the Rev. Sun Myung Moon, the leader of the Unification Church (the Moonies), was released from an American prison last week he received a surprising range of support from Christian leaders, from the fundamentalist Jerry Falwell to the Catholic League for Religious and Civil Rights.

A group of organisations including the Presbyterian Church, the American Baptist Churches in the USA, the National Association of Evangelicals and the National Council of Churches of Christ in the USA, made a joint statement saying: "No particular sympathy for the defendant in this case and no agreement with his faith is required to feel grave distress at the resulting breach of religious liberty."

The Rev. Moon was released after serving 13 months of a sentence for allegedly evading paying tax of \$162,000 of his personal income. But Moon maintains that this money belonged not to him but to the church. As the Catholic League for Religious and Civil Rights pointed out, Catholic bishops holding church property in their own names potentially face the same kind of federal prosecution.

The Rev. Jerry Falwell from the Moral Majority, in Washington to welcome Mr. Moon home, said that Moon had received a prison sentence because of the unpopularity of his religious beliefs while others proven to be involved in far larger tax frauds has been untouched.

An American Senator, Orrin G. Hatch, has pointed out several other anomalies in the case that he believes "constitute serious violations of constitutional rights . . .

"We accuse a newcomer to our shores of criminal and intentional wrongdoing for conduct commonly engaged in by a large percentage of our own religious leaders," he said. "Namely the holding of church funds in bank accounts in their own names. Catholic priests do it. Baptist ministers do it and so did Sun Myung Moon."

(CEN)

Adult Children: the crowded nest?

American family statistical trends are often worth noting, for the same trends sometimes become evident in Australia a few years later. A recent article by Clemens and Axelson, carrying the intriguing title: "The not so empty nest: The return of the fledgling adult", is suggestive of an important phenomenon which is also emergent in Australia. (Family Relations, 1985, 34, (2), 259-264).

This phenomenon is described by Clemens and Axelson as involving the return home, to their family of origin, of large numbers of adult children. They state that, "these fledgling adults are responding to traditional problems of unemployment and financial need, but more subtle factors . . . appear to be involved in long-term stays in the parental household." Several important issues emerge: What are these "subtle factors"? What is the impact of these "long-term stays" upon families which are normally entering the "empty-nest" stage of the family life-cycle? Is there any important implication for the Christian Church?

Clemens and Axelson suggest that American statistics reveal that the percentage of married-couple families with their own children aged 18 and older residing at home is increasing and that this is a reversal of recent historical trends. Adult children are returning to or remaining at home during periods of the family life-cycle in which they would normally leave to make their own homes.

This can constitute a serious crisis for the young adult who feels deprived of the "normal" opportunities for personal independence and growth, and also for the parents who would normally be freed of child-rearing and child-care responsibilities at this stage of their life. Role uncertainty and confusion can occur and people can become locked-in to earlier and now emotionally obsolete roles. They cannot readily break out of these roles because they have no clear terminations or "markers" to help them recognize the need for different kinds of roles.

Why are the adult children staying? Obviously, difficulties finding employment and hence financial dependence are important reasons. However, emerging from these two factors, is a subtle form of emotional dependence in which well-meaning parents provide high levels of support as a form of protection and compensation for their thwarted offspring. Parents offer high levels of help (eg free board; maintenance of a car) but in so doing promote high levels of dependence.

They also tend to expect some return for this effort, but express this with demands which are not always appropriate for an adult. That is, they demand a form of compensation more in keeping with childhood (eg doing chores; being answerable to parents for social activities — where to go and keeping a curfew), than adulthood.

A number of problems will develop. The emotional development of the "fledgling adult" will be impaired: Low self-esteem, high levels of dependence, and interference with the development of mature social skills, are just some examples of this effect. There will be an escalation of conflict between frustrated and demanding parents and their adult children who also feel frustrated but for very different kinds of reasons.

What can the Church do? Our groups (youth fellowship; adult/parent groups) and teaching seminars need to operate in a way that can raise our consciousness concerning these issues. We need to become more aware of the hurts and



Alan Craddock

needs of all parties in this situation. Our teaching programmes can be applied to these issues and we must also attempt to foster communication across the generations. This is a neglected issue in our attempts to apply Christian teaching to our family situations. This column is simply a plea for attention to be given to these issues.

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Leaving the Jehovah's Witnesses

Warren Stuckey

Joe was faced with a crisis. His whole world seemed to be collapsing around him. Everything he had worked for was collapsing, his dreams dashed to the ground.

Joe was born and raised in a less prosperous area of a large Australian city. He was nominally Roman Catholic by background, although never really involved in the church. Religion was not very important to him. He had not been brilliant at school and had been encouraged to leave as soon as he was old enough to get a job. He obtained work as an apprentice in a factory and had eventually completed his training and was employed as a fitter. His dream had been to earn a lot of money, have a good time, have a steady job and ultimately marry, have a family and own his own home.

Maria was an Italian and came from a devout Roman Catholic family. She went to school for the bare minimum and left as soon as possible to work at home. She met Joe when in her late teens and they were married shortly after. They now live in a boom suburb, paying off a hefty mortgage. They have four young children. The pressures of life, and Joe's desire to go out with the boys, led to a great deal of tension in the family. Maria had few friends and often was desperately lonely.

Interested in the Bible

One day when Maria was at home, feeling particularly lonely and frazzled, two ladies called at her door. They introduced themselves as being people interested in studying the Bible and asked Maria if she was interested in the bible. Maria commented that she believed the Bible but didn't know very much about it at all. The ladies discussed world conditions, social problems and family difficulties as proof that this world is nearing its end. They also spoke about some survivors of the end of the world, which they called "Armageddon", who would live forever on this earth which would be transformed to a paradise under God's kingdom rule. They said that there would be no death, sickness, sorrow, financial problems or personal

"God's organisation"

problems in this paradise. In fact, this paradise was only just around the corner. This was the good news or gospel of the kingdom spoken of in Matthew 24:14.

It sounded strange to Maria, but very appealing. The experience of losing her mother in death with a long drawn-out illness was still with Maria. Anything not to have such pain and sorrow again. And it was true the church did not teach her 'this good news', but had kept her in darkness. They asked her to buy a book called, "The Truth that Leads to Eternal Life." It was only 50c and even though she was struggling with her budget that week, she bought it. When they offered to come back and see her she agreed, as they were so friendly and kind and she was very lonely and depressed.

That night she told Joe about the visit. He had no objection if it made Maria happy but he was not particularly interested.

