

Overflow crowds at CMS Summer School

If overflow crowds at gatherings of Christians for worship, learning and encouragement are a sign of a healthy spiritual appetite in the community, we can take heart. The NSW Summer School of the Church Missionary Society at Katoomba, January 5-11, was certainly packed out with numbers well above those in previous years.

Fifteen hundred communicants took part in the Communion Service on the Sunday morning and in the evenings about 1600 people filled not only the main auditorium with extra seating under canvas at the back, but also three large marquees with video screens.

The main speaker was author Dr. John White, an Englishman, long resident in Canada, whose Bible studies on "Nehemiah as a Leader" were both searching and challenging; printed notes were available. As in other years his ministry and that of the other speakers will be extended by the circulation of video and audio tapes. Dr. White's books contributed to the record sales at the

Hanlon, Rev. Jack Normand, Rev. Dr. Peter O'Brien, Rev. Dr. David Peterson and Archdeacon Vic Roberts. After each study a testimony about missionary work relevant to the theme was given. For instance, following Canon Hanlon's talk on the theme "God draws people to Himself", Bishop John Reid, who chaired all the main sessions, told vividly the story of his recent trek to a remote, mountainous area of Nepal where they encountered whole villages of Christians, converted without any contact with Western missionaries.

Coping with the crowds in the children's programme presented problems too. Children aged 4 to 12 were



The ad hoc orchestra.

CMS bookshop. (See Lesley Hicks' column, p.4, for a profile on John White.)

Various local speakers gave the evening addresses — Rev. Peter Tasker, Canon Reg

taught and entertained at Blackheath each weekday morning. A fourth large bus had to be hired to transport them from the convention site at Katoomba,



and appeals were made for extra helpers, especially for the youngest group.

Summer School achieves several purposes. It provides an opportunity for that celebratory worship most exhilaratingly possible when large numbers of God's people lift the roof in joyful, well-led singing, accompanied by the ad hoc, but encouraging orchestra; it brings together and introduces to a

supporting, praying public the current crop of missionaries on furlough or about to start training at St. Andrew's Hall; it teaches and informs the Christians in the parishes and inspires them to give more solid support to those in the front line of cross-cultural mission, challenging some to join them; and as a pleasant extra, it enables one to meet up with far-flung friends and renew fellowship.

Onslaught by bizarre "animal" sect in Africa

A bizarre "animal" sect has been conducting an onslaught against the Church in Mozambique and Malawi.

The sect, a secret society called "Nyao" exists among the Chewa people, and has been terrorizing Christians in these two African countries.

"These people dress up as animals or cover themselves with feathers, leaves and clay to perform their secret rites," said a spokesman for Open Doors who recently visited both Mozambique and Malawi. "The Nyao are also called 'Chirombo', which means 'animal'."

"They sometimes carry weapons and have been known to kill people who, out of curiosity, spy on their nocturnal meetings. Their actions are evil and, in a superstitious society, they are much feared."

The Open Doors spokesman said the sect members are now "endangering the lives of Christians, as well as hampering church activities in their areas of influence."

He added: "If a Nyao repents and becomes a Christian, he must break

completely with them or compromise his Christianity. If he rejects their practices, he is persecuted, since he knows too much about this secret society.

"These new believers are then subjected to pressure by their unbelieving relatives, by their neighbours or by their former comrades to either reject their new-found faith or to compromise. If they stand firm, the local Nyao leadership denounces them to the Frelimo (Marxist authorities in Mozambique), as belonging to and supporting the opposition Renamo group, or vice versa if that area is controlled by Renamo.

"The pressure becomes very great on those who do not wish to compromise with the forces of evil."

Open Doors has now announced plans for "Operation Timothy" in northern Mozambique. It is a project designed to give spiritual leadership training to leaders of congregations who have no access to formal Bible school training. It will also be coupled with a Christian literacy course to help those who are illiterate or semi-literate.

EFAC Branch formed in Tasmania

At a recent meeting of interested people a decision was made to officially set up a branch of the Evangelical Fellowship in the Anglican Communion in Tasmania. The Bishop of Tasmania, the Rt. Revd. Phillip Newell was appointed President and an interim committee has been formed with the Rev. Peter Atkins as Chairman; the Rev. Alan Colyer, Secretary; Mr. Bill Dick, Treasurer. Committee members are Archdeacon Ian Booth and the Rev. John De Groot. Membership at present stands at sixteen (16) clergy, and it is hoped that this will quickly increase with membership open to lay people.

Three public meetings a year are planned in each of three main centres in Tasmania. Guest speakers will be invited to conduct a seminar type session in the afternoon and to speak at a public meeting in the evening.

The Guest Speaker at the Inaugural Meeting was the Rev. Dr. John Williams, Director for Theological Education and Ministry in the Diocese of Melbourne. An afternoon seminar was conducted on the topic "Clergy Stress and Burnout", and in the evening he addressed an open public meeting on the subject "Agenda for Ministry for Anglican Evangelicals".

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MARANATHA

Whose interests come first?

Philippians 1:27 - 2:11

One of the results of some recent research into why people belong to the church has been to show that many go for security and protection from a hostile environment. Thus the church is made to be a society to preserve a particular mind-set; to authenticate a particular set of values. The result of this is homogeneous churches which unconsciously (usually) exclude people who are different, and which also breed within themselves sub-groups which have banded together because of common views or needs.

This may give the impression of a united church. But in fact it has two defects. It is unified around the wrong thing (needs or values), and in fact it is not actually united but made up of many informal self-interest groups.

Practical evangelicism

Paul is writing to a church that loved the gospel. They heard it, believed it, shared in Paul's spreading of it. They are his partners in the gospel. They are gospel people. They rejoice when it is proclaimed and they spread it themselves.

But Paul goes on to say that they must put the gospel into practice (1:27, 2:12). Their life must be worthy of the gospel. It's no good being gospel people, no good being evangelicals, unless you live by the implications of the gospel. And for Paul, the chief implication of the gospel here is unity. But it is unity of a certain kind; and with a particular purpose.

Unity

He states his idea a number of times: he wants them to stand firm in one spirit (v.27), to strive side by side (v.27), to be of the same mind, have the same love and be in full accord and of one mind (v.2).

How does that strike you as a description of a church? In an individualistic age it seems a dream. Now and then we see glimpses of it. But by and large, churches are still agglomerations of individuals. We resist the corporate. There is little understanding of the body, family, corporate nature of the church. The corporate life of the church is still an appendage to our christian lives, not the context of them.

But Paul says a life with this sort of firmness and oneness is what is worthy of the gospel. Why?

In Christ

Because the gospel calls people together as members of one body in Christ. A severe and necessary implication of obeying the gospel, is to be joined into a family of sons and daughters. If the gospel has given us all the same blessing, on the basis of the same grace — where is the justification for self-interest, pride and divisiveness?

Opposition

Furthermore, the gospel requires us to stand together in its defense and proclamation (v.27, 28). The opposition which comes on the gospel and gospel people, tends to divide them. It does this partly by raising the levels of stress and anxiety and thus forcing the small groups to close ranks — thus separating themselves from other christians.

It does it partly by causing

disagreements. How often have you heard a christian repeating a non-christian's criticism of another brother who had apparently come on "too heavy"?

Paul says they are not to be frightened by their opponents (v.28). Rather, they are to stand shoulder to shoulder, and respond as one to the attack.

So crucial is this unified firmness that Paul adds further incentives for it.

Sign

It is a sign both of the ultimate destruction of the enemy and of the salvation of the believers (v.28). Further, the resistance to the opposition allows them to share in the sufferings of Christ and to join in the same conflict Paul is involved in (v.29, 30).

A question which arises for us at this point is whether we are under attack like they were? We may well ask — who is the enemy? Is the enemy our best friend? Does the opposition come most powerfully from theistic, conservative, materialists? Are they the ones who will woo us away from Christ to the pursuit of wealth, pleasure and power? Or have they done it already?

The opposition is always strong and only a concerted coming together will oppose it. So great is the issue that Paul calls up the big guns to encourage them to the unity that is required by the gospel.

Incentives

Does being a christian encourage you to this unity (v.1)? Does Christ's love and your love for each other give you an incentive (v.1)? Does the Spirit help you share your lives together (v.1)? Do you have any affection for one another, any sympathy (v.1)?

That is, Paul is saying that what you already know should stir you on to finish the process. What will make him really happy is to see them with the same mind, the same love, in full accord and of one mind.

This is to be shown in the absence of selfishness and conceit and in the positive looking to the interests of others above your own.

Example

This is a tall order; one falls exhausted just thinking about it! So great is it, that only the example of Christ will do to show it perfectly in action. If they are to have an attitude that puts others first and so allows them to strive together, they will need to have an attitude like Christ's (v.5f).

He did not grasp onto his status and privilege — great as it was. He was prepared to be misunderstood and unrecognized, to come in the form of a servant, to appear as mere man, and even to die as a criminal.

If the great Son of God can think and act like that — so ought you, who have much less to stand on and give up. Indeed we have nothing to stand on except the grace of God. Anything that separates us from other christians is a mere pretence.

What are the real justifications for self-interest in your church? What are the real reasons for not striving shoulder to shoulder for the gospel? And what are you doing about it?

Dale Appleby

Aboriginal education

Writing in the December issue of Nungalinga News, the Principal, Rev. Tony Nichols shared some insights into the reasons for the College's success in Aboriginal Adult Education. He said:

"Millions of dollars have been spent on educational programs for Aborigines in recent years. Yet there is a growing awareness that Western styles of education are ineffectual for traditionally oriented Aborigines.

"School in fact remains a generally irrelevant experience. For centuries Aborigines have learnt key skills, eg of dance, art and hunting, by actual observation and trial and error imitation rather than by abstract analysis and verbal description. Hence teacher directed, formal learning in special buildings, with no application to present felt needs, holds little attraction.

"Traditional learning is authoritarian. Knowledge is something conferred through stories and participation in ceremony. The indigenous world view does not encourage the initiative or curiosity valued by whites. Aborigines are enculturated to be accepting, not questioning or innovative. The white teachers' constant use of questions is wearisome. The competition encouraged in white schools is also repugnant to a society where the individual finds meaning only as part of the group.

"Nungalinga's considerable success in bridging the cultural divide in adult education can be attributed to a number of factors:

"Firstly, we recognize that learning how to learn is culturally determined and we

respect the cultural resources of students. Teaching strategies emphasize co-operation. The use of small group discussion not only utilizes the traditional skills of speech, memory and reflection but also helps overcome potential barriers of language, status, and relationship taboos. The days study is not artificially divided into subject slots as in white institutions. Rather students are enabled to follow through one subject at a time, in all its ramifications, for one or two weeks. Any reading, writing or study skills taught, are related to the topic under discussion or to other felt needs that arise.

"Secondly, in Aboriginal culture information is valued only to the extent that the giver is valued. The trust relationships established at Nungalinga more than compensate for our meagre facilities.

"Thirdly, and of most significance, is the motivation of the students themselves. What is it that delivers people from hopelessness and gives them a new vision for their communities? What is it that rescues men in their thirties and forties from wasted years in alcoholism and gaol and drives them to learn to read and write in a foreign language (as English is for most of our students)? It is the same message that once delivered my European forebears from fatalistic servitude to the stars and to demons in trees, rocks and rivers, and that made possible the blooming of science and culture in the West. It is the revelation of the Almighty Creator whose loving summons comes to all mankind in Jesus Christ."

