

## NSW Police Commissioner receives Annual Good Citizen's Award



L to R: Mr. Graham Edwards, Chairman of F.O.L. — C.S.O., Rev. Fred Nile, M.L.C., (Hon. National Coordinator), Police Commissioner John Avery and Rev. Tom Cardwell, Secretary of the NSW Council of Churches.

### 'Avery' good choice

The NSW Police Commissioner John Avery has been presented with the Annual Good Citizen's Award for Community Service by the Australian Federation of Festival of Light — Community Standards Organisations.

The Annual Good Citizen's Award was presented to the Commissioner at Police Headquarters on Tuesday recently.

The presentation was made by Mr. Graham Edwards, Chairman (FOL — CSO), Rev. Fred Nile, M.L.C., (Hon. National Coordinator) FOL — CSO, and Rev. Tom Cardwell (Deputy Chairman FOL — CSO) and Secretary of the Council of Churches.

The FOL — CSO Chairman Mr. Graham Edwards warmly thanked John Avery for his excellent leadership especially in the area of community relations through successful programmes such as Neighbourhood Watch and the Safety House Project.

The Rev. Fred Nile, M.L.C., expressed the community's appreciation to John Avery for his success in improving the quality and training of police recruits.

Fred Nile also thanked the Commissioner for his courageous efforts in cleaning out the minority corrupt elements in the police force, in spite of intimidation and threats.

Commissioner John Avery expressed his gratitude for the Award and looked forward to even closer cooperation between the NSW Police Force and the people of NSW in future years.

During previous years Good Citizen's Awards have been presented to other Police Officers such as former Superintendent Merv Beck, Superintendent Ern Shepherd, Police Commissioner Jim Lees, Constable Robert Ham.

## Charlton Youth Care programme

### Of world importance

Charlton Youth Care's debut at two Adelaide workshops was hailed as a premiere of world importance by English psychiatrist, Dr. Jim Birch.

Recently applauded by professionals in Melbourne, the presentation by team co-ordinator, Gerard Menses, and Care Force consultant, Michael Durant, received an overwhelming reception at the workshops held on behalf of the South Australian Youth Housing Organisation and the Dulwich (therapy) Centre.

"People are excited to see techniques

that are really working", said Gerard, who initiated the use of Systemic Family Therapy principles in the Charlton team's treatment of adolescents in residential care.

According to Gerard, the team has been greatly encouraged and inspired by the interest their work is generating. He said, "they are rewriting the text books" in adolescent care. In doing so, they will continue to illustrate what Christian initiatives can achieve in a difficult area.

(CARE)

## MAINLY ABOUT PEOPLE

### DIOCESE OF SYDNEY

Rev. P. B. Weaver will commence duties as Precentor at St. Andrew's Cathedral on June 29th.

Rev. J. Squires will remain as Rector of St. Aidan's, Longueville and will not take up the position of Asst. Minister of St. Andrew's Cathedral.

Canon A. J. Glennon will continue as Asst. Minister, St. Andrew's Cathedral with responsibility for the Healing Ministry.

### DIOCESE OF CANBERRA & GOULBURN

Rev. L. Barley has been inducted as Rector of St. James' Kippax.

Rev. R. Lamerton has been inducted as Rector of Christ Church Pambula.

### DIOCESE OF NORTH QUEENSLAND

Sister L. Bullard and Sister S. Fantoni, both of the Church Army Mobile Van Ministry Team have transferred from the Diocese of Grafton to the parish of Heatley, Townsville.

### DIOCESE OF MELBOURNE

Rev. P. J. Adkins will commence as Minister-in-charge at Bruthen, Diocese of Gippsland on June 15, 1986.

Rev. I. Battersby will be commissioned as Minister-in-charge Pakenham on July 18, 1986.

Rev. G. E. Charles will be inducted as Rector, St. John's Sorrento with St. Andrew's, Rye on July 30, 1986.

Rev. M. D. Coodluck will continue as Diocesan Youth Officer to end of 1987.

Rev. J. V. Haste will be inducted as Rector of the Church of the Holy Name, Vermont South on August 11, 1986.

Rev. D. A. Sankey will be inducted as Rector, St. John's Geelong West on June 15, 1986.

Rev. T. Sansom will be commissioned as Minister-in-charge at St. Faith's, Montmorency on July 11, 1986.

Sister F. Hill of the Church Army has begun part time pastoral and evangelism work, St. Thomas' Werribee.