True to their word, the ladies returned and suggested that they start a 'Bible study' with Maria. Maria agreed to this and even though she noticed they studied from the book with occasional references to the Bible, it did not really matter. Her highlight of the week was their visit, and it was so wonderful to be with people who knew the answers to all her questions. They identified themselves as Jehovah's Witnesses and quickly introduced Maria to the concept of "God's organization", that is, that God has never worked through individuals but only through an organization, and belonging to God's organization was essential to salvation. They proceeded to show to her that all religions, heathen, Catholic, Protestant, Jewish and Moslem are all abominable in God's sight and part of the harlot of Revelation or Babylon the Great. After going through a checklist,

only Jehovah's Witnesses came out right, and as particularly they were using the divine name, Jehovah, Maria became convinced they were right.

Maria now started to attend the meetings. Joe did not mind the children going with her on Sunday morning, but when she started going on Tuesday night and Friday night and insisting on taking the children, Joe became upset. He started making things difficult for Maria, particularly when she started going from door to door. Maria had been well prepared for this opposition and regarded it as necessary persecution,

Major Doctrinal positions held by Jehovah's Witnesses

1. Denial of the Trinity
2. Only the Father, Jehovah, is God
3. Denial of the deity of Jesus Christ
4. Denial of the deity and personality of the Holy Spirit
5. Christ is identified with the Archangel Michael
6. Man does not have a soul but is a soul
7. At death man (body and soul) ceases to exist
8. Literally 144,000 will attain heavenly life
9. The rest of the faithful will live forever on earth restored to Paradise
10. Denial of Hell
11. Denial of the bodily resurrection of Christ
12. Salvation is through faith plus works
13. Only Jehovah's Witnesses will survive the end of the world
14. Blood transfusions are forbidden
15. Smoking is forbidden
16. Joining the armed forces is forbidden

again re-inforcing the fact she was in God's organization and doing His work. The Witnesses at the Kingdom Hall were very supportive of Maria, and many marvelled at her faith in spite of having 'an opposed husband'. Then Maria stopped celebrating Christmas and birthdays, claiming that these celebrations were pagan. She began to withdraw from their usual family life, spending most of her time at Witness meetings, door to door proselytising, or studying Watchtower publications. It became embarrassing for Joe to now bring his few friends home, as Maria started to talk to them about Jehovah. The children were beginning to withdraw from Joe, worrying, "whether Daddy would be destroyed at Armageddon." After studying with the Witnesses for about six months, Maria was baptised at one of their large conventions.

Joe became a hermit in his own home. Maria only invited Witnesses to visit, and although they were nice people, Joe had nothing in common with them. He began to spend more and more time away from home, taking up golf and spending more and more time at the club.

Then came the crisis. Joe was stood down. Vainly he tried for months to seek employment. He was behind in his house payments and there was talk of the car being re-possessed. Not only had he lost his wife and children to the Witnesses but now it looked like he was going to lose everything he had worked for as well. He became very morose and withdrawn and talked about ending it all.

Cash, groceries and bible study

Maria was very worried about Joe. If only Joe would listen about the wonderful paradise just ahead. No more worries about money and where the next crust was coming from. She plucked up courage and asked one of the Witness elders to come and visit Joe. The elder talked to Joe about worsening conditions, and unemployment being one of the signs of the time of the end. He encouraged Joe about a hope for the future in paradise on earth where all his problems would cease and he would be happy forever. The local Witnesses supplied them with cash and and groceries to tide them over. Joe had never experienced such kindness and accepted the kind offer of a Bible study. Through his study of the Watchtower books Joe learned that God's original plan was for man to live forever in perfection on a

paradise earth but that Satan had foiled God's plan by challenging God's right to rule and persuading Adam and Eve to join him in his rebellion. Joe was told that God has ever since been trying to prove to his creation that he is worthy of worship and ultimately God will triumph. In the meantime, the basic issue at stake is the vindication of God's name, Jehovah, which only Jehovah's Witnesses were doing. Joe learned that all other religions were condemned in God's sight, especially because of holding to the pagan doctrine of the trinity. It seemed quite logical to Joe that Jesus was Michael

Most of their time now was taken up by Witness activities. They attended five hours of meetings a week, Joe spent at least an equal time in preparation. Time had to be spent every week in the door-to-door work, and also with his new found 'Bible study' whom Joe called on every week. After all, Joe had to set an example to the rest of the congregation. Three times a year they attended conventions. Joe enjoyed them very much. He was given responsibility and spent most of his time working in the administration department. Maria found them an ordeal. She was left with the children and keeping four children quiet during the hours of sessions was no easy task. Their life had become very pressured, but they felt it was necessary if they were to have a fair chance at

Jesus was Michael the Archangel

Armageddon and perhaps survive into Paradise. Joe greatly needed to excel so that he could one day be appointed an elder in the congregation. Joe would speak to whomever he would come into contact about Jehovah's Witnesses. He often got into arguments at work, particularly about doctrinal matters such as the deity of Christ. One man, however, always unnerved Joe. Bill called himself a Christian and would never allow himself to be drawn into conversational discussions concerning denominations or doctrine. He used language that Joe found hard to comprehend, such as the need to be born again, and spoke with such love and warmth about Jesus, which made Joe most uncomfortable. Joe felt frustrated with Bill. He couldn't get him to argue and yet he couldn't shake Bill's idea that he was saved. The fact that the world was ending did not particularly bother Bill as it had Joe.

Suicidal

Meanwhile, Maria was increasingly under more stress. She worked very hard and diligently but still she could not find peace. She doubted her ability to survive Armageddon, she just wasn't good enough. At times suicide seemed a good alternative. To die now would mean the resurrection into paradise, a sure thing, but to wait for Armageddon, who knows what the odds are then? But Jehovah's Witnesses are such "happy" people, and it would bring disgrace on the organization if she took her own life. So Maria continued on with her hopeless despair. She was too afraid to tell Joe what she was thinking and feeling. She had often thought of seeking professional counselling, but this was frowned upon by the Witnesses. It would bring disgrace upon the organization again.

The words of Jesus often haunted her "Come to me, all you who are weary and burdened, and I will give you rest," and cynically wondered at the truthfulness of his words.

Joe was also losing some of his initial enthusiasm. He was being kept so busy that he had little time for himself or the family. Also what Bill had been saying to him about his relationship with Jesus was troubling Joe. He began to notice that there was little mention of Jesus at the meetings, although as he started reading his New Testament seriously, as suggested by Bill, he noticed the emphasis on Christ. It seemed that the main thrust of the meetings these days was about loyalty to the organization, not to doubt or to question and have nothing to do with heretics who had left the organization and were causing trouble.