A new vision

The Christian Volunteer Scheme, a training scheme for urban ministry, celebrated the end of its third year at the Scaffolding Workshop Service held at Petersham Baptist Church last Friday, November 23rd.

As part of the worship participants in CVS shared what for them had been signs of hope in the midst of the diversity and poverty of the city. Each volunteer was given a certificate signifying their completion of the Training Course for Urban Ministry and their two day power week voluntary in-service training with one of the member groups of Scaffolding (a support network of churches of all denominations).

The Training Course for Urban Ministry covers a range of topic areas, Exegesis, Sociology of the City, Theology of Church and Mission, as well as practical and pastoral skills for working in the City. The in-service placements cover a range of opportunity involvement in youth work,

working with migrant women helping them read, being part of a scripture teaching team, working with a community development team, helping in playgrounds relating to children and parents.

As volunteers come to the end of their year it is a time for reflection, of moving on to a new job, or back to study, or into another ministry situation, but for all, CVS has been a life changing year. Bruce, who has been on placement at St. Saviours Anglican Church, South Sydney, writes 'CVS has really challenged me, not only about mission in the city, but in my relationship with God and in myself. I have grown through the experience. It has had its ups and downs, struggles as well as joys. As I near the end I wonder what can I do, where can I go, what is ahead. CVS has helped me think about many issues, not that it has given me any neat answers, but CVS has given me a vision for the church in the city.'

General synod appointment

Deaconess Margaret Rodgers has been appointed Administrative and Research Officer of the Anglican General Synod. Miss Rodgers is to take up the position on March 1, 1985.

At present Deaconess Rodgers is Principal of Deaconess House, Sydney, a post she has held since 1976.

After four years' teaching divinity and history at two church schools, Miss Rodgers became a tutor and assistant to the Principal of Deaconess House for a similar period before undertaking the wardenship of a hostel for women university students for three years.

Miss Rodgers, a graduate of the University of Sydney in Arts and Divinity

also holds the ThL with first class honours. She was ordained in 1970 by Archbishop Loane.

In making the announcement, the General Secretary of General Synod, Mr. John Denton, said 'Margaret Rodgers has outstanding qualifications and experience for the position and I am sure she will make a significant contribution to the thought and concerns of the church at the national level.

The position of Administrative and Research Officer is a revised job description of the role which Mrs. Joan Irvine has carried out since 1982. Mrs. Irvine with her husband and daughter, Katherine, will conclude their time in Australia and return to Canada in 1985.

ASSISTANT ACCOUNTANT

The Angurugu Community Government Council on Groote Eylandt in the Northern Territory requires the services of an Assistant Accountant to be responsible for the internal accounting functions of the Council.

The Aboriginal Council is looking for someone who is either qualified with limited experience or unqualified with experience to Balance Sheet stage. The successful applicant must be prepared to handle routine accounting functions, be willing to adapt to an Aboriginal community, and will report directly to the Accountant and be part of an existing office staff of seven.

The position is for two years with option of renewal on completion. Prefer successful applicant to commence duties mid February 1985. Salary: \$17,680 Plus District Allowance: \$2,440 Married: \$1,500 Single. Married or single accommodation available with nominal rent. All inquiries and applications including employment, character and minister's references should be directed to:

The Town Clerk, Angurugu Community Government Council, Community Mail Agency, ANGURUGU, via Darwin, NT 5791.

Overseas Student Conference

December 26th, about 450 delegates from all 13 Overseas Christian Fellowship centres all over Australian capital cities gathered at the Katoomba Christian Conference Centre for their week long annual convention. 60% of the delegates are first year undergraduates of various universities. Most of them are overseas students from Malaysia, Hong Kong and Singapore.

The theme for the 26th OCF (Australia) Annual Convention was "The Lord is King" which was the underlying message in the study of the book of Daniel. The reason for the choice of the theme and the book is best expressed by the speaker Dr. John Woodhouse:

"Every Christian who thinks about the world he lives in finds himself faced

with the scope of Christ's Lordship is not confined to our personal relationship with God but it encompasses all dimensions of our everyday life, be it in the Christian community, the secular society, the family or among non-Christian friends. Dr. Choi further highlighted the great opportunity for the overseas



with powerful challenges to his belief that 'The Lord is King'. The book of Daniel was written for people facing these challenges. It is written for people who are forced to wonder whether, after all, being faithful to God is worth the trouble. It is written for people who know that being faithful to God can be extraordinarily difficult and costly, and that most people seem to get on very well without taking God into account.



Dr. Philemon Choi.

Indeed the most impressive powers and the most persuasive philosophies and the most successful life styles seem to be those that make no reference to God at all. As we hear the powerful message of the Book of Daniel we will hear how and why that perception of our world is a delusion, and that the Lord is King!"

The other main speaker for the convention was Dr. Philemon Choi, General Secretary of Breakthrough Organization in Hong Kong. He used to be an overseas student in Canada while studying to be a doctor. After years of medical practice in a Christian hospital in Hong Kong he decided to give it up and entered full-time ministry with the Breakthrough Organization dedicated to Christian Youth and Counselling ministry. In his messages he spoke about lordship, grace, holiness, trial, assurance and knowledge, drawing examples from the life of the apostle Peter. Dr. Choi stressed



Dr. John Woodhouse.



what is on the paper, eg, the issue of human rights. He argued that the future of Hong Kong very much depends on the continuation of the present policy of modernization in China. But as for the Christians, the time is never ripe to share the gospel of Jesus Christ with the people of Hong Kong as many have been shaken out of their complacency by the issue of 1997.

"Ever met a friend, a fellow country man a thousand miles from home? For some the 26th OCF Convention was like that of a meeting of friends. More appropriately for all it was a gathering of fellow sojourners, aliens and strangers in the world, as I suspect St. Paul would put it (1 Pet. 2:9, 11).

Each had come with his or her tales to recount of what God had taught them, and treasure each had found. Some had come wanting to share and give and discovered that they could still receive. Others had come wanting to be fed and found that the little which they had could still be used as blessing to others.

For seven days, we ceased to be strangers, aliens. We were in God's own kingdom and in it we declared, worshipped and came to a clearer realization of His sovereignty.



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Lesley Hicks

On the back cover of many of John White's books — those published by IVP — is a small, somewhat shadowed photograph which shows him as balding, bespectacled and frowning thoughtfully. I doubt if I would have been able to recognise him from it, nor does it do his very pleasant countenance justice.

Yet in some ways, though not helped by that photo, I felt I knew him before I met him. A writer may reveal a great deal of himself in his books, and among contemporary Christian authors John White is one who exposes rather more of his inmost self, the agonies and joys of his pilgrimage, than others. He exemplifies what he mentions in a chapter on witnessing in his new book *The Race* (p 84) "Never cover up your weaknesses to witness. What the world is waiting to see is not a perfect Christian but the miracle of grace working in a weak, imperfect Christian."

John White on Nehemiah

In his teaching and preaching too, which Australians are having the opportunity to sit under for the first time during this early part of 1985, he allows us glimpses of very private experiences of God's dealings with him. His studies in the book of Nehemiah at the NSW CMS Summer School revealed as much about John White as a leader as about Nehemiah. I don't mean that as a negative criticism — I think it is true of many excellent Bible teachers. It is not that they egotistically preach themselves rather than the Word, but it is as they reveal their emotions and illustrate from their own experiences that they make the Scriptures come vividly alive, with powerful impact on the minds and consciences of their hearers. And unless preachers model the truths that they expound, they negate them and would do better to shut up.

The shaping of John White

Unusual career

On the last day of the Summer School I had the privilege of an interview with Dr. and Mrs. White. I asked him how his unusual career had evolved.

He grew up in a Brethren home in England, graduated in medicine and went on to serve initially as a medical missionary in Bolivia, South America, with the New Tribes Mission. Later work amongst students led to his becoming head of the Intersarsity Fellowship of Evangelical Students for the whole of South America. He had married Lorrie (Loretta), a Canadian, and embarked in 1964 on postgraduate studies in psychiatry at the University of Manitoba, where they settled with their family of five children, including a set of twins. He then became a faculty member and was until 1982 Associate Professor of Psychiatry at that University, as well as seeing some private patients and serving as pastor of an independent church.

A prolific author

The first book he wrote was *Eros Defiled*, which grew out of the enormous need he saw as a psychiatrist and a pastor for clear, biblical thinking and compassionate ministry to Christians tormented by sexual guilt. It was not the first to be published, however — that was *The Cost of Commitment* in 1976. Since then there has been a steady flow of books — ten at least by my count — which have caught the attention of the evangelical public for the way they combine biblical orthodoxy, readability, humility and compassion with sharp originality. *The Race*, subtitled *The Christian way in faith and practice* (IVP, 1984) is actually a collection of his articles, essays and modern parables dating from the sixties to the eighties. In his preface he addresses them as an embarrassing tribe of lost children reassembled from his past "promiscuity". The book sold in hundreds of copies at Katoomba, as did his others.

Another is due later this year, on the subject of discipline in the church in relation to both doctrine and behaviour. Dr. White told me he considers this issue to be the foremost, and yet the most neglected or mishandled one facing the church today.

New phase in career

In 1982, before he turned sixty, John White gave up his post in Manitoba in order to devote himself to an international speaking ministry which after six months in Asia, includes several months now here in Australia. He and his wife will be returning to NSW early in February after participation in interstate CMS Summer Schools and the AFES Conference in Melbourne, to speak at Prom Praise evenings at Lithgow, Wollongong and Campbelltown; then from April 9-19 Dr. White will address several seminars on the subject of one of his books, "The Family — Parents in Pain", plus one for clergy on church discipline.

His final study on Nehemiah, based on chapter 13, was headed "The Leader in Later Life", and in introducing it Dr. White referred to his own determination not to allow the cutting edge of his Christian commitment to be blunted in his later years. I would say the danger that he and Lorrie will rust away in lazy retirement is almost nil!

Who was Jesus? Evangelicals join in the current debate

The Current "widespread confusion about who Jesus is and was" has this week prompted evangelical Anglicans to join the debate with a "short, straightforward statement about the Jesus we believe in."

And while "A Statement About Jesus" makes clear that they welcome theological controversy as something that "can be creative, if we emerge from it strengthened, refined and better equipped to engage with the dilemmas of the modern world," they go on to make clear that "our quarrel . . . is with the answers which are being given."

The statement comes as a result of a meeting by the Church of England Evangelical Council on December 6. Drafted by the Rev. Dr. John Stott and endorsed by the CEEC, its concern is with "the apparently unorthodox views of some Anglican leaders (which) have been given wide publicity by the media . . . and the faith of the faithful has been disturbed."

The statement begins by setting the current debate in its historical context ("the Church has hardly ever enjoyed a period of unruffled doctrinal calm"), and with a wry comment on its timing: "1984, which George Orwell predicted would witness the totalitarian suppression of all deviant opinions, has on the contrary been a year in which (at least in the Church) they have been freely and even flagrantly expressed."