## Alive to God Quarterly

### An exciting new Bible-reading experience from Scripture Union

Scripture Union, whose Bible-reading notes have a total worldwide circulation of 1,300,000 in 58 languages, has just taken a major step forward.

### A fresh and lively approach to God's word

Hot off the presses comes ALIVE TO GOD, a brand-new series of Bible-reading notes for adults. This vibrant new series was launched at Scripture Union's recent Easter Conference in Adelaide.

"We're all excited by ALIVE TO GOD", said John Lane of the Scripture Union National Office at the launch. "It's designed for those who are starting a daily time with God which they're never had before — and for those who want to put new life into the time they already spend with God each day."

Colin Matthews, head of Scripture Union's Bible Use Department in London, visited Australia for the launch. ALIVE TO GOD was 'born' in his office, but has been adapted for use in Australia and New Zealand. He said, ALIVE TO GOD provides a fresh and lively approach to reading God's word. We've subtitled it 'Bible guidelines for living by the Spirit' because it also offers practical applications and suggestions for prayer, praise, confession and meditation. ALIVE TO GOD will help Christians engage in active dialogue with God and will bring

to life that time we spend alone in God's presence each day.

### A whole panorama of God's ways

Enthusiastic support for ALIVE TO GOD has come from many church leaders, including Pastor Don Baker, senior pastor of Calvary Chapel, Greenacre, NSW, and Anglican Bishop of Sydney, Bishop John Reid.

"I commend the fine work Scripture Union has done", says Don Baker. "ALIVE TO GOD should be a fine addition to their devotional publications."

Bishop Reid wrote, "I have carefully looked at ALIVE TO GOD and think it is very good indeed... the user would gain a whole panorama of the ways God touches our lives."

### A choice of three

So from July 1986, Scripture Union will be offering a choice of three quarterly Bible-reading aids for adults — ALIVE TO GOD plus the well-known and long-established DAILY NOTES and the best seller DAILY BREAD.

"Clear teaching and practical biblical help for contemporary living are the main features of DAILY BREAD", says John Lane, "and we believe that DAILY NOTES is as essential as a daily newspaper for all who have responsibility in church, or in society in general."

(RESNE)

## The 'dedication' debate

### Reformed churches ask: is it a valid alternative?

The general synod of the Reformed Churches in the Netherlands (GKN) has mandated a study of the question whether "dedication" of children could be a valid alternative to infant baptism. The regional synod of Maastricht (1975), in a communication to the general synod, viewed the practice as illegitimate.

The matter came to synod via a request from a couple in Zwolle who had asked to be allowed to "dedicate" their child before the congregation. The consistory of the Hardenberg congregation also asked for permission to make room for such a promise on the part of the parents.

In the discussion, questions concerning the liturgical form of "dedication" and the status of such children surfaced. Are they a kind of "promissory-member", similar to "members by birth" in the Netherlands Reformed Church (NHK)?

Rev. E. Overeem, a member of synod's moderamen, tagged dedication "surrogate-baptism", something like a square circle. Professor H. B. Weijland stated that the sacraments have never had an optional character in the GKN, and that in dedication elements in the sacraments are made to stand on their own.

(RESNE)

## Hymn Book gives birth

### A Supplement to meet today's needs

The Australian Hymn Book is to have a Supplement. It will contain approximately 100 hymns, songs and psalms. Many of these have been produced since the Australian Hymn Book was published in 1977.

The Supplement will be suitable for use with its parent book or any other standard hymn book in current use.

Whilst preparing this book, the Editorial Committee advertised for original Australian unpublished material. 161 people responded with 403 texts and 369 musical settings. These are being examined now to select the best of the bunch to add to material already selected from other contemporary publications.

The content of the Supplement is being

chosen to meet the perceived needs of the church today in the field of congregational music. A variety of psalm settings has been included as well as 3 complete settings of the Eucharist together with numerous hymns, songs and rounds.

The book will have an international flavour as does its parent book. There will be contributions from the Philippines and China, Czechoslovakia, France, Britain and America. Amongst the Australian material there will be Aboriginal worship songs as well as some seasonal insights from the Torres Strait Islands.

The Supplement is due to be published in September, 1987 to coincide with the 10th anniversary of the Australian Hymn Book/With One Voice.

