



Anglican Church — "NO" to Indonesian Christians

Legacy of the Red Book Case

An Indonesian Christian fellowship has been refused permission to worship in an Anglican Church in Sydney. The reason given is the High Court ruling in the Red Book Case which, it is said, forbids groups other than Anglican Church congregations from using the church building. The Anglican Information Officer, Miss Charlotte Rivers, told the Church Record, "A church is Church Property Trust and the principles established in the Red Book Case appear to be binding on the Diocesan Bishop who, therefore, does not have discretion to license the church or allow its use in a way which may be regarded as a breach of trust."

"There is no reason why a church hall cannot be used for the purpose which the Indonesian Christian fellowship has in mind, namely, a worship service, but the church itself cannot be made available," she concluded.

Wrong Theology

"Something has to be done about the situation," said Mr. Gerald Christmas, the Registrar of the Diocese of Sydney. "On the one hand, we must ensure that the churches are not handed over to way-out groups. On the other hand, some flexibility should be allowed. It is a matter of balancing these two issues. The present restraints are legally quite severe, and are based on wrong theology that there is some magic aura attached to church buildings. The legal structures need to catch up to our theology."

"We have had a few similar requests over the last two years, particularly in inner-city parishes. We have had to decline them for the same reason," said Mr. Christmas.

"The matter will be raised with Standing Committee in the New Year, and then certain ways will be investigated to relax the present situation in certain permitted cases. It will take most of next year," Mr. Christmas told the Church Record.

ON OTHER PAGES:

- Interview with John Gladwin ... page 3



- Reports from the Conference for Christians in the Professions and the Annual AFES Conference ... pages 3 and 4

- A Christian student looks at feminism ... page 4

"Drop-in" visit to Camp Howard's disabled childrens' camp



Campers and staff at Camp Howard Disabled Childrens' Camp were treated to a special visit during their summer camp at Blue Gum Lodge, Springwood. The N.S.W. Police helicopter "Pol-air Three" dropped in at noon for a friendly visit. Constable First Class Robert Herbert is seen demonstrating the lifting gear with Pilot Peter Lesley in the harness.

The Anglican Youth Department has organised these camps for over ten years. The first camp in 1969 was directed by Rex Harris who also directed this year's camp. Rex was awarded the British Empire Medal in the Queen's New Year Awards' list (Photo courtesy Ross Willis).

First biblical book in Kriol



The Bible Society in Australia has published the first ever complete book of the Bible in the Kriol language spoken in the northern part of Australia. An initial print run of 500 copies of the book of Ruth will be distributed through the major Kriol centres at Roper River and Bamyili in the Northern Territory, and at many other places.

The first draft of Ruth in Kriol was made by a team at a Bible Society Translation Workshop, held at Bamyili in 1979. The team consisted of Joy Sandefur from the Summer Institute of Linguistics and a small group of Aboriginal women.

According to the Summer Institute of Linguistics there are an estimated 15,000 speakers of Kriol in Northern Australia from Western Queensland to the coast of Western Australia.

The books of Genesis and Revelation are currently being translated into Kriol and should be published within the next two years.

Scripture Union leader released from re-education camp in Vietnam

The Scripture Union Regional Office has just received the news that the former Secretary of the S.U. Committee in Vietnam — Daniel Thuan — has been released from re-education camp.

First word came from Ho Chi Minh City to Mrs. Margaret Hollensen.

"Dear Margaret,
I came home a couple of weeks ago and was glad to receive your letters to my sister. Thank you for your concern and help. I will write to you through my brother.
Yours sincerely,
Daniel Thuan."

Daniel worked closely with Scripture Union's full time staff worker, Pham Thi Son until the fall of Saigon in 1974. He was educated in Melbourne as an engineer and learned about S.U.'s work during his student days.

Pacific Area Secretary, David Claydon comments, "Daniel has been in re-education camp since 1974 and we never expected him to survive it. Many people have been praying for Daniel and we praise God for his survival and unexpected release. We thank Margaret Hollensen for her faithfulness in keeping S.U. friends abreast with any contacts she could make and thus keeping us praying. Margaret sought the help of Amnesty International and others to get Daniel released."

Meanwhile, staffer Pham Thi Son was sent to work on a farm in 1974 but a year later was allowed back into Ho Chi Minh City. She and many others now live in their church buildings. "This is to prove to the authorities," says David Claydon, "that the church is being fully utilised. She is not at all well, but has refused offers to get her to Singapore for medical care." Please pray for her and also for Daniel as he considers the possibility of leaving Vietnam."



A racism crisis

1982 promises to be a year of racial crisis for Australia.

For radical Aboriginal groups this year will simply see the acceleration of a programme to redress the discriminatory misdeeds, intended or otherwise, of past days. We need to remember there are still white Australians who recollect the days when property owners were issued with a government licence to shoot Aborigines.

For less radical Aborigines who simply want to be able to live with dignity and take their place in the Australia of the 1980's, there will be the pressure from the radicals to join their ranks in the stepped-up programme for 1982.

The overall effect will be to polarise opinion even more on many of the Aboriginal issues and on Aborigines themselves.

Many whites will look at the Aboriginal issues from the safe distance of a suburbia isolated from Aborigines by reason of land prices. Other whites who live in country towns will look at the issues rather differently and argue that there is white discrimination and that the Aborigines are a favoured race.

Opinions will be polarised even more with the proposed disruption of the Commonwealth Games of which the recent debacle at an athletics meet was only a foretaste.

Response determiners

What will determine the response of Christians on this issue? This year will be a year of crisis for Christians as well on the race issue and they, like other Australians, will have their attitudes formed or hardened by events.

However, there is one event which must determine our attitudes on the issue of race. Ephesians 2 is crystal clear on the question of racism. Although most of us do not get past Ephesians 2: 8-9 on the teaching of salvation by grace and not by works, the remainder of the chapter teaches that the death of Christ has dealt with the issue of racial enmity. It has been nailed to the Cross.

Every person is a racist. This has come about as a result of the Fall and the scattering of the nations. Secretly in every person's heart there is a proud conviction that we, like the Athenians of St. Paul's day, are somehow a cut above other ethnic groups. Given an incident, how readily we rush to explain the behaviour of a person on the grounds of race. Yet overseas we resent others saying that the drunken behaviour of an Australian tourist is typical of Australians. We resent that comment as unfair, as do Aborigines who are categorised as a race of drunks, or Italians as members of the Mafia.

We all have to come to grips with our sinful nature and work hard at our feelings of ethnic superiority which is simply racism.

Christ has done to death the enmity between races. (Ephesians 2).

The implications are especially difficult for Australians who now live in a multi-racial society. The implications of His work on the Cross touch questions of justice, dignity and evangelism, that is evangelism of ethnic groups for membership in our local congregations.

In cities or country towns, the Christian response on race cannot be determined by the "privileges" given to some or political programmes of others. It must be determined by the ever-valued event of Christ on the Cross whose death also did to death racial enmity.

LETTERS TO THE EDITOR

Dear Sir,

In his beautifully balanced letter, Alan Barron states "the whole issue of the husband's headship contains some very deep theological truths" (ACR 30/11/81). Undoubtedly, this is true. The figurative relationship between God and Israel began as a Divine Marriage, even to the Bride agreeing that "All that the Lord hath spoken we will do" (Ex. 19:8). She did not keep her vow "to obey His voice" and was eventually issued with a Bill of Divorcement (Isaiah 50:1).

Humanly speaking, divorce is the end of marriage, but Divine Love found out a way consistent with His honour. He pursued her into the wilderness where she had become "not My people", and through His amazing grace in Christ, she became "sons of the living God" — Christians. Today we see the church coming "up from the wilderness leaning upon her Beloved".

The symbolism is quite remarkable. When the church (the bride) ceases to lean upon Him, she loses spiritual power. Like Hosea's wife, she has to learn from sad experience, that only the Bridegroom can supply her needs, and protect her from the fiery darts of the enemy.