One day at work Bill gave Joe a pamphlet on the false prophetic record of Jehovah's Witnesses. It set out the many dates that the Witnesses had predicted concerning Armageddon and many other happenings since 1874 to 1975 that did not come true. It also set out statements from Watchtower literature where the Witnesses claim they

are God's prophet in modern times. Joe was staggered. He took the pamphlets to the elders who explained that Satan puts doubts into the minds of God's people. The elders explained about 'new' and 'old' truths and the best thing was to burn the tract and do more witnessing and more study of the Watchtower literature. Joe studiously avoided Bill at work and indulged in a mad flurry of activity, to keep himself so busy that he did not have a spare moment to start thinking again.

Shared the love of Jesus

In the meantime, a Christian named Betty had met Maria. She felt concerned for Maria and gently shared with her the love of Jesus. Maria was attracted to the Jesus presented to her by Betty but was afraid to admit it even to herself. After all she had the truth, didn't she? Wasn't Betty part of Satan's organization? Betty also refused to be drawn into doctrinal discussions; she shared her testimony, her personal experiences of Christ, and her assurance of salvation. Betty also told Maria that salvation is not the result of our good works but purely an act of God's grace received through our faith in Christ's completed work on the cross. When Betty shared Ephesians 2:8,9 Maria burst into tears. "Why have we never been told that?" she asked.

That night Maria decided to talk to Joe about her depression and also about what Betty had shared with her and the book Betty had given her about Christianity and the work of Christ. Joe became very angry and stormed out of the room. He had doubts enough of his own, without Maria's being added to them. The prospect of the Witnesses being wrong was too terrifying to contemplate. If they were wrong, then there was no truth anywhere. Had they not shown him how corrupt and pagan the churches were? What else was there then? Where was there to turn if the Witnesses were incorrect, or worse, wilfully deceitful?

No death on a cross

Joe and Maria began to talk more and more about their doubts to each other. They stopped reading the 'New World Translation' as Bill had said it had been doctored, and started reading a modern version. As they read chapter by chapter, all that Bill and Betty had been saying to them was confirmed. They saw clearly that everlasting life was a 'gift' and not something due for works rendered. As Witnesses they had not had a very strong consciousness of sin, always blaming Satan or Adam for their failings. They saw the need for repentance and commitment, and at last experienced that joy and peace they had been seeking all their lives.

Witness world crumbled

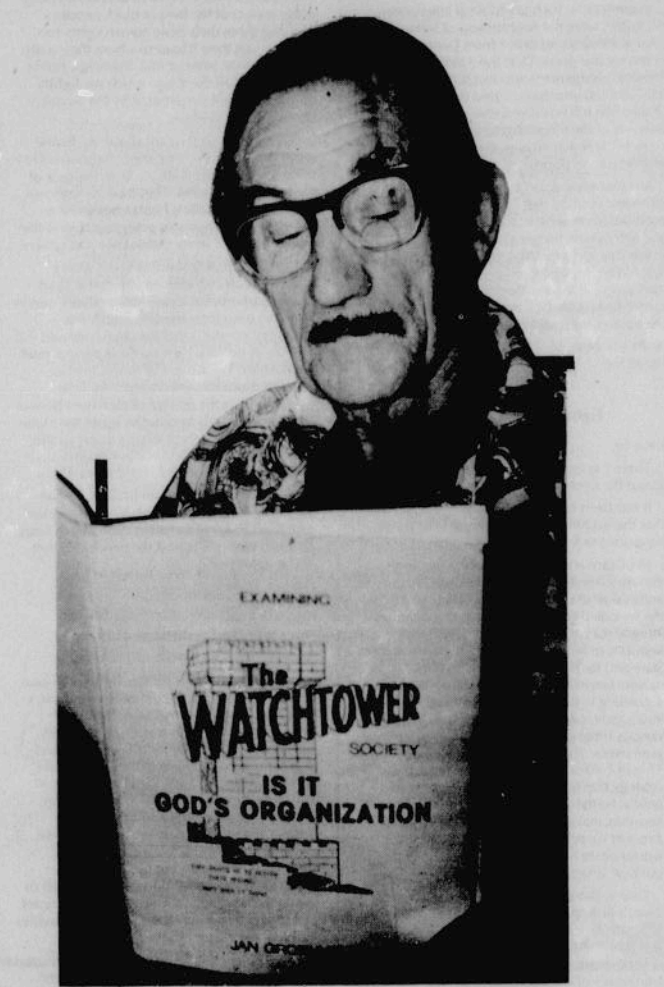
Although they were not at peace with God, there were many difficulties to be overcome. Their Witness world crumbled around them. It seemed that everything they had believed was wrong, and yet Christian doctrine just couldn't be right. They were still very afraid of leaving the Witnesses and could not even contemplate the prospect of attending a church. Maria had already secretly gone into a Christian bookshop wearing dark glasses and a big scarf in case one of the Witnesses saw her and was still shaking from her experience. She felt as if she was going into the Devil's grotto itself, so deep was the brainwashing. Yet it was increasingly difficult to remain as Witnesses, and after a few months they handed in their resignation. A couple of elders came to visit and tried to persuade them to remain as Witnesses. "Where else can you go?" they asked Maria and Joe.

When it became obvious that Joe and Maria would not remain as Witnesses and would communicate their new ideas to

Warren Stuckey was a Jehovah's Witness for 38 years. As a qualified Barrister he acted as their chief legal officer. Warren now works for the Bible Society.

others it was decided to ex-communicate them. This meant no other Witness from then on could communicate with them, which would solve the problem of other Witnesses being contaminated by Maria and Joe's thinking. Joe and Maria went through a similar grieving process as if they had lost their friends in death. They

tried to fill the massive hole left in their lives. Joe and Maria soon found other Christians who had been Witnesses and who really understood what was happening to them. It took Maria and Joe about two years to get themselves together again and feel that the trauma was past them.



There are many stories around Australia of people leaving the Sect. Former Jehovah's Witness, Eddie Podusnick, pictured in the Cairns Focus, with a copy of "Examining the Watchtower Society — Is it God's Organisation?" Mr. Podusnick quit the witnesses after he questioned the dogma.

also went through a process similar to withdrawal from drugs as they had a psycho-spiritual dependency upon the organization, and they also needed to be de-programmed from their brainwashing. Graciously God provided Christian friends, who although they did not understand what was happening to Joe and Maria, still were very supportive and

They are now actively involved in their church, and sharing the gospel with others has a high priority in their lives. They have also been blessed to see some of their friends come to know Jesus in a real and personal way as they aided them with their special insight and knowledge of the Jehovah's Witness cult.

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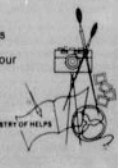
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LETTERS

Episcopal authority

Dear Sir,

At last we have been given a clear theological reason for the Ordination of Women. Your report on Bishop Muston's statement in the "Anglican Messenger" (ACR August 26, p.6) must surely be of great comfort to the members of MOW and their supporters.