The CEEC's first desire, it says, is to urge fellow Christians, in Paul's words, (concerning a controversy in his own day) "not to become easily unsettled or alarmed" (2 Thessalonians 2:2), however exalted the source of the attack, but "rather to grapple with the issues involved."

The Statement then goes on to do just that, reviewing what the Bible says about Christ's Virgin Birth and Resurrection. "The Church," the statement says, "has an apologetic task in every generation to defend and demonstrate the reliability of the New Testament documents. We believe it is right to read them with confidence rather than suspicion, not only because of their authors' known commitment to the truth as followers of Jesus, not only because of their claim to be presenting the testimony of eyewitnesses, nor only because of the evidence within the writings themselves of their impartiality, but because we are sure that the God who spoke and did something unique through Jesus made provision for its preservation for the benefit of later generations."

On the Resurrection, the CEEC challenges the Bishop of Durham to explain more clearly what he means by his recent controversial statements. "Any attempted reinterpretation of the Resurrection of Jesus which denies either that it was a historical, objective event (which happened "on the third day") or that it had a physical dimension (on account of which the tomb was empty) must be declared illegitimate. The Bishop of Durham recently stated to his diocesan synod "fiercely and categorically" that he does believe in "the Resurrection of Jesus Christ and our Lord from the dead" and that he himself lives "in the hope of the Resurrection". This being so, he must now tell us much more clearly what he means . . ."

On the Virgin Birth, the CEEC describes its main contention with Bishop Jenkins as "whether the evangelists were deliberately writing a myth, when they told the story of the Virgin Birth, and whether they intended us to understand it as such. Our answer is "definitely not".

Thousands turn to Christ in Palau crusade as conditions worsen in troubled Peru

Luis Palau's evangelistic campaigns in Peru have resulted in record responses to the Gospel — despite the country's terrorism, economic calamity, and other problems.

"Peru is in very bad shape," Palau said, "and the situation is far more serious than what the international press has conveyed." He cited plummeting buying power, chronic poverty, and deteriorating government services, as well as the terrorism which Palau termed "animalistic — unimaginably gory and bloody."

Yet Peru's troubles failed to blunt responsiveness to the Gospel. Combined attendance at crusades in Arequipa and Lima was 275,000, of whom 21,000 made commitments to Christ.

Palau met for almost an hour in Lima with Peruvian President Fernando Belaunde Terry, and the two prayed together for God's peace on the nation.

Palau was also able to pray for Peru on nationwide television. From Lima, live phone-in counselling sessions with Palau — plus other crusade-related programs — were telecast in all major Peruvian cities via satellite relays to 200 repeater stations. Similar programming was broadcast throughout southern Peru from the Arequipa crusade.

Meanwhile, attacks by the Maoist guerrilla group Sendero Luminoso ("Shining Path") assumed increasing sophistication. Three days before the Lima crusade, the terrorists bombed electrical towers to cause a citywide blackout simultaneous with attacks on various government installations.

A later terrorist blackout occurred while Palau was speaking to 20,000 people in Alianza Stadium. Almost all of Lima and several other Peruvian cities lost their power — but, miraculously, the stadium and the immediately surrounding area were unaffected except for a momentary flicker. Nevertheless, for security reasons the final two nights of the crusade were rescheduled as afternoon meetings.

Security measures for the Peru crusades were the tightest in Palau Team history, especially after Palau received a death-threat letter in Arequipa from a terrorist group.

Lima newspapers during the crusade contained daily reports of gruesome murders and violence carried out not only by guerrillas but also by operatives in Peru's rampant drug traffic.

Officials of two leading church denominations reported that 40 pastors and 400 other believers had been killed by terrorism in Peru's central mountains. Hundreds of Christian believers have since fled to Lima and other cities, where committees have been formed to help feed and house them.

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REVIEW

Youth Evangelism highlighted in Northern Ireland

BELFAST, Ireland (EP) — Evangelism and reconciliation will be highlighted next year across Northern Ireland in the ministry of International Youth Bridge. The lay agency is recruiting Christian young people to be involved in evangelistic outreach and Christian service in 1985, which has been designated by the United Nations as the International Year of Youth.

International Youth Bridge's activities and the International Year of Youth will be launched on Jan 1, 1985 with a rally in Belfast's Assembly Hall. The climax of the year for the young volunteers will come in August when the final three weeks will be devoted to an extensive program of evangelism and Christian service.

E.P.

Russians get 10,000 Bibles

Ten thousand Bibles have arrived in Moscow following an urgent request for them to be delivered before Christmas.

The request came from the All-Union Council of Evangelical Christian-Baptists in Russia, following the granting to them of an official import permit.

The Bibles were printed at the Stuttgart printing press of the German Bible Society. The cost of producing and transporting the Bibles was largely met by donations from Bible Society supporters.

The United Bible Societies is the one agency outside the Soviet Union that has been officially recognised as a supplier of Scriptures to churches within the country. Quantities are being printed domestically, however.

Despite these encouraging developments, it is still clear that most Christians are not able to get a Bible or New Testament if they want one, and there are still reports of active persecution of believers.

Mini-revival in Monterrey, Mexico

"The extraordinary growth and advance of the evangelical ministry during the last 18 months is a true witness that the hour of God has arrived for Monterrey," commented the Latin American IFES magazine COMUNIDAD recently. A year ago, the good news was that active membership in the IFES group had increased from 15 to 150. Yet a short while later, 175 students came to Christ at the School of Mechanical Engineering alone.

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Church Society moving back to 'hardline' evangelical stance

Church Society is moving back into a hardline conservative evangelical position, according to voting at its recent annual general meeting.

The meeting, which took place on December 17, involved the election of a new council and was the subject of an unprecedented degree of lobbying.

Two weeks before the meeting each candidate seeking election to the council received a request from a Society member asking them if they subscribed to the view:

"that the Church of England has in all but name departed from the Gospel and her historic formularies; that very many of her clergy are false teachers and therefore heretics who remain unrebuked and undisciplined; that whole areas of the country are being left unevangelised with the nation turning its back on God and his laws; and that sad to say amidst all this and more, evangelicals by and large, due to the baneful effects of such things as the Charismatic movement, liberalism, arminianism, worldliness, modernism and Romish practices and concessions have themselves connived at and contributed to this apostasy."

On December 17, those able to attend the 6 pm meeting were handed on arrival a leaflet from the letter writer and three other members describing Dr. Samuel as "the only evangelical leader who has, without fear or favour of men, publicly 'contended for the Faith once delivered to the Saints'."

It criticised the previous year's elections, seen widely as a move to provide a moderate voice on the council, as the work of people not in favour of Dr. Samuel's directorship.

The leaflet went on to list those candidates who were "favourable to the position outlined in the letter, and who specifically mentioned their clear support for Dr. Samuel.

CEN

Vision Valley, Arcadia STAFF VACANCIES

Vision Valley, Arcadia, an activity of the Wesley Central Mission, has two staff vacancies. Vision Valley is a residential Conference Centre (near Hornsby) with picnic facilities for day visitors. Its purpose is to support the ministry of the Christian church and to provide services, facilities and programmes for Schools, Community Groups and individuals.

Details of the positions vacant are as follows—
MAINTENANCE STAFF-PAINTER An experienced painter is required to work on the Centre's painting programme. Trade qualifications not a requirement. General Handyman skills would be helpful as the person appointed will also be required, from time to time, to help with general site maintenance.

COOK This position involves cooking for 150 guests/residents and contact with a wide variety of people. Bulk cooking and catering experience or qualifications highly desirable. The person appointed will be second-in-charge of the Centre's catering operations and be required to help the Catering Manager in menu planning, ordering, etc. Applicants should be 30 years and over.

These positions demand that applicants be committed Christians. This commitment will be evidenced by active involvement in a Christian church. The positions are full-time and non-residential. Own transport is essential.
For further information and interviews, please contact—
The Manager, Vision Valley, ARCADIA, NSW 2159.
Phone (02) 655 1515
Wesley Central Mission, Supt. Rev. Gordon Moyes

Marital happiness and religion



Alan Craddock

Several studies of married couples in the USA have shown that religious couples enjoy relatively higher levels of marital happiness compared to non-religious couples. I reviewed certain of these studies in an earlier column (ACR 3/9/84).

Many research workers argue that this effect is due to religion acting as a pressure, external to the relationship, which operates to keep the couple intact. Breakup is too costly to a couple with their strong joint commitment to a religious view which deplores divorce or separation. Having to face other members of the congregation and to deal with their reactions are also factors which pressure religious couples to avoid public expressions of marital instability or to break up completely.

I would agree that these arguments certainly contain a degree of accuracy but there is undue emphasis upon religion as a constricting factor. Religion is viewed as a factor which blocks and prevents breakup. Presumably couples affected by this constricting factor are forced into strong processes of denial and are forced to repress their real feelings. One would hardly expect them to express high levels of satisfaction unless these were forced, artificial responses reflecting what they see to be socially desirable responses.

The studies reviewed in the earlier column indicate that religious couples' levels of marital satisfaction cannot simply be explained away by reference to social desirability and the constricting effect of their religious views.

The implication here is that certain religious beliefs have direct, positive and liberating effects upon marital and family adjustment. Religious values and principles may make the marriage more attractive by giving positive and active support to marital values and activities and by supplying resources relevant to solving and dealing with marital problems.

A recent study from Arizona State University provides strong support for this view. (Filsinger, E. and Wilson, M. "Religiosity, socio-economic rewards and family development: Predictions of marital adjustment." *Journal of Marriage and the Family*, 1984, 46, (3), 663-670.) This study involved over 200 church-going Protestant couples in the southwestern area of the USA. Measures of marital adjustment, social desirability tendency, socio-economic rewards (husband's social position; family income), family structure and religiosity were collected, and their interrelationships investigated.

The important feature of this procedure is that religiosity was assessed not merely by church attendance, but by a large range of questions concerning religious beliefs, experience, knowledge, ritual and social consequences seen to be relevant to such a religious ideology.

The results of the study were clear cut. The greater the religiosity of a couple the greater their marital adjustment. This effect remains even when the impact of social desirability is taken into account. Nor was the effect strongly related to socio-economic or family structure factors. The authors concluded that "... religiosity is positively related to marital adjustment and is not just a barrier to marital dissolution."

Filsinger and Wilson state two reasons for the positive impact of religious commitment:

(1) Expectation of change: Religious belief involves an expectation of transformation and change. Conversion

involves a complete turn around in life direction and goals. One's life is re-oriented and a renewal now being worked by God transforms beliefs, values, and life strategies. Awareness of the need for change and for this to be an ongoing process can extend into the marital relationship. Religious couples are less likely to become locked-in to unhelpful and stale routines. Personal growth and change can extend into relationship growth and change.

(2) The provision of norms: Choice between a bewildering array of options makes for difficulty. Religious couples find in their religion a set of norms by which to live. They have fewer choices to make and if the norms are constructive and helpful their problem-solving processes are more likely to be effective and satisfying.