Human marriage, however, does not stand up on all points with this symbolism. Ideally it should, but when Adam fell, and Eve, instead of turning to God, looked instead to fallen man for advice and protection. Thus, trouble began in Paradise. Nevertheless, women's inborn compassion so often seeks to protect her man from himself. Sometimes it works, for men must realise that women generally defer to their husbands, often against their better judgment.

Women's Liberation (so-called) will always be confined to a few exceptional cases. God undoubtedly raised Deborah to be a Judge of Israel, and Priscilla (whose name is mentioned before that of her husband Aquila II Tim. 4:19) plus many other women were very active in the early churches. The work of God has grown and developed tremendously since those times when women were largely uneducated and girl babies were thrown into the river. Have we not yet learned that theological symbolism should not be rigidly carried to extremes and women banned from exercising God-given gifts in the churches?

Yours sincerely,
(Mrs.) P. Creasey

Dear Sir,

It is always distressing to read the type of paranoia shown in the letter to the editor by Edward Rock (Church Record, 16 Nov. 1981). I cannot let his comments pass unanswered. His rather simplistic attitude to complex world events is reminiscent of the Joe McCarthy approach to foreign affairs, and is equally as inaccurate. Each of the problem regions mentioned in his letter viz. Vietnam, Kampuchea, Zimbabwe and South Africa must be analysed independently. No-one is any the wiser when the problem-maker in each of these places is, in some nebulous way, said to be the anti-christ. In addition it is impossible to suggest that the governing regimes in South Africa, pre-Mugabe Zimbabwe are (or were) examples of righteousness and goodness.

In relation to South Africa particularly it is clear that the whole of the society is based upon racial oppression. There can be nothing remotely scriptural in policies which subjugate one race to another; that have pass-laws; that entrench wealth with a small minority; that impose strict censorship; that remove basic human rights from the legal system and that allow people to be "banned".

If certain segments of the population in places like South Africa are discontented, then it is wrong to assert that their discontent is imposed from without, or that they are being skillfully manipulated. If they are being "used" by the marxists then the minority rulers in such places have only themselves to blame.

I certainly have no brief for atheistic marxism, but it is no good trying to oppose it by supporting oppressive and inhuman regimes which are not more christian in their outlook than the marxists. That is the mistake that the so-called "new-right" or "moral majority" consistently makes. They seem to be so ready to criticise in area of personal morality, (and that is alright, so long as we do not forget how Jesus treated the adulteress), but are prepared to tolerate, if not support, the obscenity of the oppression of one human being by another. They too readily forget Jesus' injunction to us in Matthew 25 vs 31-46.

Yours sincerely,
John Watts

DIOCESE OF ADELAIDE

Rev. S. Clark is to become assistant curate to the Rev. A. W. Cheesman, Rector of the Parish of St. Michael's, Mitcham with St. Wilfrid's, Torrens Park as from 1st February, 1982.

Rev. D. E. Eastway, State Secretary of the Bush Church Aid Society has resigned from that position in order to accept the cure of souls in the Parish of St. Clement, Marrickville, Diocese of Sydney. He has also resigned as Honorary Assistant Curate in the Parish of Norwood, S.A.

Dear Sir,

I am sorry that Alan Barron (letter 30/11/81) was disappointed in Dr. Alan Craddock's helpful article, "Marriage, Male Power or Equality?" (2/11/81).

In his 4th paragraph Alan Barron says that whereas the husband is responsible for his wife and children, it is not a 50/50 affair. I am sure that practically all wives, whether Christian or not, do feel equally responsible for their husbands and children. In fact, if the Christian home exists for the glory and praise of God, surely this can only be achieved if each partner is fully responsible and is able to develop and use the talents given him or her by the Lord.

In each marriage partnership responsibilities will be divided differently, depending on gifts and commitments but nevertheless the scale should balance harmoniously.

Yours sincerely,
Alison Fine

Sir,

In his article Dr. Craddock raises some very good points as to the question, "should we have children?"

In today's world, pregnancy is regarded as a disease to be treated, as a deviation from the "norm". However, the Bible clearly records God's command, "be fruitful and multiply, and fill the earth and subdue it". For the Christian, financial worries and one's own personal expectations are of secondary importance. The Bible regards children as the "norm" for Christian marriage, and couples who are capable of having children should be encouraged to fulfil Genesis 1:28, indeed as Ps. 127 puts it so well, "To children are an heritage of the Lord, and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of thy youth. Blessed is the man whose quiver is full of them!" (vv 3-5).

Children then are not "optional extras" for Christians, but the natural result of the two partners becoming "one flesh" and being obedient to God's command to "multiply and fill the earth". The Lord Jesus says openly in Matthew 6:25 if that God will supply all our needs, as we seek first the Kingdom of God and His righteousness, (v. 33). This certainly has been our testimony, praise God.

It is the destiny of mankind to be familial. Abortion is anathema to the Christian as it violates Genesis 1:28.

Yours sincerely,
Alan Barron, Macleod

Dear Sir,

It is not surprising that "a ripple of laughter arose from the journalists" at the report of the Doctrine Commission of the Church of England" (ACR 30/11/81). The report from Church Times puts it in a nutshell "The Crisis of Belief — AND HOW TO EVADE IT".

It is tragic that while Britain is floundering for a rock on which to grasp, they are given nothing at all, save an exaggerated concern for "tender consciences" on basic beliefs. Apart from a small number of Anglicans who, although recognised as dissenters, would "not be unchurched", one wonders whether the Doctrine Commission are the dissenters and the "unchurched" are the masses of British Anglicans who have given up seeking for the Divine Truth from the Bishops (save for a few exceptions) and coming to their own conclusions.

The theme of several essays that "Scripture consists of stories" which the Church tells in order that its members, hearing them, may do as suggested" is incredible from blind leaders. Surfed with Higher Criticism and doubts, Scripture states truly "The wisdom of the wise shall perish". The Open Book has become sealed to both the unlearned and the learned. Its "stories" are learned in infancy, and are merely the scaffolding of the great treasures, at many levels, which a lifetime is too short to discover the full riches of God's Word, which can only be unravelled by comparing Scripture to Scripture. Once embarked on the true method of study, the Bible vindicates itself with ever increasing wonders.

To be blunt, the great historic Anglican faith which formed the character of our peoples, is being consumed away, not by the simple lay folk, but by the intellectuals who have become wiser than God.

Yours sincerely,
(Mrs.) P. Creasey

These resignations are to be effective from 30th March, 1982.

Rev. C. B. Patterson (Priest-in-Charge Morphett Vale) and the Rev. M. R. Little (Rector of Penola) as Canons of the Murray. Canon Patterson has also been appointed Rural Dean of Willunga to fill the vacancy caused by the death of the Rev. Canon G. E. A. Cameron, the former Rector of the Parish of Willunga.

Rev. F. A. P. Allen at present Rector of Waikerie will be inducted as Rector of the Parish of Willunga late in January, 1982.

What has the Gospel to do with professional life?

About 200 delegates attended Australia's first conference for Christians in the professions this month. Around the general theme of what it means to be a Christian in the professions, questions relating to ethics, the impact of the gospel in professional life, social concern and economic systems and in areas relating to particular disciplines were considered.

Individualistic faith is not enough

John Gladwin, the Director of the Shaftsbury Project on Christian Involvement in Society, was keynote speaker.

He raised questions of accountability to the whole community; to fight against using our position as a means of gaining power: "One can think of doctors who adopt a sort of imperialist attitude towards their patients as though they were the only ones who knew anything about health. Small wonder if the relationship is lacking in a sense of equal human dignity and worth."

He noted the tension of our duty to develop knowledge and to acknowledge that it is limited: professional orthodoxies are not sacred; there is a need to consult with others in related fields and respect the self understanding of those they are serving.

"We have a responsibility to promote improvement of skills; to see that they are available where they are most needed; to guard standards; and to protect against abuse and by sectional groups.

"A Christian cannot accept as a whole a commitment to personal standards which is blind to social and collective standards, and vice versa, we are unable to accept a commitment to radical structural reform without an equal concern to exhibit our social values in our personal relationships. The Gospel is as interested in the motives of our hearts as in our actions themselves.