Bishop Muston has raised this whole issue to a matter of faith. "I believe in the ordination of women". He says it four times.

At a time when many of our bishops have publicly cast doubts on the credal statements of our Lord's Virgin birth and bodily Resurrection, this bishop has elevated this matter to Church dogma.

In contrast to such un-biblical affirmations of "faith", were the Archbishop of Sydney's clear statements reported from General Synod in the secular press: That the Appellate Tribunal's judgement was not binding, not final and not unanimous; that the Women's Ordination bill was disruptive and "at the expense of the fellowship and integrity of this church"; and that "it was a matter of Christian obedience" to oppose it.

Another bishop, on a national radio interview claimed that the Apostle Paul's prohibitions re women's public ministry and authority in the congregation, no longer apply in this day and age. Who says so? The Holy Spirit Who inspired the Apostle Paul? Or are our episcopal leaders declaring that they no longer believe in the inspiration of the Bible as per their consecration vows?

Yours sincerely,
David Fry

Fight against apartheid

Dear Sir,

There has been much in the media lately about the deplorable situation in South Africa.

It has been especially disappointing to read that the Archbishop of Sydney at least tacitly supports the South African regime.

His Grace is quite wrong when he maintains that Africans do have a say in South African political affairs. To say that the "legislatures" of the so-called Homelands (Bantustans) are an integral part of the political structure of the Republic of South Africa (somewhere between State and local government) is to display a naive beyond belief. The Bantustans are, according to the South African government, independent African territories set aside for various tribal groupings to satisfy their political aspirations. They are quite simply South African colonies, part of the divide and rule strategy that has always been government policy. Furthermore, the constitution of the Republic makes it plain and President Botha in a recent speech reiterated that the Africans would never have any representation in the political structures of the Republic.

One is also saddened to read that Bishop Zulu, a Bishop of the Church of the Province of South Africa (CPSA), is speaker of the Kwazulu "parliament". For the Bishop to accept such a position is to acknowledge the legitimacy of the apartheid policy and to sell out his own people.

For Dean Shilton or anyone else to oppose economic sanctions against South Africa on the grounds that they will hurt the Africans more than the whites is arrogance. It implies that they know better than the people on the spot what's good for them. (But then Mr. Shilton always seems to know better than anyone else what's good for them.)

The leaders of the African people in South Africa are themselves calling for economic sanctions knowing full well the vulnerability of their own people. But then what have they got to lose? They are already desperately poor and already have the highest infant mortality rate anywhere in Africa (with the possible exception of Ethiopia).

Even without serious economic sanctions the economy of South Africa is in a parlous

state at present and this has the white business community worried. Even Afrikaner industrialists are pressing the government to negotiate and make concessions. Sanctions will in the long run be effective.

Your correspondent R. de Louth (ACR 12/8/85) also lends support to the South African regime and maintains that "the hand of God is moving over this country". A moment's reflection should dispel that notion. Does he really believe that God condones a system of government that by deliberate policy dehumanises people? (A cabinet minister referred to African women and children as "those useless appendages"). Does God condone a system that disrupts families by separating wives and children from their husbands, a system of harsh laws controlling every aspect of the lives of black people denying them their basic human rights (no rights to sell their labour to whom they wish, imprisonment without trial, bannings, house arrests, etc.) all the things which we rightly condemn when perpetrated by the Soviet Union and its satellites.

Please spare us the cant about Mr. Botha and his associates being good Christians. Their attitudes and actions clearly fly in the face of the teachings of Jesus. They have no concern or love for their fellow human beings of a different race. Their sole preoccupation is the maintenance of white domination and power.

The Church of England in South Africa (CESA) stands condemned in that it at least tacitly supports the South African status quo in that they choose to remain silent. Their argument usually is that the church should not meddle in politics. How do these people read their bibles! The Gospel of Jesus Christ is political. Jesus himself did not shirk from "meddling" in the politics of his day — he was crucified precisely because he upset the status quo and was perceived to be a threat to the establishment. Not to speak out against oppression and injustice is to condone it.

CESA certainly needs our prayers — that they may see the light of the gospel and join with the CPSA and the other churches in South Africa in the fight against the pernicious evil that is apartheid.

David F. Purchase,
Stannmore

Unfair Treatment!!

Dear Sir,

On the day the "Record" arrived in the post, with your leading article on Bishop Jenkins, I happened to purchase at Moore College's bookshop the book to which you referred, "Easter in Durham" by Murray J. Harris, and also a more expensive little book by Lapide and Stuhlmacher, "Paul: Rabbi and Apostle". The latter reports a discussion between an Orthodox Jewish rabbi and a Protestant professor of New Testament. (Rabbi Lapide, one might well note, believes in the Resurrection of Jesus but not in the Messiahship of our Lord.) Within the limits of space, Lapide and Stuhlmacher's views are set out clearly and adequately. The book provides a model for dialogue between people of different views. Dr. Harris' book does not.

One would not question at all Dr. Harris' intentions, but in fact, unlike the report of the dialogue between Lapide and Stuhlmacher, Harris does not always adequately represent the views on one side — those of Bishop Jenkins. Sometimes his quoting of Jenkins is so brief that one cannot properly judge if the Bishop has been fairly reported. A notable example is on page 25 where, reading Harris, one could easily gain the impression that Jenkins believes the disciples might well have stolen the body of Jesus. Fortunately, I have just received from Bishop Jenkins a copy of the Easter article from which the brief and misleading quotation on page 25 was taken and where it can be read in context.

In another document Bishop Jenkins has sent, he asks his critics "to have the patience to read what I have to say **unedited and in context**" (my emphasis). Whatever its merits, Dr. Harris' book does not provide the views of

Bishop Jenkins unedited and in their context and I should judge from my reading of material by Bishop Jenkins that Dr. Harris' book does not give an adequate impression of the views of the Bishop. (I have not seen any record of Bishop Jenkins' statements on television so cannot judge those.)

Dr. Harris' book is also disappointing in that it shows little evidence of his being acquainted with the extensive scholarly writing on the Easter material in the New Testament. One pertinent example of that writing would be Michael Goulder's startling article on "The Empty Tomb" in the English periodical "Theology", July 1976, a copy of which is enclosed. I myself do not agree with all the views of Goulder — or of Jenkins — but Goulder here provides one thesis to account for the Marcan Easter narrative. It is "the kind of thing critics should at least be aware of before making rather over-simplified generalisations and rather naive statements about a matter which the New Testament writings themselves show to be complex and deep and rich in meaning.