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1852

JUNE 30, 1986

# CHURCH RECORD

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 70 CENTS

# C. of E. debates radical shift

ARCIC I abandons the authority of the Bible, argues David Samuel

Whither (or wither) the Church of England? This is a question under great debate in England at the moment. Diocesan and deanery synods are discussing the first ARCIC Report to determine the Church's attitude to it. Many are concerned that the end result of the discussion will be an acceptance of ARCIC I (a report prepared by Roman Catholic and Anglican leaders which looks at ways in which the two churches can move towards unity) as a document representing the position of the C. of E.

In fact, the motion likely to be put to the General Synod accepts the statements on ministry and on Communion as accurate reflections of Anglicanism and accepts, with some reservations about papacy, the statement on authority as being satisfactory. One of those most concerned is Dr. David Samuel.

Dr. Samuel is Director of the Church Society, a group dedicated to strengthening the reformed nature of Anglicanism. He has argued that if the ARCIC I statement is accepted by the Church then the C. of E. will be radically altered.

Dr. Samuel has written a booklet entitled *Agreeing to Differ* which is a critique of ARCIC. The booklet (of 21 pages) is probably the clearest statement of problems associated with the ARCIC Report which has yet been provided.

In his introduction Dr. Samuel argues that the "identity of the Church of England, which is to be found in its Articles of Religion and Prayer Book and also in the teachings of its Reformers and their successors, gives the church of this nation (England) a clear and definite position and role." He states that it has a definite message to declare, a distinctive position especially in regard to the supreme authority of Holy Scripture and a plain, straightforward teaching on sacraments and ministry. "In all of these

matters," he writes, "it is clogged and compromised by the supposed agreements of these statements (ARCIC)".

### Bible no longer sole authority

Criticising the section on Authority in the Church, Samuel explains the Anglican position in which the Scriptures are "the norm" by which the faith of the Church is to be judged and shows how ARCIC reduces them to "a norm", a position which then gives the Church increased authority. He also attacks the Episcopacy, calling for its reform so that in future "it does serve the purpose of promoting true doctrine in the Church instead of leading it astray". The irony is that this statement comes from ARCIC and Samuel shows how, even with its inadequate view, it puts many of England's present Bishops in a difficult position. He writes, "the latest debacle for the Church of England is the Report of the Archbishop's Commission on Doctrine — Christian Believing — a document permeated with agnosticism and uncertainty. It is in this section that he deals with the problems relating to the role of the Bishop of Rome.

The second section, on Ministry, shows how the statement is quite tentative — more so than recent statements which have suggested that Anglican orders will

be accepted by Rome if the doctrine of the Mass is accepted by Anglicans. He explains why the ARCIC statement, even as far as it goes, is unacceptable to those who accept Anglican formularies. The problem is that if the concept of ministry in ARCIC I is accepted then "it serves... once it is written into the document to give the Catholic understanding of ministry and priesthood an entrenched position in the ecumenical dialogue."

### Reformed transubstantiation

Samuel begins the section on the Holy Communion and the Mass with an attack on the modern afad for "consensus". This, he shows, leads to ARCIC's position of "refined transubstantiation" which it claims has been reached by this process of consensus. Such a concept is in clear opposition both to the New Testament and to the Anglican formularies. Samuel also shows how the justification of this section of ARCIC I by its only evangelical member (Julian Charley) is inadequate.

Dr. Samuel's booklet is aimed at informing the discussion about ARCIC and reminding participants of their reformed heritage. However, there seems to be growing concern that the leadership of the Church of England has moved so far from this position that the likely outcome is a widespread acceptance of the ARCIC agreements. If this happens it will have drastic consequences. As Dr. Samuel wrote last year in an article in *The Times*, "If the Church of England approves ARCIC I it will have abandoned the great principle of the Reformation that the faith and doctrine of the Church must be subject

to the supreme authority of Holy Scripture. It will have embarked upon a course that will bring it within the orbit of the papacy and in time radically change its character and ethos."

### Australian response muted

In Australia discussion about ARCIC has not proceeded at the same level as in England. A discussion book "Travelling Together" was produced to allow congregations of Anglicans and Roman Catholics to discuss the three sections of ARCIC I. The booklet met with severe criticism from a variety of sources though most evangelical criticism has been quietly steered into committees from which little of value has come. The study booklet has had use over a reasonable area. The views of the Australian Church have been sought but it has not generated great interest, with many people seeing it (wrongly) as a largely English issue. The result is that most Australians are not concerned about its implications for Anglicanism. A report has gone from General Synod to the Anglican Consultative Council pointing out deficiencies in ARCIC I. The Report was very brief and did not deal in detail with all the issues. ARCIC II is now meeting and Bishop Donald Cameron from Sydney is a member.