"How are we to live in a world in which we no longer set all the rules? How are we to change society to reduce the problems and prevent tragedies? Is not justice a biblical theme?"

"Every Christian is a part of the world and has an impact upon it for good or for ill. All human history and work is

ultimately responsible to Christ.

"There are connections between faith and social order. The deeper and more searching our faith, the more far reaching will be our expectation and hopes for the social order. A narrow, pietistic and individualistic faith which is all about 'Christ and me' can never hope to offer anything of substance to the social order. A gospel about the redemption and transformation of the world in Jesus is bound to seek nothing less for the social order."

John saw as God's gifts to all creation, established in Genesis 1 and 2, the basic institutions of life — marriage, family work and social order. Looking at them in this light should make us "concerned to change culture and the social order to better reflect what God seeks.

"If every place where human life is in crisis the church is to be found buried in action founded on a moral concern then we might, in the grace of God in Christ alert our world to its ultimate accountability and turn the pain and crisis of these days into the hopeful future of God's final plan.

"We must work on the implications of the gospel for economic systems — but we can't pull out texts and directly apply them. Gospel themes will, when sifted and applied to today's situation ask: Does the system of power in operation serve the human good? Does it increase freedom and responsibility? Is an organisation's accountability appropriate to its size and power?"

"We need practical things to do now and policies to pursue. We need a strategy for industry, for welfare, for international economic relationships, for taxation, and for investment which offer some present hope in the face of all that exists now. Christians are in the business of seeking to achieve things.

"Sometimes these things are small. We can witness to the Kingdom in small things even at the level of our own lifestyle. At other times we have the chance for bigger things — for more substantial changes in the systems. We dare not be asleep when the door opens for great things. Thus we must always be at work looking at the larger structural issues even when it seems that little can be achieved in the immediate."

John Gladwin cross-examined



John and Lydia Gladwin

What is the Shaftsbury Project?

It produces materials and writes submissions on social issues. It is IVF supported, and is similar to the Zadok Centre in Canberra. About 1,000 members are on the mailing lists, and a couple of hundred are actively involved in their spare time, on committees looking at specific issues. There are a couple of people working full-time. It is a small organisation, but its materials are well received.

What motivates you to do what you have done?

A variety of things. I'm learning all the time. Family experience. We were all highly political. We rowed about politics when we got together: it bound us together and tore us apart. A feeling that the world was not a fair one, and I was a part of it. Twenty years ago, I was part of a mission that went to Manchester, and I was moved to see living conditions there — and people coping with them. The influence of others, which encouraged

me to see wider things, including politics. The painful business of self knowledge.

Should we be working for people's spiritual or social benefit?

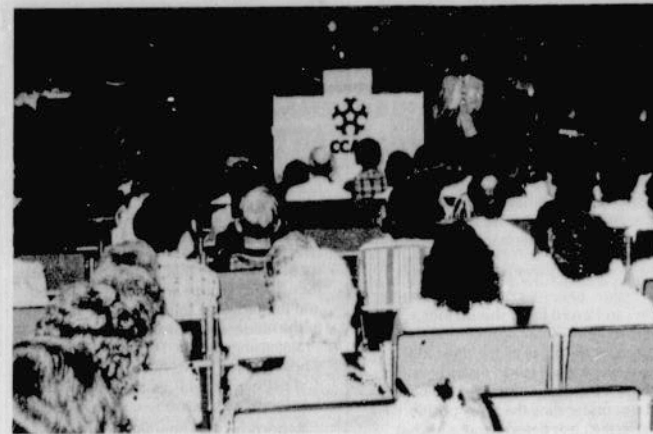
I am unable to separate them. I refuse to accept that there is a clash between our evangelistic responsibility and our response to our neighbour in need. Both are responses to the love of Christ which constrains us.

Do you expect to see in your own, or in your children's lifetime, such changes in the community to make it just and equitable? If not, why not?

It is my ultimate hope as a Christian. It is that for which I work and which God commands us. I don't expect anything of this work, but I don't give up in the face of defeat. Like Jeremiah.

Are you suggesting that if we work on the structures of society we will see changes?

I'm simply interested in getting good politics. Our society needs to be governed, and we should pray for them



Is there a distinct Christian professional ethic?

In a symposium on "Ethics professional and Christian" various issues were raised. On use of time: "Is time left over (after meetings, curriculum writing, etc.) the right time for teachers to give their pupils?" The problem of paternalism versus lack of client's knowledge. In accounting, the problem of social

accounting — the responsibility to the community as well as to shareholders, creditors, etc. The problem for the Christian lawyer that legal ethics presuppose a client — there are no legal duties to the poor and needy. The reverse in fact applies: a lawyer cannot advertise that he will act below cost, or go out to find people that need his services. The problem of injustices in the system, for example in tax, the criminal law, and compensation. True justice is not found short of heaven.

"Why do we choose to live and work as do our pagan counterparts? (Both where we live and work and how we do it)? Why do we find it necessary to develop middle class standards as if cleanliness were in fact next to godliness? Why are we partners with pagans in their idolatrous pursuit of money as a principal objective?" asked one delegate.

"Are we aiming towards merely a professional standard — or a Christian one?"

Our participation in the society was discussed in small groups, and various recommendations were put to the whole conference vote. For example, the research and tertiary teachers group noted, "We should work not to enhance

our personal reputations, or our money incomes, but to enhance God's glory. We believe it is important for Christians to be aware of the total ramifications of their research on the resources of this earth. God made the natural elements, and we have a sacred trust to use all these resources in His interests."

In plenary session the Conference adopted the following statement:

"The Conference was sponsored by the Australian Fellowship of Evangelical Students Graduates Fellowship, the Christian Medical Fellowship, The Australian Fellowship, and the Zadok Centre.

"Christians in the professions should seek to live out the gospel in such an explicit way that both the Church and the world at large will be challenged to take the claims of Christ seriously.

"All who know the love of Christ will seek not only a widespread turning to God but also to bring about structural and other changes in society in accordance with the gospel.

"As Christians in the professions we should see ourselves as servants.

"Christians in the professions support and/or advise Christian lobbygroups and assist in forming new ones.

"Sponsoring bodies develop lists of resource people who can be called on to provide specialist advice about the range of options available on contentious issues in order to enable informed and competent Christian comment.

"A future conference include in its programme the consideration of the lifestyle of Christians in the professions."

What priority should Christians place on the various current issues?

The Bible goes to the very crux of issues — the balance of power, wealth, etc. The temptation of the middle class is to live in an overt non-political manner. We can't suddenly become working class, but we can use what we have. We can confront issues seriously. We can establish fellowship with people who live with different social experiences, and who are on the receiving end of the problems.

Aren't Christian ethics just for Christians?

God speaks to us all, not just Christians. Irrespective of who we are, He calls us to repentance and faith. As Christians, we are to live and speak so that all hear and understand God's word. I do not want the task of proclaiming the gospel to be undermined, but we must also look at the social implications.

JOHN GLADWIN'S KEYNOTE ADDRESSES

at the Australian Conference of "Christians in the Professions" will be published in

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MAINLY ABOUT PEOPLE

DIOCESE OF BATHURST

Rev. P. Lane is now locum tenens at St. John's, Mudgee.

Archdeacon A. Reeder, Rector of Mudgee and Archdeacon of Barker retired on November 30, 1981.

Archdeacon J. Reeves, Rector of Parkes and Archdeacon of Camidge will be retiring on February 28, 1982.

Rev. L. Johnston is to be on the staff of All Saints' Cathedral with special responsibility for the Chaplaincy work at Mitchell College of Advanced Education. It is also expected that the Rev. Johnston will spend some time with the clergy conducting in-service training.

SYDNEY DIOCESE

Rev. R. Patfield, will resign as Rector, St. Paul's, Seaford on 29th January, 1982.

Rev. T. W. Edwards, Curate St. Barnabas' Broadway will take up appointment as Rector, St. Aidan's Hurstville Grove on 18th February, 1982.

Rev. D. Eastway, formerly Diocese of Adelaide, will become Rector, St. Clement's, Marrickville on 24th March, 1982.