My experience is that not all Christian couples benefit from these two factors. Many couples do get locked in to stale and ineffective processes. The norms by which they operate need to be questioned and the need for change must be recognized if their relationship is to improve. Often such couples have a very self-centred view of their Christianity. Thus they fail to gain the benefits of Christian principles in their relationship. For as Filsinger and Wilson comment: "If marital adjustment is a process of adaptation, religion may facilitate that adaptation. It may be a source of strength and vitality for relationships." (1984, p. 668) The operative phrase is "may be a source of strength". Religion can be constrictive and enslaving. Biblical Christianity can be liberating and strengthening. It is a matter of careful and humble commitment to God's Word which can enrich marital relationships.

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ANOTHER aio PUBLICATION

The shadow between the ideal & the reality



The ideal

The Richmond Report made several general proposals, amongst them:

- that services be delivered primarily on the basis of a system of integrated community based networks, backed up by specialist hospital or other services as required;
- that the two prime operational objectives be to—
 - (i) fund and/or provide services which maintain clients in their normal community environment; and
 - (ii) progressively reduce the size and the number of existing Fifth Schedule hospitals (for involuntary patients) by decentralising the services they provide.
- that services for the developmentally disabled, as far as possible, be funded separately and services delivered under separate management from mental health services.
- that priorities for funding in mental health be—
 - (i) provision of additional community based crisis teams;
 - (ii) provision of staffing to provide adequate follow up for mentally ill people in the community;
 - (iii) provision of psychiatric staff for assessment services in general hospitals;
 - (iv) provision of linked networks of hostels and satellite housing;
 - (v) provision for opportunities for training existing Fifth Schedule hospital staff for new roles in community and specialised hospital services.
- that in funding of health services generally a higher priority for the next three years be given to the provision for improved

services to meet mental health needs and those of the developmentally disabled.

- that a specific budget be allocated to fund community non-profit organisation to provide supportive accommodation and innovative services.

The Richmond Report then turned its attention to the governmental services for the developmentally disabled. There were some widespread recommendations to the Minister for Health:

- that the Minister for Health endorse the principle that the provision of services for the developmentally disabled within the health administration should be based on:
 - (a) promotion of maximum development and education of each individual;
 - (b) pursuit of the objectives of normalisation and integration;
 - (c) promotion of the rights of people with disabilities.
- That in each region a network of community residential units which would normally be ordinary houses each accommodating from 5-10 people be established to provide both short (including respite) and long term residential care and social and living skills training for developmentally disabled people.
- that within existing hospitals, emphasis in client care be based on the implementation of independent living training programmes.
- that care of the developmentally disabled in specialised hospital settings should be separated from the care of the psychiatrically ill by the establishment of a distinct management organisation.

Up till this year, there had been no distinction in the care of the mentally ill and the intellectually handicapped.

For years, many working with the intellectually handicapped had pleaded for change. "They need stimulation and education, as distinct from the hospitalisation and treatment needed by the mentally ill," it was claimed. Submissions were made for, example by the N.S.W. Council for The Mentally Handicapped, seminars held, books written — including 'Simply Criminal' by Susan & Robert Hayes.

This year saw the breakthrough for separate care. The NSW Richmond Enquiry into Health Services for the Psychiatrically Ill and Developmentally (or intellectually) Disabled made its report and recommendation, and a new Mental Health Act (NSW) was passed.

Church Record visited Jean Young Smith of Careforce, who is working towards setting up a group home for intellectually handicapped people. She spoke to us of her hopes and plans, and lent us armfuls of reports, submissions and newsletters, which we have condensed to provide vital background information.

How are clients' needs best served?

The stigma associated with the term "intellectual handicap" will only be reduced as community perceptions change through more positive contact with handicapped people.

It has been stressed consistently to the Inquiry that developmental disability (in all its forms) is not primarily a medical problem but an educational and developmental problem. This was expressed most coherently by the N.S.W. Council for the Mentally Handicapped, in their submission in response to the (then) Health Commission draft Policy Document:

"IN OTHER WORDS . . . intellectually handicap of itself is a learning condition and does not require medical treatment in the sense that there is a sickness to be managed or treated.

"Behaviour can be improved and remedied by developmental and education programmes which will differ according to the age of the individual concerned."

Many services, it was noted, are not being provided in a meaningful way by ANY organisation.

The consensus from submissions further emphasised the importance of a developmental and educational approach, the need for continuity of care through a highly integrated network of services, and for emphasis on normalisation, through services provided in the home or settings which as closely as possible reflect a home environment.

The Inquiry proposes that the Minister for Health endorse the principle that the provision of services for the developmentally disabled within the health administration should be based on:

- (a) promotion of maximum development and education of each individual
- (b) pursuit of the objectives of normalisation and integration
- (c) promotion of the rights of people with disabilities.

In answer to the question, how are services best provided and structured to meet needs?, the Inquiry highlighted early intervention and early childhood services.

"Recent research evidence has shown that early intervention programmes can greatly reduce the developmental and learning deficits of high risk and disabled children. In Australia, the results of the Downs' Syndrome Programme carried out at Macquarie University have demonstrated that precise techniques and their early application raise previous expectations for Downs' children.

A significant point is that early intervention programmes give parents an opportunity to develop skills and confidence and allow them to receive support and hope. It is seen that the success of a programme is not measured only by the number of skills the child achieves but on the strengthening of the family unit." (Extract from S296: Catholic Archdiocese Advisory Committee on Handicapped Persons).

The Enquiry stressed the need for activity and work-related programmes. The normalisation process has to involve access to day to day activities which enhance the individual's social skills by providing worthwhile activities from which personal satisfaction can be derived.

"the most stigma and the least understanding are attached to intellectual handicap . . . human beings, but of an inferior kind"

Changing values

The broad service delivery strategy adopted by the Inquiry is one involving a continuing policy of decentralisation and deinstitutionalisation, based on a philosophy which emphasises early assessment and intervention, home-based care and support for client and family and provision of alternative residential care which is small in scale and homelike in atmosphere.

To underline services, several values need to be reorganised.

- **Values about people and society**
 - that a wide range of behaviour should be tolerated within the community and not arbitrarily labelled as "mental illness".



- it is desirable for people to have as many opportunities for social and physical contact in the normal community environment as possible, irrespective of their level of physical, intellectual or social functioning.
- further, they have a right to these opportunities.
- these opportunities are more likely than not to help them and others cope with the perceived and real problems of those who are developmentally disabled or who are psychiatrically ill.

(ii) Values about illness and disability

- in the area of developmental disability:
 - that these clients are not ill as such although like all other people their need for specialised medical treatment will vary with particular individuals and their circumstances.
 - that emphasis should be placed on education and training rather than treatment.
 - that services should be based on principles of normalisation (i.e. living a normal life in a normal environment) and least restraint (i.e. being able to take the risks associated with a normal life).
 - that services for the developmentally disabled should be separate from those for the mentally ill.

Changes in the Mental Health Act, 1983, in effect removes intellectually handicapped people from the jurisdiction of the Act.

"S5 (2) A person is not a mentally ill person by reason only of any one or more of the following:—

- (i) that the person has developmental disability of mind."

"A world in which slowness is suspect"

This report was prepared in 1981 for Don Grimes, then Federal Shadow Minister for Social Security. It succinctly highlights many of the problems facing the developmentally disabled.

"There is no question that, of all disabilities, the most stigma and the least understanding are attached to intellectual handicap. People who are intellectually handicapped are seen as different in a way that is not so much to do with their level of functioning, as their essential humanity: they are seen as human beings, but of an inferior kind. Naturally this extreme and objectionable view is rarely voiced, but it is the underlying rationale for past, and quite frequently present, attitudes to, and treatment of, people with intellectual handicaps.

"Where the label leads to institutional placement the problem is compounded. All the secondary handicaps of physical, social, emotional, educational, and sexual deprivation are added to the primary handicap. It is no wonder that people behave according to our stereotyped expectations of intellectual handicap because what is happening is a self-fulfilling prophecy.

"The most serious criticism of the IQ tests concerns the way it has been used to deny people access to education on the grounds that they are ineducable. This has led to a paradoxical situation whereby those in need of most education, in its broadest sense, have received the least."

Areas for action

Accommodation

There has been extensive documentation of the dehumanising effects of institutions which have been conceptualised as "institutional neurosis" and "learned helplessness".

The main reason for concern about institutions is their enormous cost. The Bright Committee reported that 95.5 per cent of funds for Intellectually Retarded Services in South Australia go into institutional care despite the fact that "approximately 78 per cent of known people with intellectual handicaps live in the community". Furthermore, Errol Cocks, Director of the Victorian Division of Mental Retardation, calculates that one third of the money spent on institutions is used, not in caring for people, but in caring for property.

Employment and Income Maintenance, Occupation and Training

There is a need for much greater commitment to the development of opportunities in the open workforce and for handicapped people. At the same time, effective action must be taken to improve the situation of those who have no choice but to work in a sheltered environment. There is a growing demand for a fair wage for a fair week's work, both on grounds of logical incentive and natural justice. Finally, every handicapped person who is unable to work should have access for appropriate training and occupation. They should not have to pay for services which are the equivalent of those offered free to the non-handicapped population. At one extreme they are over-protected, at the other they are exploited. Wherever they live their situation is characterised by isolation and vulnerability. The advocacy programmes have the potential to break down this isolation and vulnerability by making the welfare of intellectually handicapped people the concern of the whole community.

Is integration only a matter of education?

Australian Government review

When Labour came into office in 1983 Senator Don Grimes set up a review of the Commonwealth Government's service programmes for disabled people.

The review stated that some 1400 oral and written submissions had been made to the review of Commonwealth services for disabled people. Several fundamental principles govern the Commonwealth Governments' approach to the provision of services to disabled people:—

1. **The least restrictive alternative** — A disabled person should face the least possible restriction or limitation as a member of the general community, with individual dignity, rights and responsibilities. This should include access to services which adequately cater for an individual's special needs, while fostering maximum independence.
2. **The use of general community Services** — The first choice for disabled people should be the service available to non-disabled people (e.g. regular health, education, housing and employment programmes), with modifications if necessary to address special needs.
3. **Integration** — Between disabled and non-disabled people to help ensure that there are no barriers built between disabled people and their community.

The Review went on to focus on several special needs:

- respite care — for people who need a break from caring for a disabled person on a planned and emergency basis; this can be overnight, during the day or for a number of days and can take place in the person's home or away from home.
- drop in centres — to provide opportunities for socialising in an unstructured supportive environment.
- citizen advocacy services — to undertake a mediating role between disabled people (in particular, intellectually disabled people) and service providers, the legal system, etc. — on a one-to-one basis.
- provision of regionally based independent living centres to assist in training physically and intellectually disabled young adults in independent living skills; need for more community-based social educating/ life skills teachers.

Concern was also expressed about the lack of opportunity for further education/ training for people with disabilities who are in sheltered employment/special schools (e.g. specialist TAFE courses).

The reality community prejudice

It appears to the Australian Church Record that reality falls far short of the Ideal.

although the chairman of the NSW Council for the Mentally Handicapped expressed in 1983 a "guarded optimism".

Attempts to set up group homes have been strongly opposed by local residents. Reports of some incidents of conflict have been covered by the press. "When I come home from work, I don't want to look at those sort of people" one man said.