Because it is such an important issue and the future of Anglicanism will, to some degree, be determined by the stand taken now the Australian Church Record, in order to assist proper thinking about ARCIC I, has agreed to act as a distributor for Samuel's book, which we highly recommend. Copies may be ordered through the Church Record office.

## 'The Athens three' acquitted

### But proselytism laws upheld

Athens The lower court conviction of Greek evangelical leader Costas Macris and two expatriate Youth With A Mission (YWAM) workers for proselytism was overturned here on 27 May after a four-day trial. The three-judge panel upheld the constitutionality of the controversial laws on proselytism. But they ruled that there was insufficient evidence for the lower court ruling, which had carried three-and-a-half year sentences for the three, plus stiff fines.

The case was based on a 1982 incident in which the two YWAM personnel, Don Stephens and Allan Williams, befriended a then 16-year-old youth Kostas Kotopoulos. Kostas, who trusted Christ, was given a New Testament and the address of an evangelical youth meeting led by Rev. Macris in downtown Athens. Kostas's mother sued. The three defendants were convicted in a December, 1984, trial.

That verdict raised an international outcry. It has been assumed that this explains the unusual delay in the appellate review of the case.

In a phone interview, Macris reported that on May 20, the day before the trial, the Pan-Hellenic Evangelical Alliance held a press conference in the Athens International Hotel. About two hundred members of the international press corps were present, he estimated.

The trial itself was jam-packed, with all standing room used up, and crowds outside unable to enter. Macris said he

counted 43 evangelical pastors and Christian workers in the courtroom — a remarkable display of solidarity in a country with a minuscule number of evangelicals. Although the court session extended each day for six hours or more, the spectators would not leave during the recesses for fear of losing their places.

Macris said he believed the international response to the case had caused the Greek judiciary to choose its panel of judges with care. He found them to be of the highest competence, and the legal procedures thorough and fair.

Since the original trial, Macris had been successful in winning moral support from various governmental quarters. In fact, Mrs. Virginia Isotherou, a member of parliament, served as the first witness for the defence.

Macris said that in the summation speeches on the trial's final day, the

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## Piety, preaching and revival

### Banner of Truth Ministers' Conference

The beautiful countryside of Vision Valley (the Uniting Church's property at Arcadia in NSW) was the venue for this 3-day conference. The principal speakers were J. Douglas MacMillan (Professor of Church History, Free Church of Scotland College, Edinburgh) and Wynford Davies (a Welshman ministering in the Presbyterian Church in Glendowie, Auckland, NZ).

### Overall Unified Thread

In all there were 6 speakers, yet there was a blending and natural harmony between each of their addresses. Each member was urged to engage in a Christ-centred and God-honouring ministry that led to powerful preaching and biblical evangelism. There was a constant encouragement to be a true man of God. Such a man would both know Christ personally and preach Christ faithfully. For it is through the preaching of Christ



The Rev. Iain Murray

and him as crucified, that God saves those who believe. Douglas MacMillan emphasised that the man of God is one who experiences the grace of God at

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## A serious relationship

Deuteronomy 28

In any long-standing relationship, there are moments at the crossroads. We are faced with choices that will either sever or strengthen the relationship, like a wedding day or the possibility to move overseas away from friends and family. Many marriages reach the crossroads when one or both partners consider separating, and at that point they have to weigh up how important the relationship is to them; do they really want to maintain the relationship.

The OT is the story of the way in which God maintained his relationship with Israel through thick and thin. He promised to make them his great nation, resident in their own land. In Deuteronomy, God is about to give them the land to possess and enjoy, but with the gift goes the responsibility to maintain their relationship with God — to be his people. Moses has spent 26 Chapters setting out for them how to live as God's people in the land and now in Chs 27-30 he puts the alternatives before them. They know in some detail, what is required of them to maintain the relationship with God, which leaves them at the crossroads. Are they in or out? It is a choice of the utmost seriousness and Moses drives home just how serious it is by contrasting the consequences of their decision — to obey means blessings but to disobey means cursings.

### The Blessings (v1-14)

If they carefully follow God's commands then he will bless them with life and prosperity. They will enjoy all that life has to offer, from the rich produce of the fields to the joy of an abundant family. Everything they put their hands to will turn to gold and they will never have creditors or enemies threatening their good life. Central to their blessed lives will be their ongoing relationship with God (v9); they will be his holy people who are never cast off. But it is important to realize these are the generous blessings of God, not payment for good conduct. Even if they desert God, if they then turn back he will fully restore them and bless them as if they had never rebelled (30:1-10). Everything will be working for them because the God of everything is working for them.