Rev. D. Mansfield, Curate St. Luke's Miranda, has accepted the position as Rector, St. Paul's, Fairy Meadow.

Rev. J. A. Darlington, will resign as Rector, St. John's Penhurst on 31st March, 1982 to become Rector, St. Peter's Campbelltown on 3rd April, 1982.

Rev. R. Hildebrand, will resign as Rector, Holy Trinity Wentworth Falls on 31st January, 1982.

Rev. R. S. Smyth-King, Curate Christ Church Blacktown, has accepted the position as Rector, Holy Trinity Bexley North.

Rev. R. R. Gibson died 26th November, 1981

Rev. T. I. Lawrence died 7th December, 1981

Rev. L. Daniels died 24th December, 1981

DIOCESE OF RIVERINA

Rev. B. Mitchell, will leave Deniliquin in January to take up new post as Chaplain to the Church School in Launceston.

Rev. F. Myhill-Taylor retired from the parish of Coolamon on 31st December, 1981.

Rev. G. Green and Rev. P. Anderson, were ordained priest at St. Alban's Griffith on 30th November, 1981.

What of legislating Christian values?

The question is, how appropriate is it, taking account of what is happening around us. Everyone is in the game of legislating — Marxists, humanists. Why should we be absent? We can make a contribution to social structures. Government has to go on, and Christians benefit from it. We have a responsibility to the State here and now, and we cannot have the luxury of permanent opposition.

How does a Christian deal with party politics?

He can't avoid it. He should join a party, and either stay dormant until he is needed, or be active all the time, at the level he chooses. He can't avoid conflict, and must expect to represent the party, and not undermine the party position. He must make clear beforehand, on what issues he will not agree with his party.

Is there any justification for revolution?

People have to consider the appropriateness of their action. For example, violence in Poland would be inappropriate: there is not a ghost of a chance. In El Salvador, there is a situation of anarchy. Injustice and tyranny are implicitly anarchic, as they are dependent on repression for success. Even Calvin said that tyrannous kings should be removed — but by politically capable people. The international situation may deny people fairness, by deliberately maintaining power and wealth where it now resides. We need to seek to resolve the situation and change it. We have a responsibility to urge governments to change policies.

How should Christians cope in a society that operates on profit-making? Have Christians fallen into the trap of demanding a certain standard of living like everyone else?

None of us can be pure: we are part of the world and its wickedness. To fight it requires a collective approach. It is an area where the least ethical issues are at stake. Remuneration is ad hoc depending on power. Christians have not touched the issue of the principles of remuneration.

On what basis are peoples' rights created?

If the law provides rights, it is our Christian duty to see that people get them. It is based on our humanity and human dignity. It is our inescapable duty to look after the rights of our neighbours. These rights are culturally defined — we need to think of them in the context of Australia. We cannot look at other countries or contexts.

John Gladwin was questioned on a whole range of issues arising out of his talks at both the Conference for Christians in the Professions, and at the AFES Conference. Some of the questions and answers from discussions, and some from an exclusive interview with **Church Record** are included in this article.

SOCIAL GET-TOGETHER

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Bearing one another's burdens — One to one

About 300 tertiary students from around Australia met this month in Canberra for the National Conference of the Australian Fellowship of Evangelical Students which now has groups in about 70 campuses on the theme of "bearing one another's burdens".

One to one, the national focus for 1982 was launched; this year being the first in which groups have shared a common focus. "We hope that in having a national focus, AFES groups will be strengthened and unified. One to one is the first rung in the ladder of encouraging and evangelising people. From there, Christians can move out to small groups and beyond," said John Sugars, the Conference Director.

Reports on the different groups were given throughout the Conference, and several campuses described missions they had run with varying successes. Many plan missions for the coming year, including Adelaide, UNSW, Macquarie, Riverina, Mitchell, CAE Melbourne and Latrobe.

Confessions of a Fundamentalist

Bishop Robinson giving his Presidential Address at the Conference traces the history of Fundamentalism and reactions to it.



"It began as an opposing group to modernists, whose tacit thought was that the fundamentalists relied on an outworn creed. It saw its mission to uphold the fundamentals of Christianity; but opponents to it claimed that it left no place for Biblical criticism and denied that other areas of study could throw any light on it. By the mid 50's it had become associated with three extravagances: a total rejection of all Biblical criticism an excessive literalism and mechanical theories of Biblical interpretation.

"In the late 70's it was attacked for being not a theological position but an inflexible religious attitude that feared academic liberty.

"But it is concerned about what goes on within religious forms — whether they are guided and governed by the Spirit of God, and that the Word of God in that case is vital. Scripture has an immediate power to convince and edify and convert and is the supreme authority in matters of faith. Christian traditions must be reformable by scripture, which itself remains irreformable.

"The first task of theology is to understand scripture in its own terms and the second is to express and interpret it in our own day and culture."

The Bishop spoke on what "holy scripture" is and how its content came to be defined. He spoke of its infallibility, defining that term as "that which cannot fall or fail". "It stands fast for ever. It does not return void. Its not empty. It accomplishes what it intended. It does not lie. It is the expression of God's will and we may depend on it. We are worried by the trivial matter of whether it contains any mistakes. But 'Error' is a relative term, depending on the purpose of the writer. God is able and does use written scripture and we don't expect it to fail in its purpose, and we should approach incidental features without prior assumptions."

"Aggravating but invigorating"

"We protect ourselves from the Bible by dismembering it — we so dissect it that we take away its life: it's no more than a cadavre on the theological dissecting table," quoted Tony McCarthy, AFES General Secretary of J. B. Phillips.

To get around this problem the major Bible study at the Conference was by the manuscript discovery method: individually reading the gospel of John as a whole considering its structure and themes. The text was typed out without headings or paragraphs, so that questions on why (and how) John wrote and structured the gospel could be asked and discussed.

"I saw the gospel in a new light reading it as a whole. It gave me freedom not being confined to chapter and verse, and a new perspective on its themes," students said.

Have Australians lost their right?

"I don't think that Australians have the right to hear the gospel ten times when others haven't heard at all," said Bel Megalit, Associate General Secretary of IFES for East Asia, at the Conference Dinner which focused on missions.

"Our region contains more than half the world's population and the largest number of unevangelised people in the world. There are 3,000 million people in the world today who don't bow the knee to Jesus," he said.

"There was an amazing similarity between students there and here despite their problems of oppression and unrest. I was really struck with the primary tasks of evangelism and building up that must be done," said Jenni Payne, reporting on a student conference she attended last year in South America."

God's word is born out of Politics

"God has spoken and met us in the diversity of our experiences — suffering, requited love, injustice, the dilemmas of human development. The whole political and social area of our life is very important — God speaks out of and to our society," said John Gladwin in his first talk at the conference.

He illustrated his point by reference to Joseph, Moses, Elijah, Amos and Jeremiah, whose experience he paralleled to German Christians seeking to undermine their national structures in the last War.

"Getting involved in social justice helps us understand scripture. In God's providence he is as much at work in the public service of this town as in this conference."

The Media is the Message

"The manner of God's speaking to us is as important as the message. This is supremely true about Jesus. He spoke to us by a man in weakness and humility."

"Probe your experiences"

"If you are to hear God speaking you must probe your own personal experiences," said John.

"Hosea loved his unfaithful wife. It was at this point that God could speak to him of the whole nation's unfaithfulness to Himself.

"We are a very cocooned group. Inside we are enjoying our Christian activities, and outside there is a notice 'Having a happy time — do not disturb'.

"The more we probe our society and its problems, the more we can hear God speaking about them. The nature of our discipleship is worked out in public. We are all called to care for society."

Basis is common humanity

"The basis of our involvement is that we share the same humanity. In creation we are given structures common to all — marriage, work, social organisation.

"We should not think that because someone is a Christian, he will be better at whatever he performs than a non-Christian. God has shared his gifts with all humanity."

Hope and the human future

"We are fighting forces stronger than ourselves 'the principalities and powers'. But Jesus has overcome them. All trials in politics and personal life can be seen as the creation in travail. We as sons of God are the key to the whole. It waits for us. We are thrust into creation to change the world."