A local North Shore paper reported: "Aided by a \$127000 Commonwealth Grant, the council of the Holy Family Parish in Lindfield has commissioned a builder to begin construction of the controversial group home for the intellectually handicapped. The beginning of the work virtually ends neighbours' hopes of stopping the plan to care for young intellectually handicapped adults in a home environment."

"The row, which erupted in the residential area when it was proposed to convert the house, spread throughout the Sydney Catholic diocese.

"Some parishioners even asked the Archbishop of Sydney, the Most Rev. E. B. Clancy, to overturn the parish council's decision, but the head of the church in Sydney reaffirmed his support for the proposal."

A planned group home at Allawah was dropped because of community opposition.

Public education on the new philosophy of care is virtually non-existent. Nurses training now receive some — but those holding senior positions do not want to change. Unions do not want roles changed, which may affect their job security, for example teaching children to make their own beds.

There is a great shortage of specialists, especially speech pathologists. And there are decreasing numbers studying in these fields.

In all the papers read, mention is made of current attitudes and services which bar the implementation of their ideals and recommendations. These problems appear to be unsolved.



To remove the gap between ideal and reality it is necessary to

- (1) change community attitudes — not an overnight task!
- (2) to encourage community groups to be involved in setting up small group homes.
- (3) finance projects to do so.

The '83 Mental Health Act only removed the Intellectually Handicapped people from its jurisdiction: **there is no concurrent Act providing for any of the positive steps sought by The Richmond Report.** This seems to leave intellectually handicapped people stranded between reality and the ideal.

And can the ideals embodied in these reports be translated into reality? Have they not left out the Christian view of the nature of man — whether "normal" or "handicapped"? Is it only a matter of education to integrate the two?

The Church's role

Jean Young Smith is most anxious that the Anglican Church among others be involved in this now largely untouched area of service to the needy.

In Part 2 of this report we will look at various reports on the Church's work in the area, and Jean's plans.

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LETTERS

Taking of Oaths

Dear Sir,

A number of letters have appeared in response to Sir Johannes Bjelke-Petersen's criticism of "unchristian" politicians who refuse to take an oath of office. Some of the letters supported the Premier of Queensland, others did not.

Unfortunately no correspondent seems to have looked at the basic issue. Is it unchristian to refuse to take an oath? To answer this question we may appeal to only one authority — the word of God. A Christian act must be by definition one which conforms with the teaching of Jesus Christ.

In the Sermon on the Mount, Jesus deals with the subject of oaths. It may surprise many Christians to learn that Christ clearly prohibits the taking of oaths by his followers (Matt. 5:33-37). The message of James is no less straightforward (James 5:12). The simple teaching of the New Testament is that it is unchristian to take oaths! True Christians should refuse to take oaths.

It is a pity that the Queensland premier's statements on this subject have gained so much publicity. He is completely mistaken in his belief. As Christians we should be careful to obey the commandments of Christ, not the opinions of the politicians. It is a condemnation of the Church that this simple error has been allowed to continue for so long. One wonders how carefully so called "Christians" read their Bibles. How many other practices commonly assumed to be compatible with Christianity are at variance to Biblical teaching?

Yours sincerely,
Geoff Henstock,
Hurstville Grove.

Ordination of Women

Dear Sir,

In response to Robyn Claydon and Phyllis Creasey (ACR 26/11), I would make the following comments.

(i) If 'ordination' is not scriptural, why then pursue with earnest zeal, the desire to 'ordain' women? The argument proves too much.

(ii) The perfunctory argument that people like myself are seeking to "quench" women's opportunities to exercise spiritual gifts, is both absurd and dishonest. Have I said, (or anyone who takes a similar view) ever sought to curtail the spiritual gifts of women? Besides its logical extension, then homosexuals and adulterers should be allowed to exercise their gifts too, without restraint of non ordination.

(iii) God's Word is plain, "women are not to teach or have authority over men", 1 Tim. 2:11. The Apostle Paul said he was moved by the Spirit of God to write what he wrote. But apparently Paul got it wrong! According to Robyn and Phyllis, the Apostle Paul really meant that women could have authority over and teach a man. Isn't it marvellous how some folks today are wiser than the Apostle Paul, and no doubt they are 'inspired' even more than Paul was. Well if Paul got it wrong ladies, get a pair of scissors and hack all those unscriptural women's subordination texts out

of the Bible. Uninspired bogus texts shouldn't be in the Bible, should they?

Let's get one thing straight. God is **not** mocked. He does not guide or direct people to do things which He has clearly outlawed in the inspired Scriptures, not unless of course these people have received some 'new' revelation that has floated down from Heaven inscribed on golden plates (a la Joseph Smith of mormonism fame).

(iv) The Proverbs 31 woman. I should imagine that after doing all those things, the last thing she would want to do would be to prepare a sermon, prior to flopping into bed! Can a woman "be the husband of one wife and rule his household well? (1 Tim. 3:1-7)". I rest my case.

I will say it again, the Bible does not teach the ordination of women, or to put it more correctly, that women can be Ministers/Priests/Elders.

English is a straight forward language, 'no' means 'no' NOT 'maybe' and NEVER 'yes'. The trouble with those who are seeking to ordain women either (i) can't understand plain simple language or (ii) they are willfully disregarding the commands of scripture. The Apostle John in 1 John 2:4-6 makes it plain that all people who love the Lord will seek to obey what God has ordained in the Scriptures, and NOT seek to annul it. Surely an attitude of love to the Lord and His Word would seek, by whatever means, to obey the Scriptures?

The ordination of women is a pagan practice and must be rejected as such, otherwise Christianity will cease to exist. To Robyn and Phyllis I say in love, is your desire to OBEY the Lord, your primary aim in life? I know it is mine.

All best wishes.

Alan Barron,
Modbury North, SA
Spokesman MEOW
(Mainline Evangelicals Opposed to the Ordination of Women)

Inviting God's Judgment

Dear Sir,

The terrible fires and floods in Adelaide and fires around Melbourne 21 months ago, and the recent flooding in Sydney are related in my view. They are God's warnings. Only recently the NSW Government has legalized sodomy.

We Australians, through our governments, have been flouting God's laws. Such arrogance can only bring disaster upon ourselves, because our Creator does know more about human affairs than we do.

At this juncture in History, those who do not want God's control could easily corrupt God's way upon this earth. Dr. David White, a senior lecturer at Cambridge University has said that allophones — individuals with four parents — may soon be possible. Professor Lejeune has shown that an embryo is fully viable outside the mother's body, as long as it is safe in its own amniotic fluid and fed by nutrients. (Of course, he is speaking only of the child's physical growth, not his/her emotional development). Professor Lejeune claims that one day men may be able to incubate children.

Add to this possibility anti-discrimination

laws, affirmative actions and government control of specialists, with the closure of Crown Street Hospital and other traditional nursing training schools. Then appears the distinct possibility that we may one day be forced to accept this practice.

Before God sent the flood, mankind had corrupted God's way upon the earth. Now, there is much hysteria about a possible nuclear holocaust, but no concern about the certain Judgment Day of the Lord.

As I see it, there are three things we can do to prevent the now Unlucky Country slithering more downhill. The first is to repent and choose to do God's will. The second is to pray "Deliver us from evil", and the third is to make sure that our governments take all measures necessary to see that God's way upon the earth is not corrupted in our country. God's punishments have always been averted by genuine repentance.

Connie Gloriel Knox,
Bundanoon.

The Spirit and the Word

Dear Sir,

Separation of the work of the Spirit from the Word of God leads back to pre-Reformation mysticism, according to Warren Irwin in a book review (ACR Nov. 26).

This is especially true of the Pentecostals (charismatics), Roman Catholic priests are very happy to receive returning charismatics to their rosaries and Madonna worship. The Benedictine monk, Father Edward O'Connor of Notre Dame writes in Ave Maria Press "Catholics who have accepted the Pentecostal spirituality have found it to be fully in harmony with their traditional faith and life. They experience it, not as a borrowing from an alien religion, but as a connatural development of their own."

Pentecostalism is based on religious experientialism rather than on the Word of God. It began last century with the Holiness Movement when emphasis was on the victorious Spirit-filled life rather than the focal point of justification by faith. But once away from God's Centre, extremism develops and with "baptism of fire" recipients shouted, screamed, fell in trances or spoke in tongues. A publication "Live Coals of Fire" (1899) spoke of "the blood that cleans up, the fire that burns up, and the dynamite that blows up." Hot stuff for the deluded!

But a thousand times removed from God's Word to Elijah. The LORD graciously demonstrated He was not in the "wind that rent the mountains and broke the rocks, nor in the earthquake, nor in the fire, but in a STILL SMALL VOICE." So it is today. The sublime Voice, through the Holy Spirit is in the Book of Books quietly imbedded in the deepest depths of our heart.

Yours sincerely,
Phyllis Creasey,
Clontarf.

Beware of Error

Dear Sir,

I refer to the letter of John Bunyan (ACR 12/11/84). Mr. Bunyan states that "... many Conservative Evangelical writers (with some notable exceptions) do not seem to have wrestled with basic questions about the Bible, raised for instance by James Barr..."

I mention one writer who has wrestled with these questions. He is Dr. Paul Wells who wrote the book titled "James Barr & the Bible: Critique of a New Liberalism", published by the Presbyterian & Reformed Publishing Co. This is a substantial book of 400 pages, and might be one of the notable exceptions Mr. Bunyan refers to.

From the book's cover we read: "Barr's criticisms of both modern biblical theology and fundamentalism and his rejection of traditional views of inspiration and authority provide the background for his proposal to view the Bible as a progressing human tradition."

Dr. Wells certainly wrestles with this, and the following quotes from the book are conclusions arrived at after detailed treatment of Barr's writings:

"Barr... proposes that Scripture be considered as a completely human document..." page 292.

"For Barr, as for Barth, there is no objective union of the divine and human in history in terms of a biblical revelation" page 299.

"Only God can tell us who he is and what his intentions really are. But this is precisely what God does not appear to do on the basis of Barr's formulation" page 313.

Dr. Wells also quotes Dr. J.I. Packer in "God's Inerrant Word" — "On his (Barr's) programme, what authority the end-product has will presumably be decided by estimating its

coherence as an historical analysis on the one hand and its vitality as a stimulus on the other; and the question of its TRUTH, in the sense of whether it squares with God's view of things or not, will never be raised."

In these assessments, Barr's position is thoroughly undermined.

From the nature of the words quoted above, it can be seen that a high degree of intellectuality is sometimes needed to counter the arguments of liberals and the like. A fairly typical sentence from Wells' book is as follows:

"It seems to us that the starting point for understanding the various aspects of Barr's work which have been lengthily described, is his fundamental critique of the validity of the revelational model which considers the Scripture along the lines indicated by a christological analogy."

Relatively few laypersons would be aware of the critiques of Barr's theology by Wells and Packer, let alone capable of understanding them sufficiently to use them in apologetic discussion or to "greatly enrich and enliven Bible study", as suggested by Mr. Bunyan.

The purpose of this letter is twofold: (1) to bring to the notice of your readers some evangelical assessments of Barr's writings, and (2) to show that, if you are to make use of these valuable assets, most of us need to do a lot more reading — with a good dictionary close by! I believe that much benefit could be given to congregations if they were provided with at least a core library to get them started in equipping themselves for this particular good work of correcting liberal and other theologies where they are in error.