### The Curses (v15-68)

Most of Ch 28 is taken up with the curses for not following God's ways. The curses are spelt out in graphic detail — as with the blessings they will touch every aspect of life and make it a misery. They themselves will be plagued with all the disasters and illnesses which struck Egypt. The land will turn from a friend to an enemy. All their efforts at making a life for themselves will meet with frustration at every turn and they will be powerless to effect change. Whatever they are able to produce will bring sadness, not joy (v38-42). They will be devoured by their

enemies and by the wild animals. But even this will not happen easily, for they will be put under drawn-out sieges, driving even the best of them to the depth of cannibalism (v53-57). The survivors, few in number, will be scattered to the four winds, and will never find a home. They will be the scum of the earth, not even wanted as slaves.

What a horrifying prospect! It is even more horrifying when we realise that it all happened to Israel in the next millennium. They did turn their back on God and he sent pestilence and nations against them, bringing untold misery and exile to his people.

The striking thing is that in Ch28 the curses dominate. They take up about four times the space of the blessings. Moses is seeking to impress on us the seriousness of disobeying God. He is speaking to people who are already in relationship with God, and trying to convince them not to depart from that relationship. He paints the consequences of forsaking the ways of the LORD as blackly as possible — scare tactics if you like.

### The Choice

The climax is reached in 30:11-20 where Moses now sets the choice before them. It is a clearcut choice — either God and live or turn away and die. To follow the ways of God is not unattainable either, but it is in their mouth and heart. They would have to positively throw it out to forsake God. It is a tremendous kindness on God's part that he is so clear and straightforward with them, and with us. It is the way we want God to be — there is no vagueness to leave us in doubt. And God urges them to choose life, not death.

Relationship with God is the most serious affair in the world. And the choice is set before us — will we stay in relationship and live or forsake God and die? In Hebrews 10:26-39, the author addresses Christians who are wavering in their allegiance to Christ and warns them of the curses that will come upon them if they forsake the Son of God. "It is a dreadful thing to fall into the hands of the living God". God in his kindness warns us that apostasy is no light thing — so don't do it!

And the same choice is set before those out of relationship with God (Romans 10:5-13). God has provided a way of attaining life for those under the curse of the law — all who call on Jesus will be richly blessed. Blessed with all the spiritual blessings in the heavens which we will come to enjoy in all their fulness when we enter our promised rest.

This is life at the crossroads. The choice between life and death, between blessing and cursing, between God and rebellion, is before all of us by God's mercy. Please choose life and go on choosing life.

Tim Thorburn

## Vanuatu venture

### Queensland students get a taste of missionary work

On June 15, a team of 14 members from Queensland Hervey Bay High School ISCF group leave for a two week mission to Vanuatu, in the South Pacific. (Inter School Christian Fellowship — ISCF is the student outreach arm of Scripture Union).

"We're expecting to learn heaps," commented team counsellor, Allan Morgan. The project has been deliberately kept 'low key' over the past 12 months, he explained, and the emphasis is that they are going as servants.

The aim of the mission is to share the Gospel in primary and secondary schools, to demonstrate "concrete support and Christian solidarity" and to help train ISCF members.

Also, this will provide the Australian students with experience in leadership and personal development. "We will be an encouragement to them and to staff and students in high schools. They, in turn, will be an encouragement to us," observed Allan.

The Hervey Bay team comprises eight girls and six guys. Their ages range from eight (Allan's son) to 20 years. Three members are no longer at high school, but their extra leadership experience will be an added bonus to this well trained talented team.

Vanuatu schools will soon see a lively presentation of the plays 'Time to Act'. There will be plenty of group singing and puppets will be a speciality. The theme for their Gospel presentation will be 'God — Man — God' approach devised by Canon John Chapman of Sydney.

## Row over grant to MOW

### Breach of Australian Constitution

In what looks like a calculated insult to Christians, and is arguably a serious breach of the Constitution of Australia, the Federal Government has given the Movement for the Ordination of Women (MOW) a \$5000 grant.

The 800-member movement received the grant from the Federal Government's Office of the Status of Women in April this year; but the grant did not come to the notice of the Church until recently.

MOW have strongly defended themselves against criticism by Anglican clergymen for accepting the \$5000 Federal grant.