Fight class distinctions

"We quickly stratify ourselves into class distinctions, and each group has a different life experience." John outlined the differences between the classes: of life expectancy, health, pay, education, convictions effects on family life. "The Bible is very distrustful of societies that are too divided in wealth. I believe that class is one of the fundamental problems in our society.

"The church inadvertently adopts the cultural values of one class. Have we got

a modern heresy like the New Testament 'circumcision party' to do with adopting middle class values?"

Let brotherly love continue in the midst of war

"At no time does the word of God glorify war. It has a distaste of war even where it is considered necessary, and it is always the result of sin. It is opposed to military imperialism, and commands love and respect for life. God's intention is for peace, and His kingdom will not be established by force of arms."

John then outlined various unacceptable distinctions: between soldier and civilian, and nuclear and conventional weapons. "It cannot be argued that because more damage is done by one method it is morally worse to use it."

Church to be peacemaker

"We should attend a deal sight more to peacemaking than to reduction of arms campaigns. We need to get to the roots of the problem. We must work on the morality of our international relations. We can live at peace with the Russians once we agree on the rules and accept the limitations of our own influence."

Confessions of a Christian Feminist

"Last year at National Conference I was inspired and challenged by John Smith to become involved with feminists and to do some research into the subject. This led to my reading the ZADOK resource paper, and most of the books on the bibliography and reading list it gave. I also did some research into Biblical Feminism and I receive the American 'Evangelical Women's Caucus' newsletter.

As a result of my study I became better informed on the topic of feminism than all of the feminists on my campus (Adelaide Uni). They were rather surprised that I as a Christian was interested in feminism and I did get to know them. I very quickly discovered the many levels of feminism and the fact that none of the women were radical, and really only paid lip-service to the radical beliefs they supposedly espoused, especially the ones in leadership positions. It is not only 'trendy' to take up the very attractive philosophy of feminism (that is to women) but it is practically essential for some women to further their careers, especially young women involved in left-wing politics.

"Feminism at its most basic level is power politics in every sense that John Gladwin has described to us in his lectures. They adopt an anti-Christian stance mainly through political expediency, they don't know the Gospel and they don't care, they don't bother to find out what FOL really is trying to do. The more they knock the FOL and WAA WWWW the better.

"I have also been to FOL meetings, I heard Mary Whitehouse speak when she was out here. I didn't like the general attitudes of the speakers towards feminists. I felt they were knocking the people and not their beliefs, their attitude was not one of Christian love — love the sinner hate the sin. I realised that the Evangelical Church has quite some mythology when it comes to the dangerous topic of feminism — the feminist leaders and politicians who cause most of their trouble have rather suspect motives. The feminists who do care and have compassion are usually those who get involved with Women's shelters and Rape Crisis Centres rather than politics and I could find no scriptural condemnation of the work they are doing. Others involved with W. Lib and WEL have had extremely bad relationships with men — fathers, brothers and husband/boyfriends experiences which have left them twisted and bitter and they find support and identity from the feminist groups. Something I found interesting was the fact that some of the leaders of the Women's Movement of the late 60's early 70's have become Christians.

"Maybe I have over simplified matters but thank you so much for listening and allowing me to share some of the things I've learned since last conference."

Tania Hubmayer is at Adelaide Uni, doing B.Mus.III. She made these comments at the AFES Conference held this month in Canberra.

WHAT A WORLD

The joys and snares of hospitality

Lesley Hicks



Late last year, a small family arrived on the doorstep of the Rectory. A hippy-style husband, wife and baby, they claimed accommodation as a right. They were homeless, unemployed, and convinced that the Lord had led them to live in dependence, not on social security, but on their rightful share of generosity from fellow-Christians. They were allowing Christian people the privilege of sharing as Christ commanded them.

The Rector offered them some bedding and a small carpeted room adjacent to the old hall to sleep in. It was indignantly rejected as too shabby. At other churches, they said, they'd been welcomed into the minister's own home. They finally accepted the alternative of the creche room in the new Fellowship Centre.

Then the couple asked for a meal and milk for the baby. These were provided with as good a grace as possible in view of the unexpected strain on the resources of the Rectory family. When white bread was offered it was refused: "We only eat health foods — brown bread, please." But there just wasn't any brown bread in the house.

The next day they were given breakfast, amid more protests that their exact requirements were not being met. The Rector's wife was reduced to tears. The Rector challenged the couple over the biblical basis of the "rights" they claimed; the resulting argument culminated in them swearing at him for his lack of love, and being thereupon ordered off the premises. A distressing experience all round.

"Professional Bludgers"

Most Rectory families have had painful personal encounters with those one could call professional Christian bludgers. I'm not a clergy wife, but our family has also experienced something of the problem. These people pose a dilemma for conscientious disciples eager to obey Christ's call to costly hospitality and generosity. Others would probably give them very short shrift indeed.

Our main experience has been with a man — I'll call him Jim — who has a perennial hard-luck story about being unable to get the dole, about to lose his accommodation, needing money to tide him over for some reason or other. He claims to be a Christian and is not a drinker or drug addict, but is obviously one of life's inadequates. Yet with

considerable ingenuity, by means of his concocted, constantly embroidered tales of woe, he manages to live as a parasite on the Christian community.

We have given him money and a meal in return for a couple of hours work in the garden. But generally when he rings up wanting money and we promise it only in return for work, he doesn't turn up. He seems to be allergic to work. We have encouraged "Jim" to seek a more responsible lifestyle — he seems quite intelligent — but apparently he is unwilling to or incapable of change. When it was revealed to us that he had been blatantly lying to us and using various aliases, we were less gentle with him and called his bluff. We may not hear from him again.

Suckers or Skinflints?

Yet he is needy and poor. "Suppose a brother or sister is without clothes and daily food. If one of you says to him 'Go, I wish you well; keep warm and well fed', but does nothing about his physical needs, what good is it? ... Faith by itself, if it is not accompanied by action, is dead." (James 2:15-17) We are to be generous and willing to share. Whether the poor are "deserving" or undeserving doesn't make much matter — far better for Christians to be taken for suckers than for skinflints.

But where the claimants on our generosity are professing Christians also, God's Word has something to say to them: "We hear that some among you are idle. They are not busy; they are busybodies. Such people we command and urge in the Lord to settle down and earn the bread they eat." (See 2 Thess. 3:6-15) Of course our economic situation or physical incapacity to work present other problems, but deliberate "bludging" is condemned.

Open Heart — Open Home

All this is rather dampening and negative. Far more important is that all Christian people should be responsive to the Holy Spirit's prompting to be as open-hearted and hospitable as possible in our circumstances. A book to inspire one to be like that, sensitively and thoughtfully written, and full of practical hints and checkpoints, is Karen Burton Mains' "Open Heart Open Home" (David C. Cook Pub.) I recommend it warmly — and am asking the Lord's help to put more of it into practice.

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Departing on June 26th from Melbourne we take the coast road to Sydney, then on to Surfers to Brisbane to Townsville and Cairns. Return is via Tamworth and Wagga Wagga avoiding duplication where possible. Highlights include cruises to off-shore islands, Aethon Tablelands and other places. Prices: from Melbourne is \$1649; Sydney \$1329; Brisbane \$949. VISIT CHINA WITH A.C.T.S./S.M. TOURS — 2 departures

1. Departing July 1st for 21 nights (of which 17 nights are spent in China and 4 in Hong Kong) we visit Guangzhou, Kunming, Chengdu, Xian, Urumqi and Beijing (Peking) with all meals in China and breakfasts in Hong Kong — Price from Melbourne or Sydney \$3173. 2. Departing 29th September for 20 nights (of which 16 are spent in China and 4 in Hong Kong) we visit Guangzhou, Guilin, Nanning, Kunming, Chengdu and Beijing (Peking) with all meals in China and breakfasts in Hong Kong — Price from Melbourne or Sydney \$2830.