Especially, we should be praying for those of God's people who already have talents in this area, that they might continue to use them effectively while others prepare themselves for the future.

Yours sincerely,
H. Hinton,
Cabramatta.

Teaching Children

Dear Sir,

The Enchiridion report on "Teaching the Child..." (ACR 26.11.84) seems good and valid as far as it goes, but very narrow in its approach.

Children learn from everything that is going on around them, at home, at school and at play. Their moral values, attitudes and standards are largely caught from those around them. The responsibility of Christian parents and teachers in these days is still what it always has been: to express God's caring and redeeming love for each child and as much as possible encourage him/her to learn about everything in this wonderful world as God has made it and how He wants men and women to live in it, using all the faculties of sight, hearing, feeling and intelligence which our Creator gives to each one of us.

The current emphasis in State schools on "Discovery Learning" which you have mentioned appears to avoid dealing with questions of moral values in which some in our society do not believe, but if God's moral values and standards are abandoned we cannot have a just and happy society. As Christians, we are called to express Christ's values as we live and interact with other people of whatever age.

Authoritarian methods of teaching can be good in small doses. Human nature being what it is, no one is going to continue to obey the law just because someone else tells them to; however they do need to know what the law is! What is most important is that we should try to help children to understand that there is a final and ultimate Authority — God — and that under Him a Christian parent or teacher can have delegated authority in a family or class situation. God has given human beings the power to reason, to communicate with and to love each other. He wants us to do these things and does not expect His children as they grow up to go on unthinkingly accepting what His other attributes such as Love, forgiveness, lovingkindness and Mercy as opportunity offers, lest the children get the idea that He is like some petty human dictator.

The teacher's role is to help the children to learn and the teaching role of parents is to help their children to learn. One method of teaching is to give pupils interesting material from which they can discover truth, about any field of human knowledge and endeavour that is worthy of learning. It is the teacher's responsibility to find and choose relevant material, or indicate where it may be found, and when students become really interested and involved they will be starting to enjoy learning. More mature students can find material on their own, perhaps, but it is unrealistic to expect that most school age pupils could do so without any help from a teacher or parent.

Yours sincerely,
Beatrice V. Robinson (Dss.)
Palm Beach.

Editorial

Inflation is a moral problem

The whole world is suffering from inflation. The politicians are doing their best to bring it into control but it is not a political problem so much as a moral problem, for inflation is a result of sin and unless the cause is dealt with the symptom, inflation, will never go away. It is quite a simple sin, namely taking other people's money without giving anything in return. In ordinary life we call this stealing. This is what those who cause inflation are doing, stealing your savings — 10% each year.

There are four chief causes for inflation. Firstly, deficit budgeting by the federal government and other governments of the world. Deficit budgeting means that the government spends more than it gets from its citizens by way of taxes. It spends money it hasn't got. It spends this money in all sorts of ways: more civil servants, more educational facilities, more welfare. More than the government can afford. Of course these are good things, but if you haven't got the money to pay for them you ought to restrict your expenditure to within your means, but deficit budgeting spends more than what is received by way of income. The government makes up the difference by printing money. If a private citizen printed money it is called counterfeiting. There is no difference when the government does it. It is wrong and it is not surprising that this wrongdoing has unpleasant consequences, namely, inflation.

Another cause of inflation is the creation of credit. Banks should only lend to their customers what their depositors have

lent to them. But modern banks in every country lend much more than what it has been deposited with them. That is, they lend more than what they have got. Thus they create money and this is another form of counterfeiting and it is morally wrong.

There are two other things which create inflation. When companies get a monopoly and price their products at a higher price than what has cost to make them, they are in fact taking out of people's pockets more than they are putting into them, in fact robbing the buyers of real money and this adds to inflation. And fourthly when trade unions get a monopoly of the supply of labour and as a consequence obtain higher wages or a shorter working week which do not correspond to greater productivity, they are getting more money for the same amount of work and this in fact is stealing from someone else and contributes to inflation. The Bible insists on honesty in money matters in selling and in earning wages. In its old fashioned language it insists on fair weights and measures. If we are going to cure inflation which hits the poor but not the rich and so is very sinful, we must return to the Bible principles of honest public housekeeping; the government not spending more money than it gets; the banks not lending more than has been lent to them; and companies and workers not taking out of the economy more than they have put in.

Inflation is a moral problem.

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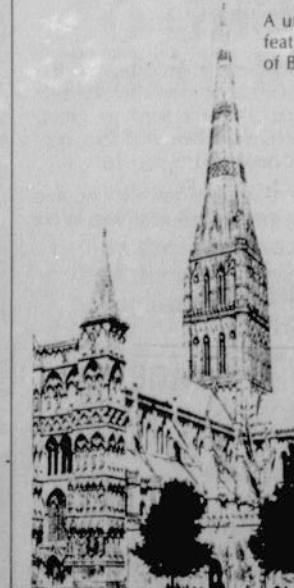
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THE GOOD READ

Shall We Dance

By Brian Edwards, Evangelical Press, 153 pp. £1.95

Dance and drama — are they an essential part of modern worship, an optional extra, or wrong? Do they play a part in communicating the Gospel to people or do they hinder such communication?

These questions have been faced by most clergy in recent years as the fruits of the charismatic renewal have made an impact on evangelical worship. They are difficult questions to answer, especially since such great claims are made for the value of dance and drama in both worship and evangelism.

Brian Edwards faced this problem in his own church. This book is a result of his research, thinking and discussion and is offered as an aid to others who wish to work their way towards a proper attitude to dance and drama in the life of the Church.

Edwards has been thorough in his research. He is familiar with the current literature on dance and drama and he has given us a masterly survey of their use both in the Bible and in the history of the Church. What could have become a dull recitation of facts actually makes lively reading.

The section on dance and drama in the Bible is especially important. He takes the views currently being put forward by popular supporters of these activities and carefully refutes them. His exegesis of the relevant Scripture passages casts doubt on the validity of most of the claims being made. His conclusion on dance — "If dance is legitimate at all, and particularly if it is legitimate in worship, we must admit that the New Testament evidence is



nil and the Old Testament evidence is sparse... may be unpopular with many but it is a logical conclusion from the material he presents. Likewise, of drama he concludes "... the fact is, we cannot support a case for religious drama by calling it 'biblical'."

Further, he asserts, "the only time drama was widely used in the context of Christian worship was when the professing church had sunk to its lowest spiritual ebb."

Having dealt carefully with dance and drama he then turns to "A Better Way". In just two chapters he gives a masterly account of the Biblical evidence for the primacy of preaching and an excellent historical survey of the role of preaching in the Church. The book is worth buying for these two chapters alone. Every Christian ought to read them!

Edwards conclusion is put provocatively. "Two things only are needed in our churches today: a praying congregation and a preacher... You can dance a man into hell but not out of it. He must be preached to... The Church today can choose to return to the age of the play or the age of the pulpit. Never, in all the history of Christianity, have the two successfully shared."

Obviously many will disagree with Edwards — and I had question marks against some of his statements — but his case is thoroughly researched, well reasoned, and above all, biblical. Everyone who has responsibility for conducting Christian worship ought to read this book — it is an important addition to the other side of what has become a one sided debate. It is a corrective that must be considered carefully.

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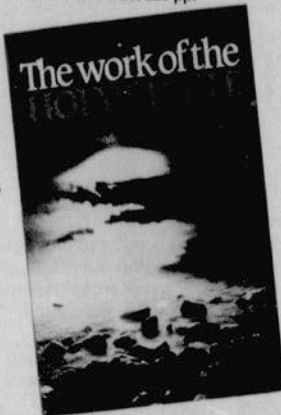
This is an excellent opportunity for you to perform some of the great musical pieces of the Church. Please contact The Precantor at the Cathedral (265 1659) or Mr. Michael Deasey at St. Andrew's Cathedral School (267 6491).

Christians who love the Bible and who wish to worship God in a Biblical way are indebted to Brian Edwards for sharing his own grappling with the problems with a wider audience.

D. Kirkaldy

The Work of the Holy Spirit

By Octavius Winslow, published by Banner of Truth Trust 223 pp.



This book was first published 145 years ago. It is now the third reprint by the Banner of Truth. There are many books available on the Holy Spirit — but this is not just another one — for it is a very helpful and useful volume.

Although doctrinal in character, it is nonetheless very practical and personally challenging. In each chapter the reader is urged to search their own heart to see if they are holding to "the faith once delivered to the saints"; of whether the Holy Spirit indwells them or not. It is also a book that anticipates non-Christians reading it by directing questions to them.

As one would expect from Banner of Truth, this volume is reformed and evangelical and could have well been written in the last five years. Many contemporary issues are covered — eg sinless perfectionism; baptismal regeneration; the deity of Christ and of the Holy Spirit; the will of God in prayer. There are nine chapters and each chapter is full of Bible quotes to support the various propositions and arguments. Like the older puritans, Winslow reinforces his points over and over again. His arguments are often put both negatively and positively to cover every contingency.

The chapter on the "Spirit the Author of Prayer" is a remarkable exposition of Romans 8:26-27. Winslow describes the true prayer as "The Breathing of the Life



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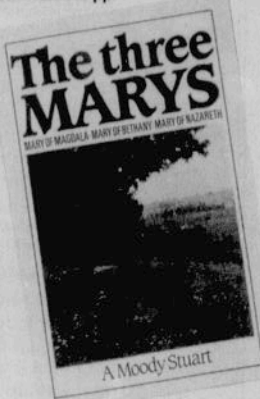
of God in the soul of man" (p.178). We are exhorted to pray "submissively, expect hopefully, watch vigilantly, and wait patiently" (p.202)

The book is an encouragement to the Christian, and a rebuke to the lukewarm, as well as a challenge to the unbeliever. A most readable book which shows we must be thankful to God for His Spirit who indwells and works within us to make us more and more like Christ.

Tony McMillen

The Three Marys

By A. Moody Stuart, published by Banner of Truth Trust 316 pp.



At first glance this title may not be very appealing. Yet it is a very powerful and moving examination of three women who in various ways ministered to the Lord Jesus. Each chapter is a study in discipleship and Christian service. The author, who lived between 1809-1898, was known as a gracious and warm pastor and preacher of the gospel.

The three Marys chosen as Mary Magdalene, Mary of Bethany (the sister of Martha and Lazarus) and Mary, the mother of Jesus. Each Mary is different in role and character yet each woman had varying responsibilities in serving the Lord Jesus.

The studies take the form of the exposition of the various texts surrounding each woman. There is helpful background information. The faith of each woman is discussed. There is very practical application and the reader is challenged whether they are exercising the same trust in Christ.

During the studies various subjects are raised and discussed — eg demon-possession; taking up the cross and following Christ; the need to be witnesses; the need to listen to Jesus as opposed to busy-ness; the Virgin Birth; the opposition in Jesus' own family.

The book displays the sovereignty of God in relationships — of how Jesus chose some for specific service and not others eg allowing Mary Magdalene to accompany Him but sending the Gadarene demoniac home.

There is good evangelistic material also. Although at times a little repetitive, yet it is a handy volume for giving to new Christians as well as a constant reminder to us all of what it means to follow Christ, of the costs involved and the need for a constant life of repentance and faith.