The national president of the ordination movement, Mrs. Patricia Brennan, said that women in the Anglican Church appeared to be "quarantined" by the Church's hierarchy when it came to equality.

Mrs. Brennan said government assistance was necessary when the hierarchy of the Church had consistently ignored the position of women in its organisation, even though they had received private support from within the Church.

"It is ironic that the Church remains the only sector of the community to be exempt from the equality movement, which itself is based on the Christian ethic," Mrs. Brennan said.

Several Anglican clergymen, including the Reverend John Fleming, of Adelaide, and Dean David Robarts, of St. George's Cathedral, Perth, have criticised the grant.

### Constitutional question

Senator Susan Ryan was asked in Parliament whether the grant amounted to governmental interference in religion. Senator Ryan replied in the negative, since it was a grant to a group which was engaged in the raising of the status of women, and not because they were religious. Arguably, however, this reply begs the question, since the stated goal of MOW is to have women ordained to the presbyterate on the same basis as men, a specifically religious issue.

In MOW's eyes, the raising of the status of women in the Church depends on fulfillment of that goal.

As the major part of the Christian Church in Australia rejects MOW's aim as unchristian, this interference by the Federal Government on MOW's side of the issue amounts to a calculated insult.

## Church critical of Anti-Discrimination finding

### Great concern over the Tralagan judgement

The Standing Committee of the Synod of the Diocese of Sydney has written to the State Premier, Neville Wran, outlining its criticisms of the Equal Opportunity Tribunal findings in the Tralagan case. The letter states:

"The Committee is greatly concerned about the judgement of the Equal Opportunity Tribunal against Dr. Tralagan for a breach of the Anti-Discrimination Act.

"The Anti-Discrimination Act is a recent piece of legislation and when the public were invited to consider the proposed legislation, we submitted a proposal which acknowledged that while much legislation is inevitably discriminatory, it should discriminate in favour of marriage and the family because the stability of our society depended upon the families of the nation.

"In 1983, when the Issues Paper on De Facto Relationships was published, we advocated that a distinction should be made between:—

- (a) things which we cannot avoid (handicaps, race, colour etc); and
- (b) things which we choose (the practice of homosexuality, de facto relationships etc).

"In general we support anti-discrimination legislation in (a) and we do not support it in (b).

"De facto relationships do not impinge on contractual arrangements nor directly and necessarily harm the economic rights of a person renting a property. Nevertheless we see that some flexibility in the application of the legislation is necessary and especially for those who have strong objections on the ground of conscience.

"Because this decision may be seen by some as a test case, we strongly urge that the Tribunal give serious consideration to those whose conscience is affected, given that the Act has already a degree of flexibility.

"Legislation which allows individuals and minorities to practise their distinctive lifestyles should not be used to constrain other sections of society who do not subscribe to those lifestyles. Legislation of that type seriously infringes the freedom of conscience and religious conviction that citizens have traditionally enjoyed in Western democracies in ordering their personal and business affairs.

"This Diocese actively involved itself in the Law Reform Commission's programme on De Facto Relationships. Consultations were held with Professor Sackville and other members of the Commission and we made two substantial submissions. We were encouraged that the Commission clearly distinguished in its report between marriage and marriage-like relationships, and we believe it is entirely appropriate not to grant the privileges which pertain to marriage to de facto relationships.

"The present decision may be within the Act. This case has triggered widespread concern amongst sections of the population and we believe it to be a decision which weakens the status of marriage and the family.

"We do not want to see marriage-like relationships receive the same privileges as marriage and we urgently request that you review the operation of this present legislation."

## Liturgical reform disquiet

### Professor David Frost resigns

Anglican liturgical reforms caught the attention of the national press with the resignation of a key member of the Anglican Liturgical Commission. Professor David Frost of the English Department at the University of Newcastle tendered his resignation over the desire to remove 'sexist' language from services.

The Sydney Morning Herald quoted Professor Frost as saying:

"The Anglican Church will be left with a 'liturgy like a dodo', if it continues to

amend its services to remove 'sexist' language."

Commenting on his resignation, Professor Frost quoted a suggestion that the Blessing — "In the name of the Father, the Son and the Holy Spirit" — be changed to "In the name of the Parent, Child and Holy Spirit" as one of the more extreme amendments favoured by some Anglicans.

"It is time for me to call a halt, after 17 years in liturgical revision," he said in his resignation letter.

100 years on after his birth . . .