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1984 — 350TH ANNIVERSARY OF OBERAMMERGAU A.C.T.S. will be operating a number of tours which include attendance at the Oberammergau Passion Plays in 1984. Final details and costs have not yet been released, but we are taking advance reservations without obligation, and will forward details when available on a preferential basis. SEND NO MONEY NOW — simply register as an interested person and we will forward details in due course.

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Inter-Church Service to commemorate the 194th Anniversary of the First Christian Service in Australia will be held at St. Philip's, York Street, Sydney,

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Or apply in writing:

The Director,
Care Force
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Further particulars and application forms may be obtained from:

The Trustees, Joan Augusta Mackenzie Travelling Scholarship,
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T UNDERSTAND EACH OTHER

Dr. Alan Craddock

Youth groups: conformity or conversion?

One of the great problems facing youth groups in our church today is the 'drop-out rate'. I refer not to the ups and downs in attendance at meetings but mainly to what we might call 'loss of faith' — the rejection of what was once an active Christian life by many young people. Cast your mind back over the last few years your particular youth group has passed through. If your group is fairly typical, then you can probably recall numbers of young people who once belonged to the group, apparently became Christians and went on to live and grow in the Christian life, who either gradually or suddenly turned away from Christ and the Christian life, perhaps never to return. This is a tragic problem since it has happened to so many people. It could even be happening to you.

Such then is the problem — but why does it occur and what might the solution to it be? An illustration should aid our understanding of the reason for this turning away from the Christian life: It is an obvious fact that a man will eat when he is hungry; we might say that his hunger drive has motivated him. But a hungry man is not always alone at the dinner table. Others at his table might also eat, not because they are hungry (or motivated by hunger) but because of social convention or out of habit. To an onlooker all the diners appear to be eating because they are motivated by hunger, but in actual fact some of them are eating out of habit. They are conforming because it is the time when most people eat and not really because they are hungry.

Just as the man who is not hungry eats because he is motivated by social convention or habit, so the 'apparent

living of the Christian life' which I referred to earlier can be motivated in much the same way. What I would suggest is that the motives bringing about the apparent acceptance of Christ were not really concerned with the claims of Christ but were more concerned with satisfying social needs. These needs were satisfied by joining in the activities of a youth group and by taking on the appearance of being a Christian. Some examples of these 'needs' and the way in which they can lead to and motivate apparent Christian faith follow.

• **The need for achievement** is very strong in most of us. Many young people direct all their strength into some form of peak performance in a sport in order to satisfy this need. Within the activities of the local Church youth group it can be possible to achieve a degree of self assertion and self confidence. To become a leader, to give talks, to organise and lead others, are ways in which this need can be satisfied.

• **Status is another need.** This too can be gained in the local fellowship. Many a young Sunday School teacher fulfils this role because of the status gained. I once heard a young teacher remark on how he had always wanted to "boss the little kids around".

• **The need for friendship** is obvious. Youth groups are good places to meet others of the same age and interests. In addition to this the social programme of the group provides activity for those who find it hard to overcome shyness.

• **The desire for personal independence** is met when a young person is able to draw away from his own family and its limitations upon him to join a group where he feels free and

independent.

• **For some people insecurity** is a strong feeling and leads to a desire to be with others who feel the same way. This in part explains why some young people are willing to accept the Christian message, which offers them security, without any understanding of its implications.

A person joining a Christian youth group can thus have many of his needs met. If a "Christian experience" or "Christian conversion" is highly valued by the group (and usually it is) and the person wishes to become more than a mere outsider, then Christian faith is likely to be professed. This happens because the activity of "becoming a Christian" enables that person to more satisfactorily enjoy membership of the group. So it is then, that not all who act like Christians genuinely appreciate the fact that they are sinners and that Christ died for them. They act like Christians because of other motives — the desire for achievement, status, friendship, personal independence or security may be dominant motives. A Biblical situation which resembles this problem is found in John 6 in which large numbers of people are drawn to Christ and are apparently convinced by Him, but for human rather than spiritual reasons (John 6:26).

A young person in this situation is unaware of the reality of Christ, for him the Christian life is little more than a hobby or an interest. Later in life such a person often finds that his needs have changed or that the same needs can be satisfied in other ways. This is especially so when the real implications and demands of the Christian life begin to enter his awareness. Thus Christian activity ceases and is replaced by less

demanding and more rewarding (to his way of thinking) activity.

The solution lies in an understanding of the true nature of the Gospel. God's redemptive act was concerned with man's sin, not with his passing needs for security and the like. God is not unconcerned with these, but knows that they stem from the sinful nature of man. Romans 5:12 describes the fact that we are all dominated by sin. Because of this we suffer the consequences of sin in our present lives and suffer death and hell when this life ends. Verses 8 to 11 of the same chapter demonstrate that, because of what Christ has accomplished on our behalf on the Cross, we can be free from sin and all that it involves.

In these facts lies the real reason for becoming a Christian. In the face of man's rebellion God so loved man that He made it possible for sin to be dealt with. Personal acceptance of God's action, following a realisation of sin, is the basis for true faith. The motivation lies in our awareness of God's love in action. The realisation of Who God is, and what He has done, motivates us to commit our lives to Him.

The main function of the local Church's youth group is to present the facts of the Gospel and to follow this up with a planned programme of teaching concerning that nature and implications of the Christian faith. There is nothing wrong with the group meeting the other needs of young people like ourselves — a good group will have many functions — but let us take careful note of the danger of wrongly motivated professions of faith, for such a faith is no faith at all and leads in the end to an unnecessary disillusionment with Christianity.

BOOK REVIEWS

The International Bible Encyclopedia, Vol. 1, 1979

General Editor, G. W. Bromiley, Erdmann

The International Standard Bible Encyclopedia was first published in 1915 and embodied work by such famous scholars as James Orr, B. B. Warfield, A. T. Robertson and B. S. Easton. Erdmann have now produced a completely revised edition which will appear, when it is finished, in four volumes. There is a considerable continuity with the old edition, but for all practical purposes this must be regarded as a new encyclopedia.

The editors observe that although there are many dictionaries and encyclopedias available they put forward their work "in no spirit of rivalry". Indeed, there is even a judicious article on other Bible Dictionaries! Nonetheless, the prospective buyer will almost certainly be weighing up the competing claims of several similar works. What does the ISBE have to offer?

First of all, who are the contributors? Quite a number of articles are basically that of the original authors, but they have all been revised and brought up-to-date. The new contributors seem for the most part to be theologically conservative. This is not inevitably the case (W.H.C. Fend is listed, for example), but the familiar names of F. F. Bruce, G. E. Ladd, W. Gasque, R. K. Harrison, K. A. Kitchen, B. Ramm and many others (including our own L. Morris, D. W. B. Robinson, E. A. Judge and B. F. Harris) appear as contributors. This suggests both the theological orientation and level of competence to expect.

It is worth noting, however, that two of the editors, R. K. Harrison and G. W. Bromiley make a particularly large contribution. Harrison is responsible for scores of short articles on various matters to do with the Old Testament. Bromiley has made an even more substantial impact through many major new articles on the side of theology.

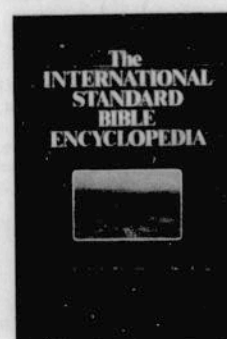
Second, what is in the ISBE? Preliminary comparison with other encyclopedias shows that it compares favourably in scope. Careful attention has been paid to

cross references, which increases the usefulness of the work (e.g. see the sub heading "Battle"). Furthermore the bibliographies are up-to-date and will yield satisfactory guidance for extra reading.

In one particular respect the new ISBE has a distinctive emphasis. G. W. Bromiley's editorship has meant the inclusion of many articles which move from the Biblical material into the area of historical theology. An instance of this is the article on authority which begins with the Bible but has a survey of developments in the patristic, medieval, reformation and modern periods. Another instance is the historical survey which Bromiley provides on the subject of Divorce. He thus enables the reader to assess the Biblical material in the light of attitudes taken up in the Church. This greatly enhances the value of the work.