Finally, may I re-affirm what I stated in my original letter regarding the belief of the Bishop of Durham but this time in his own words. First, he writes, "Anyone who says that I do not believe in the Resurrection and in the Incarnation is a liar. This I must say fiercely and categorically. I do believe in the Resurrection of our Lord from the dead. I myself live in the hope of that Resurrection. I do believe that Jesus is both God for us and man with us." Secondly, in his Easter Sermon this year he says, "The Resurrection is neither to be pinned down nor to be wholly proved. It is to be lived by faith in the God who raises Jesus from the dead and who does and will raise us up with Him. For Christ is risen. He is risen indeed. Alleluiah." I enclose a copy of that sermon which you may like to publish. I should be happy to send a copy of that and other material by the Bishop to any reader.

Yours faithfully,
John Bunyan,
Rector of Chester Hill with Sefton

Tax Reform for families

Dear Sir,

I was interested to read your article on the 'Anglican Report on Families' (August 26) and I hope this letter may contribute to debate and action in regard to the present pressures on families.

It is time the church and Christians actively stood up for the family. Christ said render unto Caesar what is Caesar's (Mark 12:17), but under the present government less and less is left after tax to support a family and the church.

For the third year in a row the Hawke Federal Government has failed to increase the spouse rebate and family allowances in the budget.

Most taxes increase automatically with inflation, yet the spouse rebate and family allowances have been allowed to decrease in real value over the last three years.

In the last three years the position of average families and single income families in particular has worsened due to pressures such as the increased income tax burden, high interest rates, devaluation affects on prices, and the wage pause.

There is no doubt that many mothers are forced to seek employment due to the increasing financial pressures on families.

The Federal Government has much to answer for regarding this problem because the present income tax system discriminates heavily against single income families.

The now defunct Tax Option C did little or nothing about this problem despite the fact that the Draft White Paper included a table (Appendix A-A on page 67) which indicates, for example, that a single income family pays \$1624 or 41% more income tax than a two income family where they both have a total taxable income of \$25,000 pa. Consequently

there is an urgent need for income tax reform for single income families.

In the USA and United Kingdom they have a separate income tax scale for married couples so families are taxed more fairly. This approach could be used in Australia to solve our problem. Alternatively income splitting of family income could be introduced for wage and salary earners.

For too long radical pressure groups such as the feminists have unduly influenced government policy. It is time that Christians demanded a better deal for families from the government and income tax is the place to start.

I call on all Christian people who support a better tax deal for families to write to their local Federal MP or to organise petitions or whatever they can think of to bring pressure to bear on the government to make changes in favour of families.

Yours sincerely,
A. V. Green,
Christian Economist

Tragic Change

Dear Sir,

It has been the custom for many years to use the words THEE, THOU, THINE, etc. as a mark of respect due from the creature to the Creator. Fairly recently this practice has been abandoned in favour of YOU and YOURS, etc.

Never did I like the trend, looking on it simply as a retrograde step and nothing more. Having used the latest hymn book called HYMNS FOR TODAY'S CHURCH I am convinced there is more to it than that. The treatment given "My God, How Wonderful Thou Art", is both appalling and reprehensible.

This is a hymn of devotion and adoration. It calls forth the best in us and places God on His rightful exalted pedestal. This concept has been taken away and important points lost. I do not intend to write at length on this, but ask that readers consider the last verse, as an example. Here it is:

A & M
Father of Jesus, love's reward,
What rapture will it be,
Prostrate before Thy Throne to lie,
And gaze and gaze on thee.

Today's Church
Father of Jesus, love's reward,
Great King upon your throne,
What joy to see you as you are,
And know as I am known.

In A & M there are seven stanzas. In the other there are six. I wonder why the sixth was omitted.

Apparently, to the compilers of TODAY'S CHURCH, the thought of humbling ourselves before the Almighty should not be countenanced.

This same tragedy has happened to the AN AUSTRALIAN PRAYER BOOK. I cannot understand why BCP format was not retained by the revisers, but changes made to the wording only. The Lord's Prayer is stated in its old form, placed near the front of the book, but not in place in the services. The Credo (I believe) becomes Credamus (we believe). So many of the old phrases have been altered, simply, so it seems, for the sake of change.

Yours faithfully,
Peter Granville-Smith

Too late!!

Dear Sir,

That was a dirty trick putting the "NIV Study Bible" brochure in the last Church Record (26/8/85). No sooner had I bought my "wide margin" to replace the "chain reference" which replaced the RSV than this beautiful brochure appears.

Now I'm feeling pretty backward but Hallelujah for perspicuity!
Yours in fellowship,
Simon Manchester

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Editorial

Religion vs Christianity

Some Evangelicals, and organisations seeking to influence them, are noticing the undoubted religious content of contemporary Australian poets and novelists, and seeing a genuine word of God present in the religious feelings their writings endorse. Our brothers think that although the religious beliefs of many of these writers are in direct contradiction to the central place given to Jesus Christ by the Bible, God can speak this way because all mankind has a common religious nature.

True, everybody has a religious side to their nature, this is shown by the fact that religion is a world-wide activity. But religions are as numerous as there are cultures. Every group of people make up their own religion to express the religious side of their nature. Some people are more religious than others, and some periods of history are more religious than other periods. Our own age has not been a very religious one, but this is changing, the pendulum is swinging because religion is part of our human make-up.

However, religion has no value in itself, it is just an expression of human nature. For example, the highly sophisticated Athenians of the ancient world were very religious, at least that is what Paul told them when he was visiting the city. He found Athens full of religious altars, of priests, of religious ceremonies. And so when he was addressing the Athenian parliament he began by saying how very religious he found the Athenian people but he went on to say that they did not have any knowledge of God at all in spite of all their religion. This is because religion is a human activity and does not bring us into a relationship with the true God.

No repentance, no knowledge

If we are to have knowledge of God, God must reveal this to us. He must speak with us otherwise all our religion is simply the

expression of our own human nature. Most religion is of that sort. The Athenians called their god Zeus, but they didn't know the true God at all. We may call our God, "God" or "Jesus", but the name doesn't make any difference. In a Christian culture we are very likely to use Christian terms, but we may be just as ignorant of God as the old Athenians.

However, it is possible for us to know the true God because He will respond to those who seek Him in the area of truth. The truest thing about ourselves is that we are sinners; we don't thank God, we don't honour Him, we don't obey Him, we don't trust Him. We must begin by saying that we are sorry for this, and wish to do his will; then we remain in the area of truth. God will speak with us and give us a knowledge of himself. But if we try to have a relationship with God, or even if we think we do have such a relationship without being sorry for our sins, without repentance asking Him for forgiveness and a heartfelt determination to do his will, then we are outside the area of truth and it is quite impossible for us to know God whatever name we give to our religious activities.