# Karl Barth, giant for the Gospel

by T. F. Torrance

Karl Barth was unquestionably the greatest theologian that has appeared for several hundred years. Protestants honour him among the real giants of the Church: Athanasius, Augustine, Aquinas, Luther, and Calvin. Pope Paul went so far as to say that he was the greatest theologian since Thomas Aquinas in the thirteenth century.

That was a surprising tribute from a Roman Pope, for Barth's critical analysis of Roman dogma was as sharp as it was profound, although he also found much to appreciate in Roman Catholic theology. Yet perhaps it was not so surprising, for Karl Barth, one man, had a greater impact upon the Roman Catholic Church than 400 years of Protestantism!

Born in a Swiss Manse in 1886, Karl Barth entered the ministry of the Reformed Church, serving first in Geneva and then in Safenwil, Argau. Very soon he found himself struggling hard to be faithful to his divine call to expound the Bible week by week, preaching the Gospel "in the Name of the Father, the Son and the Holy Spirit". How could he, a mere man, speak the Word of God to others? The seriousness with which he took his ordination plunged the young pastor into a deep spiritual crisis, for he found a "strange new world within the Bible" that conflicted sharply with what he had been taught in the theological faculties of Germany.

God reveals in the Bible is none other than Himself: not just something divine, not something like God, not something coming from God. "No, God Himself is the content of his revelation." Divine Revelation is so utterly unique that it cannot be put on the same level as anything else. "As a man can have only

## "the Bible must be treated in an utterly different way"

one father; as he is able to look at one time with his eyes into the eyes of only one other man; as he can hear with his two ears the word of only one man at one and the same time; as he is born only once and dies but once — so he can believe and know only one Revelation."

solely on the ground of God's Self-Revelation in Jesus Christ — a lesson that our Church badly needs to learn! That was the stand Barth took up as a professor in Nazi Germany, when he wrote the famous "Barman Confession" which galvanised the Confessing Church in its resistance to Hitler. It is on the Gospel of the sole Lordship of Jesus Christ, Barth taught, that all the powers of evil and tyranny must shatter themselves as on a mighty "rock of bronze". When he refused to take the oath of loyalty demanded by the Nazi Karl Barth was deposed from his chair in the University of Bonn and deported back to Switzerland.

### Supreme truth

After the war Barth was more convinced than ever that it was the loss of the Godness of God in His Revelation which brought about the secularisation of the Church in Germany, and was still rampant in all our Churches where a secularising ministry confuses moral and social renovation with the Gospel of redemption through the Cross and Resurrection of Christ. It was of supreme importance for the Church to take up again the battle for the essence of the Gospel that Jesus Christ is God incarnate,

## "he refused to take the oath of loyalty demanded by the Nazis"

and that there is no other Revelation and no other Salvation than that embodied in Him. That was the supreme truth for which the early Church had struggled in its great theological crisis when the Nicene Creed was born, and for which the Reformers had struggled when the doctrine of justification by Grace was at stake. What God freely gives us in Grace is not just something (which might be controlled and dispensed by the Church) but his very own Self incarnate in Jesus Christ as Lord and Saviour of mankind.

That is what Karl Barth's theology is all about, the uniqueness and centrality of Christ and his Gospel. It is through Christ and in his Spirit alone that we have access to authentic knowledge of God, and through the blood of Christ alone that sinners are reconciled to him in

• The Rev. Professor Thomas Torrance was Moderator of the General Assembly of the Church of Scotland in 1976 and a holder of the Templeton Prize for Progress in Religion. Prof Torrance studied in Basel in the 1930s after Barth returned there from Germany and is the author of a study of his theology.

forgiveness and rebirth. If we really believe in Jesus Christ, we cannot place Christianity alongside some other religion, or engage in some sort of inter-faith approach to God, for God's unique Self-Revelation in Christ tells us that there is no other revelation of God and no other possibility of being reconciled to him except through the Cross. It is at this very point that the Church today urgently needs to be warned against watering down the Gospel, and secularising the ministry of the Word of God!

### Relevant today

Karl Barth's own commitment to Christ as the Way, the Truth and the Life, made him subject the foundations of human knowledge and culture to the most radical examination. In Jesus, God has become one with us as we are. He has taken our actual human nature and made it his own, with all its sin and guilt, its misery and death, in order to heal us in the dark depths of our human existence, not least in the twisted state of our alienated minds. That is why Karl set himself to think out in a quite unparalleled way the nature of human reason in the light of God's revealing and saving activity in Jesus' Christ, and to show how God means us to use it in understanding the truth of the Gospel and its implications for all human activity and behaviour.