Tony McMillen

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Anglican Television requires a Personal Secretary for Director Clifford Warne. Typing skills and ability to drive are essential. It would ideally suit a person with an active Christian commitment within the Anglican Church. Please apply after 1st February.

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"God is not dead,
He is alive;
I see Him here
I see Him everywhere..."

The recent Christmas season demonstrated once again that God is not dead, but alive and well and working through Scripture Union Missions! The words of this catchy little chorus, a favourite with many missions, echoed what happened in many campers' lives through the various Family Mission activities.

This year, the SU Family Missions operated at 57 locations throughout New South Wales, from Brunswick Heads in the north to Eden in the south. While most are based in coastal camping areas, other missions run at urban locations (such as Penrith and Marrickville in Sydney, and Windale in Newcastle) and inland (Deniliquin).

The aim of the SU Family Missions is simple: to share God's love through caring evangelism. In a recent radio interview, Mr. Bob Burns, SU Council

member and Family Missions Committee Chairman, commented "We have two and a half thousand people going out on Boxing Day. This is their message: that God is alive, there is hope in the world, and Jesus Christ is the answer!" Family Mission team members spent much of their time at Mission in building bridges of friendship with campers and then sharing the Gospel through these relationships.

At a Scripture Union Conference earlier in 1984, State Director John Tigwell had challenged teams to make the family aspect of Family Mission a reality. This year, the Coffs Harbour Team took up that challenge. Craft mornings proved to be one of the most successful ways of doing this. Every morning, parents from the caravan site were invited to join in craft — leather work, bark painting or making a coffee-table. These were very popular among the campers, and gave the team many opportunities to make contact and build relationships.

Ballina Mission held an intergenerational family program on one



Doing actions to choruses at Forster-Tuncurry.

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Pirates and sailors go "scooping" for children around the caravan park.

of its nights. Nearly 200 attended, and were divided into groups for various small group exercises. A Family Car Observation Trial and a Cricket Match also brought good response from parents.

Already missions have reported many conversions, and others who were challenged and went away to consider what they heard.

• A motor bike rider stopped to shelter under a tree to avoid riding in wet conditions. An SU Mission was holding an outdoor concert nearby, and two members of the Mission introduced themselves and then spent over two hours sharing the Gospel with him.

• A minister who had given up his faith, came along to see the Mission activities. By the end of Mission, his 10-year-old daughter had been converted, and he and his wife were seriously reconsidering their own position.

• Many teams reported dozens of teenagers accepting Christ. Often the teenagers had had many years contact with the Mission, and their conversions are the fruit of years of contact and witness.

These examples are not isolated cases. Thousands of children, young people and adults were challenged to look beyond the sun, surf and sand to the One who created it. Many responded to this call; where possible, new converts will be referred to local churches.

One of the facts of life about Australian Society is its multi-cultural nature. SU Missions in some camping areas have found themselves involved in ministry to particular ethnic groups. This year Coffs Harbour Mission had good contact with many Arabic families. The Mission also reported a breakthrough after 13 years of trying to reach the local Aboriginal community, and this work will be carried on by local churches.

Nevertheless Scripture Union faces some difficult issues in maintaining it's summer evangelistic programs. The key to it's ongoing effectiveness will depend on how it responds to these major challenges.

The first challenge is that of followup. The missions face the danger of becoming ten-day evangelistic commando raids where team members rush in, witness frantically, and then disappear for another year. Meanwhile, people converted are left to flounder without follow up or fellowship. In practice most teams do try to keep contact, but more could be done.

Secondly, Scripture Union faces the challenge of reaching adults, particularly men. This dilemma not only confronts Scripture Union but also the Christian Church at large. It's relatively easy to attract children to exciting programs. But how do you reach the whole family? So often parents tell mission team members, "It's great for the kids, but not for me". Men in particular are reluctant to take part, as religion is viewed as something for women and children.

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

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

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

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

SYDNEY: Holy Trinity (The Garrison) Church, Argyle Place, The Rocks. Beside Harbour Bridge. Open daily 9 a.m. to 5 p.m. Sundays A&P 10.30 a.m. & 7.15 p.m. Third Sunday usually 1662 BCP. Revs. B. Seers & K. Marr.

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

The following appointments of Army chaplains have been announced:

Rev. G. G. Harvey from Melbourne Diocese to 3rd Brigade, Townsville, Qld.

Rev. P. R. Dillon from HQ 1st Division, Enoggera, Qld. to HQ 1st Military District, Brisbane.

Rev. J. G. Hamilton from Land Warfare Centre, Canungra, Qld. to HQ 1st Division, Enoggera, Qld.

Rev. W. J. Collins from District Support Unit Albury/Wodonga, Bandiana, Vic. to Land Warfare Centre, Canungra, Qld.

Rev. R. E. Pocock from District Support Unit Liverpool, Moorebank, NSW, to District Support Unit Albury/Wodonga, Vic.

DIOCESE OF ROCKHAMPTON

Rev. Arthur Green became Minister-in-charge at Blackwater on November 23rd.

DIOCESE OF ADELAIDE

The Archbishop proposes to hold an ordination of deacons and priests in St. Peter's Cathedral on February 2nd, 1985.

To the priesthood:

Rev. Robert Haste (to continue at St. Martin's, Campbelltown).

Rev. Michael Sainsbury (to continue at St. Peter's, Glenelg).

Rev. Mark Thomas (to continue at St. Michael's, Mitcham).

To the diaconate:

Mr. Christopher Chataway (Assistant Curate, Glenelg).

Mr. Peter Linn (Assistant Curate, Warradale).

Mr. Malcolm Mayes (Assistant Curate, St. David's, Burnside).

Rev. R. J. Niehus, Rector, St. Bege's, Semaphore has been appointed Rural Dean of the Western Suburbs as from February 1st, 1985.

Rev. D. J. Williams, Asst. Minister, St. David's, Burnside, is to be Minister-in-Charge St. Catherine's, Elizabeth Downs as from February 1st, 1985.

Rev. W. R. Bennetts will be commissioned as Rector, St. Edward's, Kensington Gardens on February 15th, 1985.

Rev. A. W. L. Iton has been appointed Chaplain to the Girls' Friendly Society.

Rev. A. J. Taylor has been appointed as Diocesan Chaplain to the Mothers' Union.

Rev. Nigel Mitchell was appointed Assistant Curate in the parish of Colac in the Diocese of Ballarat from December 17th, 1985.

Rev. P. S. Roper has accepted the Parish of Bordertown, Diocese of The Murray from January 31st, 1985.

Rev. W. E. Dennis has resigned as Minister-in-Charge, parish of Parafield Gardens as from December 27th, 1984.

DIOCESE OF MELBOURNE

Two new Assistant Bishops have been named. They are **Very Rev. R. Butters**, Dean of Brisbane and the **Rev. Canon P. Hollingworth**, director of the Brotherhood of St. Laurence. They will be consecrated on St. Matthias' Day, February 24th.

DIOCESE OF THE MURRAY

Rev. Eugene Bennett was licensed and commissioned to the inaugurating minister at Aberfoyle Park on November 18th, 1984.

DIOCESE OF WILLOCHRA

Rev. Peter Achurch has been ordained a Priest at St. Thomas', Port Lincoln.

Rev. Martin Bleby is now Rector, Coober Pedy.

Rev. Grant Vayne has been commissioned Rector, Ceduna.

DIOCESE OF BRISBANE

Ven. Arthur J. Grimshaw, Rector, St. Augustine's, Hamilton is to be installed as Dean, St. John's Cathedral, Brisbane in February.

DIOCESE OF GIPPSLAND

Very Rev. E. G. Gibson, Dean of St. Paul's Cathedral, Sale, has been appointed Rector, St. John's, Bairnsdale.

Rev. Jack Leonard has been appointed Archdeacon of the Air Force.

Rev. Tom Binks, Rector of Wonthaggi will resign to become Director of the Melbourne Department of Christian Education early 1985.

Mr. John Harrower was made Deacon on December 9th, 1984.

DIOCESE OF RIVERINA

Very Rev. John Gibson was installed as Dean in St. Alban's Cathedral on January 25th.

Rev. Douglas Rolfs resigned from the parish of Lockhart on December 31st, 1984.

Rev. Andrew Duncan will resign from the parish of Hillston on January 31st, 1985.

Rev. John Were died on November 29th, 1984.

Rev. Harley Lockley was ordained priest at St. Alban's Cathedral, Griffith on December 8th, 1984.

Mr. Rex Everett was made deacon at St. Alban's Cathedral, Griffith on December 8th, 1984.

Rev. Terry Booth has resigned from the parish of Coolamon to become Chaplain, Bunbury Grammar School, WA.

Rev. Tom Primrose died on November 4th, 1984.

DIOCESE OF SYDNEY

Rev. Norman Woodhart who had been Priest in the Diocese of Sydney for over 40 years died on October 30th, 1984.

Rev. M. Harding will resign at Curate of Parramatta on January 31st, 1985 to become a Lecturer at Moore College.

Rev. K. C. Gilmore, Rector of Harbord, has accepted the position as rector of Lidcombe.

Rev. G. B. McKay, Asst. Minister of Miranda will become Rector of Annandale as from February 8th.

Rev. M. L. B. Bennett has resigned as Rector of Earlwood at January 1st, 1985.

Rev. C. Berriman, Rector of Berry with Kangaroo Valley has accepted the position of Rector of Summer Hill.

Rev. J. W. Cornford, Curate of West Wollongong, has accepted the position of Rector of Albion Park.

Mail order videos... from Dubbo



The DUBBO CHRISTIAN BOOK CENTRE has been appointed as the Australian Agent for the distribution of CHRISTIAN RECORDING CENTRE audio and video cassettes. The announcement brought just as much joy to the supplier, CHRISTIAN RECORDING CENTRE in Christchurch, New Zealand, as it did to the DUBBO CHRISTIAN BOOK CENTRE.

Kelvin Gardiner, Director of "CRC", Christchurch, explained that their work is primarily that of producing radio programs (10,000 last year) for 24 networks around the world. Here in Australia, stations in Tasmania and Queensland are supplied with their materials.

The full recording facilities of three radio studios and now a video production unit, has placed this ministry amongst the leading organizations of this type in the world.

Mr. Gardiner was delighted with the appointment of the DUBBO CHRISTIAN BOOK CENTRE as their Australian Agent as this will greatly assist with the

distribution and speedier handling of orders, for the extensive audio cassette supply as well as the large range of VHS video tapes.

The Directors of the DUBBO CHRISTIAN BOOK CENTRE have also hailed the appointment as a means of becoming a "Total Christian Resource Centre" in every sense of the term.

People from Perth to Brisbane and Hobart to Darwin can now obtain sermons by leading ministers and evangelists; children stories; book studies and Keswick tapes on audio cassettes. The range of VHS video cassettes is just as varied.

The DUBBO CHRISTIAN BOOK CENTRE recently made its fourth move since its formation in 1971. The first location consisted of two rooms, each approximately 100 sq. ft. in area. Now they are located at the corner of two busy streets, near the heart of Dubbo's main shopping centre and their new premises are ten times the size of the first location.