No lordship, no knowledge

The other true thing, even more important, is that Jesus is the Son of God and He must be the centre of our lives if we are to live within the truth. He died for our sins. So if we repent and are sorry for them, and if we put our faith in Jesus as the Lord, we will find that our religion has turned itself into true knowledge of God, for God will speak to us in the area of truth because he is anxious to have us as His sons and daughters. Jesus will bring us into fellowship and friendship with the true God so that we may know Him not only now, but through eternity.

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THE GOOD READ

God's Prophet, God's Servant

John Goldingay
Paternoster Press, 1984. 160 pp.

The Lord is my Shepherd

William Barclay
Collins, 1980. 153 pp.

Much of the Old Testament is difficult and mystifying for many Christians and, therefore, popular books designed to explain its message in a simple and lively way are always welcome.

God's Prophet, God's Servant is a series of 10 studies, 5 each on Jeremiah and Isaiah 40-55, arising out of the writer's own preaching and teaching. Goldingay sees both Jeremiah and Isaiah 40-55 as being written during the ordeal of the exile, and his guiding thesis is that both writers tackle the problem of the exile "as a challenge to practical theology, not as an exercise in philosophical theology in an abstract sense." (p.8)

The book is not a commentary. The studies on Jeremiah examine 5 aspects of the prophet's ministry. Goldingay discusses thematically the cost of being a prophet, who the prophet is identified with, the marks of a true prophet, and the call of the prophet. Chapter 5 is basically a study of Jer. 52. Each chapter is independent of the others and the whole section lacks a certain cohesiveness.

Goldingay keeps before us the existential question of the purpose of suffering and this gives the studies their contemporary edge. At times he appears to come very close to drawing direct parallels between the plight of Jeremiah and that of the average christian, but he is too astute a scholar to do this. "It may be that we cannot see ourselves as Jeremiahs. There was something unique about God's dealings with him: he was a prophet. It is more difficult to escape seeing oneself as Baruch. He is the ordinary man who responds to God's word." (p.37)

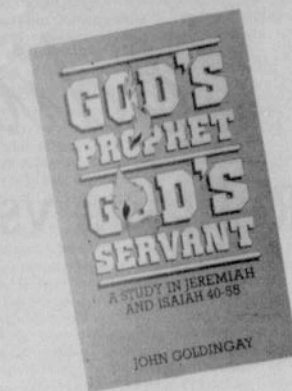
The 5 studies on Isaiah 40-55 are more cohesive, and more exegetical in character. They are a survey of 5 features of the servant of the Lord. The identification of the Isaianic servant perplexes many; is it Jesus? the prophet himself? or Israel? Goldingay sees it as all three and his explanation is lucid and

convincing. Goldingay is able to blend profound insights into the text with modern applications that are exegetically valid and spiritually edifying. On p.90 he remarks, speaking of Israel, "The fear that Yahweh has forsaken them underlies all their other fears. So the assurance that he has not abandoned them, and will not, underlies all the prophets other promises." Similarly, God's people today, in times of personal affliction, fear that at the root of their misery is the abandonment of God. God's promise to his people, 'You are my servant. I chose you, I did not reject you.' is as pastorally powerful now as then.

Overall one gets the impression, **God's Prophet, God's Servant** was hastily produced and published. It is not well written and the style is too often prosaic. This is unfortunate because Goldingay is a leading conservative Old Testament scholar, fully abreast with the latest Old Testament research. Nevertheless, the content alone makes it a useful asset to both student and teacher of the Scriptures.

By contrast, William Barclay is the master of the popularizing of the Bible. As Alan Galloway, in his biographical introduction to **The Lord is my Shepherd**, says, "there may have been biblical scholars of greater distinction; but none has ever exercised such vast popular appeal." Surely, Barclay's remarkable popularity is, in part, due to his conviction that 'the meaning of a biblical passage has not been expounded until its pastoral significance has been elicited'.

Like Goldingay's book, **The Lord is my Shepherd**, Barclay's last published work, is not a commentary. Indeed, it is really a series of meditations on 5 Psalms: 1,2,8,19,104 (the books title is misleading because Psalm 23 is not discussed, and it is a misnomer because it does not really reflect the theme of the book). Barclay is undeniably erudite. Each meditation reveals an impressive breadth of knowledge, both of Scripture, and of secular literature. At times his meditations are little more than a collection of quotations, each one expressing the same thought from a slightly different perspective. For example, in order to elucidate Ps. 19:1-2, Barclay quotes, usually at length, from St. Francis of



Assisi, Omar Kayyam, A. F. Kirkpatrick, Psalm 148, and the apocryphal The Song of the Three Young Men.

Barclay is always readable and his own comments, at times are priceless. His eulogy to the immensity of the heavens is breathtaking. (p.87) Elsewhere he makes the perceptive statement, "The Old Testament writers tell their story with a vivid childlike simplicity of which modern man is afraid." (p.69)

At the same time, I confess that I have never been greatly edified by William Barclay. As a young Christian, my mentors warned me of some of the hazards of his theology and this, I suppose, prejudiced me. **The Lord is my Shepherd** is vintage Barclay, and therefore will undoubtedly please his devotees, and do little to enhance his reputation amongst his critics. Galloway, commenting on Barclay's method of interpretation, writes, "In his treatment of the Old Testament he is content to let it remain what it essentially is — a Jewish book." (p.20) This is acceptable up to a point, but if Jesus explicitly saw himself as fulfilling all that was written of him in the psalms, then it must also be interpreted as a Christian book. Therefore, Barclay is Christologically weak in his expositions, and this is particularly evident in his

comments on the messianic psalms, 2 and 8.

I found a number of Barclay's comments disturbing. He quotes the story of a young child lying in bed one morning worshipping the sun-beam on the bed-post. Barclay sees it as a laudable example of the simplicity of child-like faith. I see it as testimony to the natural darkness of the human mind. Similarly, some will baulk at his support of natural theology, particularly when 2 examples he gives of men who have come to belief in God through the witness of creation are the pagan philosophers, Cicero and Aristotle. Which God did creation lead them to?

Yes, William Barclay is erudite, readable and popular, but when it comes to food for the soul Goldingay's repast, although a little harder to swallow, is really more nutritious.

M. Raiter

In the Shadow of Aran

Mari Jones
Evangelical Press of Wales. 60pp. Pbk.

In Wales this book is known as **Trwy Lygad y Bugail**. Fortunately I read the English version. And what a delightful little book!

The subtitle, "Modern-day parables from farm life", indicates that Mari Jones is the Welsh version of Dr. Paul White with his jungle doctor stories. Although these Welsh parables lack the zest of the jungle doctor stories, and perhaps border on the quaint side, they do make a delightful reading.

Each story has, of course, a clear biblical truth to teach.