It is interesting, too, that the new ISBE follows the old one by including articles on baptism from the Baptist, Lutheran and Reformed points of view. Bishops, too, receive ecumenical treatment.

Another feature of the ISBE is the illustrations. These include several in colour, and an excellent section of maps. The illustrations throughout the text are well chosen, making full use of the great archaeological advances of the twentieth century.



There are some disappointments. Bromiley's article on Christology fails to throw light on the modern period. Likewise his article on Church is disappointingly conventional. It seems a pity that F. F. Bruce contributed the article on Acts, given the fact that his views are well-known. The same applies to Harrison on Daniel and Deuteronomy. It is a pity that such major articles were not distributed amongst a wider group of scholars, especially as Harrison's contribution is already so extensive. It is worth asking whether the purpose and theology of Chronicles has been separated. The Encyclopedia has not been weighed down with the unfruitful and by now old fashioned results of an older Biblical criticism. It would be good to see a more creative approach in its introductory articles on the Biblical books.

I have noted a few minor faults: B. B. Warfield's name seems to have been omitted from the list of contributors; Canons is rendered as Cannons on the top of p. 197 and I wonder whether "complete" is the word Murray had in mind on p. 50.

Naturally, however, everyone will have their quibbles about a work as extensive as this. For myself I regard it as a welcome addition to the field of Bible Encyclopedias and I look forward eagerly to the good things that are sure to be in the succeeding volumes.

Peter Jensen

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Liberation Theology

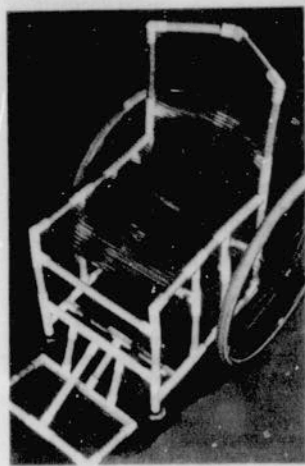
by J. Andrew Kirk

Marshall, Morgan & Scott. \$7.95 U.K., 1979. 246 pp.

This book is the fourth volume in the valuable Marshall's Theological Library series edited by Peter Toon. It is sub-titled "An Evangelical View from the Third World" and arose from Dr. Kirk's experiences in theological education in Argentina. In it he gives an extensive description of the background, development and themes of Liberation Theology and then offers his own constructive suggestions. He is particularly concerned to draw attention to the need to interpret scripture from a Christological viewpoint and he finds fault with the theology he discusses for a failure to give scripture its place. Nonetheless he is sympathetic to the position which he is assessing and would endorse the call to study theology from "within the necessities and challenges of the devastating human results of the evil of this present age". This brief summary does not do justice to a complex and interesting work and I would commend a careful study of it to those interested in the issues. A word of caution, however: the language of Liberation Theology (with its incessant use of words like "praxis") is sometimes obscure and even pretentious, and Dr. Kirk's own style is not as lucid as could be desired.

Peter Jensen

Hospital helps disabled in under-developed areas



A lightweight plastic wheelchair developed at Royal North Shore Hospital will provide mobility once not possible for many disabled individuals in underdeveloped areas.

The chair has already been distributed to Central Australia, South Pacific islands

and Burma. It is now on trial in the Solomon Islands, New Caledonia, New Guinea and Burma.

The idea was the brainchild of Mr. Robert Bosshard, a biomedical engineer at the Hospital's Spinal Unit, who perceived the plight of disabled persons in underdeveloped countries where, apart from neurological disorders, victims of polio still require mobility.

Many suffered greatly on the floor of their huts through lack of mobility. Others were unable to realise their full potential in life.

The chair has several distinct advantages over conventional wheelchairs in that it is light, low cost, and easily repairable. All component parts are readily available from the local trade store.

Hygiene is also improved since, being made from plastic materials, it can be used as a shower chair.

Funds are still needed to introduce the chair to many other underdeveloped areas where workshops, designed to instruct local bodies in the construction and maintenance of the chairs, would be conducted.

In this way, the areas would be able to supply their own needs, to the benefit of many disabled children and adults.

Ambulance goes to Colombia



A fully-equipped ambulance has been given by the people of Lancaster, Pennsylvania, U.S.A. to the people of Colombia, South America, in memory of Chester A. Bitterman who was killed earlier this year while serving with the Summer Institute of Linguistics (SIL).

Bitterman, 28-year-old linguist, was captured in January, 1981, by Colombian dissidents in Bogota who identified themselves with the leftist M-19 movement. Seven weeks later when SIL refused to leave Colombia, Bitterman was found murdered.

The Ambulance Ceremony took place in Lancaster, Pennsylvania, where Bitterman grew up and where his parents and seven brothers and sisters still live.

The ambulance will go to a hospital in Villavicencia, a town about 50 miles southeast of Bogota. The 100,000 people living in that area have no ambulance service.

Bitterman's parents were the first to make a donation to the project. "We want to help the people of Colombia and show them our love," they said. Churches, civic clubs and individuals in the Lancaster area joined the effort to raise funds to complete the purchase and shipping of the ambulance.

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Going places!



If the number of campers at the recent CEBS-THE ANGLICAN BOYS' SOCIETY N.S.W. STATE CAMP is any indication, this is one movement headed for greater things. Over 250 was a record for such a camp.

Activities abounded. A computer was used to put together a programme that catered for the utmost use of every piece of available equipment, considering the number of people involved.

Every boy was able to participate in every activity! This included anything from hiking, canoeing, abseiling, fishing (both in the river as well as deep-sea) right through to the use of a yacht, BMX bikes and a wind-surfer.

The boys ranged in age from Primary school years, through to late teenage. They came from as far afield as Newcastle, Bathurst and Canberra-Goulburn, with special contingents coming from Tasmania, South Australia and Victoria.

Chaplain-in-Chief, Ven. Harry Goodhew, together with his four chaplains, catered for the spiritual side, while leaders with special skills made themselves available in other ways.

George Atkinson, Camp Director and the General Director in Sydney, claimed

the success was because, "People, with the gifts, have made themselves available. This has made the Camp the success it has been."

Programme Director, Kevin Brown told of a worthwhile communication between staff and campers, which made the two years' planning well worth all the hard work.

A tuck-shop, branch of the Commonwealth Bank, and medical facilities catered for every need. Sister Clare Blogg was called upon to treat dislocated fingers, minor cuts and bruises and hardly any sunburn. "For a camp this size, I expected far more!" she said.

Obviously the numbers of boys interested in such activities through the organisation called CEBS-THE ANGLICAN BOYS' SOCIETY, could be multiplied... if only more leaders would make themselves available.

As the ten-day NSW State Camp came to a close, some leaders were already looking forward to the forthcoming Leaders Conference in Canberra next year, while the boys themselves left the four camp centres, which had been their homes... headed into the future.

Ramon Williams

English bible teacher to Visit Australia

The Rev. R. C. Lucas is to visit Australia in 1982 for the months of July and August.



Dick Lucas is the Rector of Great St. Helen's Church in Bishopsgate, London. The building is situated right in the business section of the City of London from which a very significant lunch-time ministry to business people is being exercised.

The Tuesday lunch-hour services are attended by 650-700 people. This is even more significant when you consider that the seating capacity is 600 and the rest sit on cushions on the back stairs and in the aisles.

The Department of Evangelism has invited Dick Lucas and he will engage in a variety of activities during the two months. He will conduct evangelistic ministries in the Sutherland Shire, Turramurra area, in the City at the Chapter House, and at NSW University during the day and at night in the Clancy Auditorium for people in the Eastern Suburbs. He will be spending time in the Wollongong and Parramatta areas at a variety of functions.

It has been decided, in conjunction with the College of Preachers, to run a School for Preaching and Ministerial Priorities. This will be held at the St. Andrew's Cathedral Chapter House on July 27th-29th where Dick Lucas will be the main speaker. This school is open to full-time Christian workers for any denomination and all the ministers in the State will be invited.

Details of the R. C. Lucas visit are available from the Anglican Department of Evangelism, Diocese of Sydney.