College of Theology results

Examination results for the various Diplomas and Degrees of the Australian College of Theology have been announced by the Board of Delegates, together with the names of prize winners and other recipients of awards, following the 1984 examinations:

Bachelor of Theology (in order of merit):

First Class Honours
Macready, Rodney Ernest — Baptist College of NSW
Short, David Kenneth — Moore College
Presbury, Wayne Kenneth — Moore College

Second Class Honours (Division A)
Raiter, Michael David — Moore College
Marman, Patrick Duncan — Bible College of Victoria
Head, Peter Macauley — Bible College of Victoria
Boer, Jennifer Margaret — Bible College of Victoria
Chambers, Neil Andrew — Moore College
Fletcher, Douglas Ian — Bible College of Victoria
Falconer, Paul Charles — Baptist College of NSW
Middleton, Peter Francis — Moore College
Morphe, Peter Leslie — Moore College
Davis, Peter John — Moore College

Second Class Honours (Division B)
Smith, Ian Keith — Moore College
Rayment, Rosalie Edith — Bible College of Victoria
Boyd, David John — Ridley College
Mackellar, Colin Adrian — Moore College
Morris, Neil Kenneth — Moore College
Tay, Shu Yenn — Bible College of New Zealand
Rutledge, Peter Francis — Presbyterian Theological Hall
Whitell, Ian Sydney — Ridley College
Omond, Peter George — Ridley College
Nicholson, Ross John — Moore College
Myers, Deborah Ian — Bible College of Victoria
Gardiner, Stuart Comrie — Ridley College
McDonnell, James Lindsay — Moore College
Mostyn, Paul Francis — Moore College
Murray, Kevin David — Moore College
Smith, Janis Susan — Moore College
Buis, Glenn Wilhelm — Ridley College
Gray, John Reginald — Moore College
Davidson, Warwick Frank — Presbyterian Theological Hall
Ballard, Geoffrey Robert — College of Ministry, Canberra
Luey, Graham Thomas — Bible College of New Zealand

Grose, Steven Richard — Baptist College of NSW
Pell, Rodney George — Bible College of Victoria
Tittinen, Ilkka Olavi — Sydney Missionary/Bible College
Pass
Thurston, David James — Moore College
McKendrick, Ian Kenneth — Presbyterian Theological Hall
Higgs, Raymond John — Bible College of Victoria
Coke, Grant Wayne — Baptist College of NSW
Cornish, Paul Stanton — Bible College of New Zealand
Long, Alan Terrence — Ridley College

Morris, Richard William — Bible College of Victoria
Hogg, Roger Stuart — Bible College of New Zealand
Lawrence, Graham Paul — Moore College
Page, Jason Leslie — Moore College
Dent, Stephen John — St. John's College, Morpeth
Bartholomew, Maurice Dillwyn — Moore College
Westwood, Kenneth David — Bible College of Victoria
Cameron, Robert Cashel — Moore College
Brown, Dale Keith — Moore College
Cheng, Teng Meng — Bible College of New Zealand
Loveday, Paul Maurice — Bible College of New Zealand
Alsop, David Peter — Moore College
O'Brien, Gary — Moore College
Morrison, Stephen Alexander — Moore College
Nden, Seth Usman — Moore College
Chie, James William — Moore College

Scholar in Theology (in order of merit):

Second Class Honours
Goswell, Gregory Ross — Private
Pass
Appleby, Dale Bruce — Private
Barrett, Stephen Graham — Private
Clarke, Elwyn Keith — Private

Licentiate in Theology (in order of merit):

First Class Honours
Bolt, Peter Geoffrey — Moore College
Holt, Kenneth Graham — Ridley College
Second Class Honours
Spring, John Robert — St. Francis' College, Milton
Etherington, Steven James — Moore College
McCann, Pauline Joan — Moore College
Fryer, Geoffrey Stanley — St. John's College, Morpeth
Everett, Rex Douglas — St. John's College, Morpeth
Mather, Peter Keith — Ridley College
Oldland, Hubert Charles — Ridley College

Pass
Sister Josephine, CHN — Ridley College
Dufty, Cheryl Margaret — Moore College
Ng, Kok Kee — Malaysia Bible Seminary
Chalker, Graham John — Bible College of Queensland
Holmes, Donald Ralph — Ridley College
Norvill, Friedrich Alexander — Wollaston College, WA
Pereira, Bessie Follett — GIRE
von Dietze, Erich Constantin — St. John's College, Morpeth
Beveridge, Edward Stewart — Tahlee Bible College, Queensland
Sansom-Gower, Anthony Peter — Christ College, Tasmania

Prizes

The W. Hey Sharp Prize — Peter Geoffrey Bolt
The John Forster Memorial Prize — Peter Geoffrey Bolt
The Felix Arnott Prize — Rodney Ernest Macready
The Frank and Elizabeth Cash Prize — No Award
The F. A. Walton Prize — John Michael Ford



Presbyteries vote against Doctrine proposals

- No change on "liberty of opinion"
- Westminster Confession to keep its place
- Panel loses to coalition of right, left and centre...

There will be no change, at least for the time being, in the doctrinal standards of the Church of Scotland, including the place of the Westminster Confession, and the liberty of opinion on matters not of the "substance of the Faith", reports *Life and Work*.

The information available of *Life and Work* suggested that Presbyteries had not accepted the proposals prepared by the Kirk's Panel on Doctrine. These were sent down for consideration by the last General Assembly under the special Declaratory Article (or basic constitution) procedure which requires not only Assembly backing but support by two-thirds of Presbyteries in two successive years. The key phrase is "not less than two-thirds of the whole of the Presbyteries of the Church".

There are 46 Scottish Presbyteries, plus England and Europe, and Jerusalem. The last unconfirmed count available (at a time when some Presbyteries had still to vote) showed 18 against and 14 in favour. At least 32 positive votes were needed to continue the process and cannot apparently now be obtained. Formal notification to the Principal Clerk had been required by the New Year.

This virtually ensures the rejection of the proposals when the General Assembly in May receives the report on overtures and would seem to prevent their revival for at least five years, though the rule on this appears framed for a situation where the Presbytery veto has been applied at the second year's consideration, not the first.

However the weight of opinion against and some cross-currents in voting (with many reservations about votes for, as well as against) suggest that they are unlikely ever to reappear in their present form, which would have involved adding the Apostles' and Nicene Creeds and the Scots Confession of 1560 to the Westminster Confession as "principal subordinate standards" and confining liberty of opinion to doctrines not set out

in the Kirk's first Declaratory Article.

The conservative supporters of the Westminster Confession voted with liberals who preferred the present "liberty of opinion", but in many Presbyteries decisive votes against came from those who simply thought the proposed plan unworkable, unsatisfactory or over-complicated. Although in many places the proposals won the benefit of much doubt about their cohesion, there was also a coalition against them of right, left and centrist theological opinions.

In Edinburgh, for example, where the vote against was 113 to 59, critics in the debate included the Rev. Dr. Duncan Shaw, the Rev. James Philip, the Rev. Professor Alec Cheyne, and two elders, David Wright and R.D. Kernohan. Support for the plan came from the Panel's secretary, the Rev. Dr. Alan Lewis and the Rev. Professor Tom Torrance, who made an outspoken attack on the Westminster Confession, accusing it (if heard right) of Nestorian and other heretical tendencies. Professor Cheyne, a "reluctant" opponent, added to his criticisms a defence of liberty of opinion within the present terms of the Church's law on the "substance of Faith".

The proposals were also lost by a very wide margin in Glasgow, suffered an unexpected defeat in Aberdeen (where the Panel's convenor, the Rev. Professor James Torrance is a Presbyter) and were narrowly carried in Ayr. Shetland voted in favour — since a straight yes or no was required — but wanted amendment. Several Presbyteries added recommendations and questions to their vote.

Something good for Redfern

Aboriginal leaders commissioned

Two meetings recently held in New South Wales have been of much significance for members and supporters of the Aboriginal Evangelical Fellowship of Australia (AEF).

The first meeting was the commissioning of three Aboriginal workers to work in the Sydney suburb of Redfern. The AEF recently began a work designed to bring the Gospel to Aboriginal people there. The outreach is being undertaken in association with the local Anglican church. Pastor and Mrs. Jack Braeside, from Western Australia, and Wayne Mark, from South Australia, were commissioned by the Anglican Bishop, the Rt. Rev. John Reid.

The local Anglican minister, the Rev. Geoff Huard, when welcoming folk to the commissioning, mentioned an article in that day's publication of the "Sydney Morning Herald". The full page story highlighted the conflict between Aboriginals and non-Aboriginals in Redfern. The minister said that the story in the paper was an appropriate thing to be mentioned at the commissioning because it showed something of the difficult nature of the area to which God

had called Mr. & Mrs. Braeside and Mark.

Bishop John Reid made a statement which may be a little surprising to many folk who may have imagined that the largest population of Aboriginals in any one town or city in Australia might be found in Alice Springs or Darwin. The bishop stated that the largest Aboriginal population is in Sydney. There are not many Christian Aboriginals trying to help their own race in Sydney.

The Rev. Geoff Huard, representing the Anglican church at Redfern, and Pastor Wally Fejo, representing the Aboriginal Evangelical Fellowship (national junior vice-president), stood by Mr. & Mrs. Braeside and the assistant to the pastor, Wayne Mark, as the bishop commissioned them with these words, "I have heard good reports of your ministry and I commission you in the name of God the Father, Son and Holy Spirit".

(New Life)

Cronulla Mission — The Rock



In the grounds outside the coffee house the area is a focal point for personal evangelism.

CULTURAL boundaries were crossed, kids found new life in Christ and the Sydney seaside suburb of Cronulla resounded to the strains of rock 'n' gospel during the recent Cronulla for Christ Beach Mission.

For the past five summers the hall complex at St. Andrew's Anglican Church, Cronulla, has undergone a major facelift to facilitate the aims of the mission and some of Australia's leading Christian rock bands.

This January was no different. Convention was turned on its head as the venue known to thousands as The Rock Coffeehouse, embraced extensive lighting, sound and a futuristic backdrop.

The Rock is a major holiday drawcard for young people in Sydney's south, attracts upwards of 400 every evening and is backed both prayerfully and financially by churches throughout the Sutherland Shire and beyond.

It's from the local area that the majority of The Rock mission team is drawn with members coming from various denominations with the common aim of sharing Christ with young people over a nine day period.

This is done in a number of ways; through up-front talks following a bracket of music, by drama but mainly through personal evangelism.

Bands and artists also use their stage presentation to communicate the gospel. More than 25 young people gave their lives to Christ after coming to an understanding of the faith between January 18 and 26.

An urban mission means that evangelism doesn't become a hit and run exercise in the final result; instead The Rock has been able to link into the overall ministry in the area.

Essentially evangelism is a process over time and The Rock fulfils various purposes for the different people who attend.

For some young people it is the icing on the cake and for the first time in their lives the claims of Christ make sense, while for others it is the initial piece of a giant puzzle which they assemble in the following weeks, months or years.

For some Christians it is an encouragement and for others it is part of the pruning process.

But no matter what the case, the majority of the 50 mission team members are in the handy position of being able to personally follow up those who commit their lives to Christ or who have more questions to be answered about the faith.

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