I found "The Fox" among the best. Did you know that a fox desperately about to be caught will run straight at the hounds to confuse them? Did you know that the vixen loses its scent while suckling its young? By the way the message of that parable is the creation knows how to act, but man is the exception.

Recommended bed time reading.

Stephen Miller

English Church to give aid to deserted clergy wives

EVERY DIOCESE in the Church of England is to appoint a visitor to help pick up the pieces after a clergy marriage has broken down. In addition each diocese is being advised to set up an emergency fund to provide for the wife's immediate needs.

This news comes in a House of Bishops report which has just been published called **The Breakdown of Clergy Marriage — Pastoral Care and Practical Provision**. It has been produced by a small working party chaired by the Rt. Rev. John Waine, Bishop of St. Edmundsbury and Ipswich, which was set up in response to a private members' motion at the February 1983 session of the General Synod. There has also been considerable pressure from Mr. Frank Field MP and the 'Broken Rites' support group, both of whom have criticised the Church's patchy provision hitherto.

Clergy marital splits occur at the rate of between 40 and 50 per year, according to the working party's research. Of the 44 in 1983, 16 were cases where the couples separated by mutual agreement, six were where the wife left home and 11 where the husband left home. The Church, says the report, "has a responsibility greater than that of other employing institutions" since many of the strains in clergy marriages stem from the nature of the husband's work. Furthermore the pastoral and practical solutions to a clergy marriage breakdown are particularly tricky, since they often mean getting out of a tied house and a divided church and community (the working party was not asked to consider the wider issues of the causes of breakdown and their prevention).

The report sticks up for the Church's record: "in many instances the needs have been adequately met" but goes on to admit: "We are aware, too, of cases which have not been well handled ... where those concerned feel, rightly or wrongly that the Church has shown insufficient pastoral concern."

The answer, it says, is "to bring the handling of every case up to the standards already achieved in the past."

To do this the report sets out a new

code of practice, aimed principally at helping the wife, since the husband is supposed to be looked after directly by the bishop.

As soon as a desertion is known, the visitor will go to see the wife (first finding her if she is the one who has walked out). Their immediate job is to cope with initial feelings of shock, guilt and rejection; to reassure the wife about a roof over her head (she should be allowed to stay in the vicarage for at least three months) and cash; and to organise some way of informing the congregation and local clergy without provoking painful publicity.

After that he or she should supervise financial, spiritual and legal advice, get support from the local churchwardens, arrange an early meeting with the bishop and look after the long-term reconstruction of the family's life.

The report makes less progress on the financial front. Besides recommending the setting up of a contingency fund in each diocese, which need be no more than £5000 it says, the report looks chiefly to the Church charities to bail the wife out.

The Sons of the Clergy and the Friends of the Clergy Corporation can and already do help wives and their children after separation, but neither has the power to continue helping after a divorce. The report suggests that along with the Clergy Orphan Corporation these charities should apply to change the terms of their trusts.

Help from the Church Commissioners is not recommended, since this would require legislation to enable them to do so and the bill would ultimately fall back upon the dioceses.

Nevertheless, the working party want to see some central involvement, perhaps through a centrally held fund, in order to symbolise the Church's concern.

On the subject of pensions, they report that currently no scheme exists to enable a separated wife to draw on her husband's pension. Changes are in the air, however, following a paper from the Lord Chancellor, which is currently being studied by the Pensions Board.

Quick Cuts

"Mirror, mirror ..."

I can't swear to the truth of this, but a chap told me the other day — and he claimed that it is true — that an overcrowding problem was once solved like this. A big American building had been given too few elevators, and, as a result, people kept complaining of delays. The provision of extra lifts would have been prohibitively expensive and so the owners took their problem to some consultants. The answer was — mirrors! Mirrors were placed around the lifts — and the complaints ceased. People so loved inspecting themselves in the mirror until he imagined that he was God. Worship of himself came easy: and we are all like this.

What a comment on human foibles! We can all think of individuals whose ego is too big, but what this is telling us is that ego-centricity is part of the human condition itself. You may mask your egoism by acting out the part of a caring, compassionate, humble, self-effacing person, but beneath it all there remains the quivering, sensitive, dominant self, ready to be in charge, ready to insist on its rights, ready to preen itself.

No wonder we have problems with each other! The self-centred person

always has trouble in society because he demands that others do his will. It would be better if we lived on our own, so that we did not manipulate and exploit other people. And yet, individual though we are, we cannot live on our own. We are inveterately social. We need each other, but we irritate each other. Why?

The Bible explains both aspects of our dilemma. Man, it says, was created social. It is not good, says the Bible for man to be alone. Yet as soon as man rebelled against God, he also began to attack his neighbour — his ego became bloated until he imagined that he was God. Worship of himself came easy: and we are all like this.

How to resolve this tension? How to return us to our created state — a state of love and peace and fulfilment, not based on the ego? This is a God-sized problem. The Christian Gospel is a God-sized answer. Are you too ego-centred to receive it?

Peter Jensen

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

Leighton Ford's new direction

Plans announced soon

Minneapolis, Minn. (EP) — Dr. Leighton Ford, longtime Associate and Vice-President of the Billy Graham Evangelistic Association (BGEA), has announced plans to move into a new ministry in the near future. Ford announced visions for future ministry, and said that he would continue his current commitments as Vice-President of BGEA while deciding on the "best vehicle to carry out these visions". Ford said he hoped to announce more specific plans "sometime in the next several months".

Ford, who has worked with Graham for 30 years, said he senses a continuing call to preach the gospel, and announced upcoming crusades in New Zealand and Australia, and future evangelistic work in India. He also anticipates action in the global task of world mission and evangelism, through his leadership in the

Lausanne Committee for World Evangelization, which he has chaired for nearly a decade. The Lausanne Committee is planning a second international congress on world evangelization in 1989. Finally, Ford expects to work in "helping younger men and women to develop their ministries as part of Christ's global cause." Ford has established the Sandy Ford Scholarship Fund in honour of his son, who died three-and-a-half years ago.

Ford said the Graham organization was being very supportive, and said, "Billy's encouragement to me in this decision has been tremendous. Our relationship has never been closer." Ford said he anticipates a "close, warm, active, fraternal relationship with the Billy Graham Evangelistic Association."

(EPNS)

Wholistic ministry seminar

Focus on cross cultural mission

The Evangelical Missionary Alliance (Sydney) and the Evangelical Alliance Missionary Department (Melbourne) both recently sponsored half-day seminars on **Wholistic Ministry in Cross Cultural Mission**.

A total of 56 mission leaders, council members, missionaries and college students enjoyed the opportunity to share together and confront basic issues. They responded to sessions on the concept, theology and strategy of wholistic ministry with many questions and comments. Small groups discussed

case studies of wholism in mission in Asia. These were judged by many to be the most helpful part of the afternoon.