Research assistant appointed



Mrs. Joan Evelyn Irvine has been appointed to the position of Research Assistant in the General Synod Office.

Mrs. Irvine, 28, holds a Science degree from the University of Toronto and a Master of Divinity degree from the College of Emmanuel and St. Chad, Saskatoon, Canada, where her thesis was entitled "The Ministry of Deacons".

After her theological studies Mrs. Irvine, an Anglican, was appointed Christian Education Director of the Essex United Church in Ontario, but due to an unexpected vacancy in the ministry of the parish, became "pastor-in-charge" for a year.

Joan Irvine is married to Andrew, a fellow Canadian, who is commencing a 3-year doctoral programme at the Department of Traditional and Modern Philosophy at the University of Sydney. Mrs. Irvine commences her duties on the 18th January, 1982.

A post newly created by the General Synod in 1981, the Research Assistant is responsible to the General Secretary and will be deployed for most of her time to assist the various Commissions and Councils of the General Synod with specific agenda concerns. The Commissions include those on Evangelism, Doctrine, Social Responsibilities, International Affairs, Liturgy and Canon Law. The Missionary and Ecumenical Council will also feature prominently in her work as will the new Board of Ministry and Training when it is constituted by the April 1982 Standing Committee.

The Australian



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Further super. improvements

Clergy fund

The Australian Clergy Provident Fund, the National Superannuation Fund, set up by General Synod has announced further significant improvements in the benefits.

Under Schedule CB60, all members can now plan to retire at sixty years of age, a full Capital Sum Benefit at 60 years will be higher than a discounted figure on the 65 years' schedule. As well, if a member, planning to retire at sixty years, continues to a later age (up to seventy years) then his Capital Sum Benefit will be higher than those on sixty-five year schedules. However, incapacity or death benefits will not be as high as on some sixty-five year schedules, after the age of forty-five years.

Greater choice is now available in the Capital Sum Benefits area by the introduction of two new packages. The Fund is therefore offering three packages with retiring age at sixty-five years.

The existing schedule, known as CB65, with the highest incapacity/death benefits during service, and a retiring benefit estimated at 167 times an annual contribution of \$1,000 during a full forty years' service;

Schedule CC65, where incapacity/death benefits are 62-1% of CB65 at joining, with steadily increasing benefits reaching approximately 191 times an annual contribution of \$1,000 during a full forty years' service;

Schedule CD65, where incapacity/death benefits are 23-3% of CB65 at joining, with rapidly increasing benefits, reaching approximately 195 times an annual contribution of \$1,000 during a full forty years' service.

Members will also be able to revise their benefits once during service to better suit domestic and economic changes. Existing members will be able to opt to change during the next twelve

months so as to take advantage of new packages.

Pastoral care and personal attention to members will be increased by contacts, not only with a publicity folder giving an explanation of benefits and retirement planning, but also by personal discussions with members in Dioceses.

Computerization of records will enable regular statements of benefits to be sent to all members. The first of these statements will be hopefully dispatched in the middle of this year.

A.C.P.F. welcome enquiries to: The Secretary, Australian Clergy Provident Fund, St. Paul's Cathedral Buildings, Melbourne.

Polish harvest from martial law

"When the Martial Law was introduced, the people were shocked, but the Ecumenical Council decided to go ahead with planned church meetings and their normal activities. The resulting overflow in church services indicated something of the people's feelings. Here they were, many turning to the Lord as never before," said Pastor Pawlik, Secretary of the Polish Ecumenical Council, and Director of the Council for Relief and Development in Australia, as a guest of World Vision, at a press conference in Sydney last week.

"The Week of Prayer resulted in full churches, showing people believe in the Church; and they came because they knew they would receive 'something' from the Church."

One woman received a gift of food, which helped care for her ill father and children. The fact that someone, not known to her, had made such a gift possible, indicated that friends cared!



"That gift was more than mere food."

The people realise difficult months are still ahead, especially for food and medical supplies. The elderly, lonely and children will be the worst hit.

To obtain such meagre supplies means standing in a queue for two to three hours, in temperatures of 50° below zero!

He explained the reason for his visit. "I have come to say thank you to the Australian people for their help to us, in our difficult situation."

"We do not see this aid as only material aid, but also as moral support for us at this difficult time."

He explained the effect such aid had upon the Polish people, especially the witness given to those who are not Christians. It showed that people were thinking of the Church in Poland, around the world. They were not alone or forgotten!

The present restrictions have drawn the people closer together, especially within the various denominations.

Referring to the immediate future for the Christians in Poland, Mr. Pawlik told of the need for peace and strength to work, to take Poland out of the crisis.

"We, the Polish people, have fought for people in other countries, around the world, even in the Pacific, Norway, Africa and England. Now we need your support," said Mr. Pawlik.

It was explained that any aid sent, through church sources, would be

To page 3

"Wadjadothalongweegend?"

1600 young Australians. Thongs and jogging shoes. Acres of blue denim. Not a tie or suitcoat in sight. Laughter, music, clapping. Beards galore. Cymbals, Trumpets, Flutes, Saxophone, Drums, Piano and Organ. A pop festival? Well, you might call it that, but no pop idol drew them.

It was the 8th Australia Day Youth Convention and they literally removed the rear panels of the large Katoomba Christian Convention Auditorium, added an overflow tent with video relay, and erected a further marquee — and still there wasn't room!

From all over the State they came. The property swarmed with youth. They camped in Katoomba "pea-soup" weather. They slept in homes, caravans, and convention facilities.

The platform was shared by David Stewart, Principal of New Zealand Bible College, and Dudley Foord, the Rector of Christ Church, St. Ives shown speaking to the vast gathering. Under the theme

"Thinking God's Way", David Stewart led four studies from Paul's letter to the Romans, while Dudley Foord expounded the great Biblical themes of Redemption, Justification and Sanctification. Some of their comments: "Heart-warming and exhilarating"; "We were stimulated, convicted and encouraged to look to the Lord Jesus for a closer, holier walk with God"; "I could share the most important part of my life with people I'd never met".

Never let it be said young people have lost interest in Christianity. Since its inception 5 years ago, the Council of the Youth Convention has stuck with one overriding principle in their invitations to speakers: solid, faithful exposition of the Bible.

The singing under the leadership of David Watson and Convention Chairman, Phillip Jensen observed that the 1600 young voices singing God's praise just about raised the roof!

John Webb

Stop the smuggling — Dr. Runcie

When the Archbishop of Canterbury arrived in Nanking last month he became the first ever Anglican Primate to visit China.

During his visit, a private one, he said that Chinese Christians should be free to work out their own form of Christianity "with a Chinese face", and referred to the persecution of believers during the Cultural Revolution as "painful and difficult".

Back in Hong Kong, the Archbishop appealed to religious groups to stop smuggling Bibles into China. It was "unhelpful if it creates the idea that the only way to get a Bible is if it is smuggled in."

Smuggling, said Dr. Runcie, created great difficulties for the Chinese Church leadership, and it was better to wait for formal requests.

Dr. Runcie was greeted in Nanking by Bishop Ding Guangxun of the Diocese of Nanking, leader of China's Protestant Church and the head of the country's year-old Christian seminary at Nanking, the only one of its kind in China.

During his stay he visited the seminary, went sight-seeing and had spent time in

talks with Bishop Ding. Dr. Runcie said coming to China was a great thrill and the fulfilment of a dream. His reason for coming was the hope that "we will be able to come for something more substantial later." And he added that he hoped that Bishop Ding would be able to accept an invitation to visit Britain this year.

Dr. Runcie did not preach at a public service during his stay, due to pressure of time, an aide explained. He did celebrate Holy Communion privately at a guest-house in Nanking before leaving for Hong Kong.

At a tea-party held in his honour, the Archbishop spoke of the role of the Church as a bridge among nations.

According to Chinese sources, more than 160 Protestant churches have reopened in China since the 1966-76 cultural revolution, and Chinese Protestants now number a million, compared with 700,000 before the Communists came to power in 1949.

For an alternative view to the Archbishop of Canterbury see page 4.

CEN