The two key resource persons were Steve Bradbury (Tear Fund) and John Steward (World Vision). They prepared a useful handout package for participants. This included summaries of their presentations, supplementary papers, case studies and resource and reference lists. Reaction to this package was positive — it gave those present something to take away, reflect on and share with others. Copies are available at \$4 (including postage) from Dr. John Steward, DSM, World Vision of Australia, Box 399C, Melbourne, Vic. 3001.

Half a day proved much too short for anything other than an introduction to this crucial and somewhat controversial topic. A majority commented on the lack of time and some showed an eagerness for follow-up sessions. These are being considered for both locations in 1986.

In responding to the experience follow-up sessions were suggested for at least three areas:

1. The theology of wholistic ministry.
2. Experiences of missions and the strategies they follow in this work.
3. The nature of wholistic ministry and how it operates.

If you are interested in being involved in seminars on these topics please contact: Rev. Keith Wilson (Chairman EAM, Melbourne (03) 890 0402), Rev. Arthur Collins (Hon. Sec. AEA, Sydney (02) 808 1462).

PS: The introductory seminar can be held in other locations if there is interest. Contact the Evangelical Alliance in your state for further information.

Bishops under stress

Training programmes needed

Many bishops in stressful situations feel isolated and clearly need the kind of training and continuing support which will enable them to cope, according to the Secretary-General of the Anglican Consultative Council, Canon Samuel Van Culin.

Writing in the latest issue of *Anglican Information*, Canon Van Culin reports that a working party set up by the ACC met recently in London to study the subject of training programmes for bishops; both the 1978 Lambeth Conference and the ACC have seen the need for such programmes.

But the working party, says Canon Van Culin, felt that the term "training" by itself was not adequate — "the equipping of bishops" might be a more appropriate description of what the Lambeth Conference and the ACC were seeking.

A number of things have become clear, he continues. First, that the proper equipping of bishops is crucial to the equipping of all a Church's ministers. "We cannot have a properly equipped total ministry if we do not have a properly equipped episcopate."

Secondly, the nature of the training will flow from the theological understanding of the episcopate; and, thirdly, the responsibility for this training must be lodged in the House of Bishops of each Church in the Communion.

Canon Van Culin says that the need expressed by the working party for a wider understanding of the needs of bishops tallies with what he has observed over recent months.

"I have spent time in conversation with a number of bishops who are working in situations which are full of stress because of complex social, human and political problems. Many of them feel very

isolated. It is clear from these conversations that in their turbulent situations bishops need an on-going system of support which equips them to face the changing demands of the office, as well as an initial training period."

A number of Churches are already involved in training programmes for bishops, Canon Van Culin reports. In England, for instance, there are two privately-supported such programmes — one at St. George's College, Windsor, and one sponsored by the William Temple Foundation.

But these programmes vary around the Communion, and more consultation is needed about them in Canon Van Culin's view. And he thinks the working party's report, now being prepared, will help to bring the matter into focus in time for the 1988 Lambeth Conference.

Members of the working party were: the Right Rev. Peter Atkins, Bishop of Waiapu, New Zealand; the Right Rev. David Richards, officer for pastoral development in the Episcopal Church of the USA; the Right Rev. Michael Mann, Dean of Windsor; the Right Rev. Ronald Gordon, head of staff at Lambeth Palace; and the Rev. Donald Reeves, Rector of St. James', Piccadilly, representing the Bishop of Liverpool.

(CHURCH TIMES)

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Evangelicals, Anglo-Catholics oppose women Priests

A formidable alliance is born

The prospect of women priests in the Church of England led recently to the setting up of an unprecedented alliance between leading evangelicals and anglo-catholics.

Former opponents such as Dr. John Stott from All Souls', Langham Place and the Rev. Peter Geldard, general secretary of the Church Union, Dr. Jim Packer and the Bishop of Chichester Dr. Eric Kemp, the Rev. Roger Beckwith from Latimer House and Mr. John Gummer, chairman of the Conservative Party are laying aside their differences on other subjects to form 'The Association for an Apostolic Ministry'.

It has a simple message for those involved in the current elections to the new General Synod, which will be tackling the possible ordination of women: "Say No! Vote No!"

The Association's first leaflet lists six reasons 'why we must say no to the ordination of women' — Jesus only chose men to be his apostles; there haven't been women priests before; the Roman Catholics and the Orthodox would no longer want to unite with the Church of England; the sacraments would not be 'valid' in the hands of a woman; the pressure is coming from the secular 'equality' lobby; and it would split the Church of England.

Threat of schism

The leaflet goes on: "This proposal must be resisted — again and again if necessary" and the implication is that the Association will marshal its forces to block it on every occasion and every pretext, including the legal and the financial.

Its main weapon though, appears to be the threat of schism if women's ordination were eventually permitted, with Mr. Geldard suggesting that some 10 per cent of the Church might break away.

At a press launch last Thursday, Mr. Beckwith said that it was time for the church to resist "the thoroughly non-Christian theory of the relationship between the sexes", best summed up in the term 'unisex' and the song 'Anything You Can Do, I Can Do Better'. But while society was trying to obliterate the distinction between the sexes, it was up to the Church to stress their 'complementarity'. "Only in the Church are people prepared to say 'vive la difference!'" he remarked.

Although he and fellow members lamented the current trend towards equality in society at large, he felt that it was up to the Church to put its own house in order and lead by example.

Dr. Margaret Hewitt, one of the two



John Stott

Peter Geldard

Jim Packer

John Summer

women in the Association, complained that the will to ordain women was nothing like as widespread as some groups made out. The actual number of women ordained worldwide was small; the number who had been accepted as incumbents smaller still.

An irresistible force

And the Rev. Peter Geldard expressed his confidence in the Association's chances of success. History had shown that when anglo-catholics and evangelicals had got together, the combination had produced 'an irresistible force'.

A pragmatic alliance between the two theologically conservative wings of the

Church on particular issues has long been anticipated (and feared by the middle ground). A force runner was the smaller scale 'Marriage Solidarity', which successfully campaigned against a relaxation of the Church's practice on divorce and remarriage.

The Association for an Apostolic Ministry is likely to campaign just as hard, and has much weightier support behind it.

Nevertheless, members of the Association accept that they are at present in a minority. The Anglican Evangelical Assembly, for instance, of which Dr. John Stott is chairman, has voted in favour of admitting women to the priesthood.

(CEN)

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For further information or application forms, please contact the Association Secretary, Geelong Association for Parent-Controlled Christian Education, PO. Box 295, GEELONG, 3220. Tel: (052) 78 5203