In so doing he has given us in his *Church Dogmatics* an account of the Christian Faith second to none in the whole history of Christian theology, and one that I find excitingly relevant for our modern scientific era. What Shakespeare is to English Literature, and Mozart is to classical music, Karl Barth is to Christian theology today. Anyone still unfamiliar with Barth today must be judged theologically illiterate! But what I like most about his theology is that it is evangelical to the core, for it is utterly faithful to the Gospel and its message of the reconciling Love and Grace of God in our Lord Jesus Christ.

(LIFE AND WORK)

**HEAR**


**MICHAEL CASSIDY**

## The PROPHETIC WORD in the CRISIS CONTEXT

Michael Cassidy is the dynamic Senior Team Leader of African Enterprise. His main thrust of ministry has been evangelistic outreach into the cities of Africa. He is close to Archbishop-Elect Desmond Tutu and at the heart of The National Initiative for Reconciliation in South Africa. You should get to hear this man.



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<b>MELBOURNE</b>	THURSDAY 31 JULY 7.45 pm (03) 63 1896 St John's Anglican Church, 552 Burke Road, Camberwell	
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# Quick Cuts

## Extra taxation

We are all understandably sensitive about paying extra taxation. A government which promotes ideas which mean less money in the pockets of the citizen is not going to last long. Yet we are all being taxed by stealth in a way in which we do not raise our voices in objection or feel sufficiently stirred about to object. I refer to the racket involved with the sale of heroin and other drugs in this country.

Heroin abuse starts with selfishness. First, selfishness in the user, since the drug's wonderful effects are for him or her alone; secondly, selfishness in the supplier who wishes to exploit the weakness of others for financial gain. The addict has to find money — often a lot of money — to support his addiction. He then becomes a taxation collector — not, of course, for the official government of Australia, but for the big time crooks who organise the trade. We are his victims. He might turn to petty theft — stealing our goods and raising our insurance premiums; he might turn to ransacking of the resources of family and relatives, impoverishing others and casting them on the care of the community; he may rob pharmacists and banks, creating the need for expensive security systems and guards. I could go on and multiply; the point endlessly — but there is no need — we pay for the right to have heroin addicts amongst us.

But worse is to come — where does the money go? It accumulates in the pockets of the crime bosses. Vast sums of money are involved. Money is power, and these people are powerful enough to corrupt the community, buying political, military and legal leaders from top to bottom of our system. They are deeply selfish and they prey on the selfishness of others in a shameless way. So much



money is involved that it needs to be 'washed' as they say — and there are lawyers and accountants at hand to do this — and then poured into real estate and business ventures, making the criminals even more powerful and invulnerable than ever.

What I am describing here is a legal problem, a political problem, a social and medical problem, a financial problem. But more than any of these, it is a moral and spiritual problem. It is no accident that its growth has coincided with the endorsement of selfishness as a way of life in the community. The problem is so significant that the future of our society may be at stake, with the freedoms we need ourselves to be free — free from selfishness and corruption. This freedom can only be achieved by submission to Jesus Christ the Lord.

Peter Jensen



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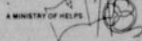
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A MINISTRY OF HELP

## China's law upholds Christian objection

### Bible as 'feudal superstition' printing forbidden

Plans by a Chinese printing company to print the Bible have been stopped, according to a circular from the Beijing Three-Self Patriotic Committee and Beijing Christian Council. A company called China Books (Zhongguo Sudhian) had announced plans to print both a complete Bible and Bible Dictionary. When the National TSPM committee heard about it, they notified the company that these were reprints whose copyrights were held jointly by the TSPM and the CCC. Moreover, they protested the plan of China Books to include an introduction that labelled the Bible as a "product of feudal superstition." In present Chinese theory, Christianity is labelled religion and is not normally labelled feudal superstition. The TSPM and CCC also wrote to the State Religious Affairs Bureau and the State Publishing Bureau. The result was that China Books has dropped its plans to publish the Bible and the dictionary. In this case Chinese law protected the rights of Christian organizations, and stopped the production of a potentially damaging introduction to the Bible.

(CNCR)

## Small number of Christians oppressed in USSR

### View of Archbishop of York

British churchpeople should not become so agitated over the relatively small number of Christians who are oppressed in the Soviet Union that they ignore the flourishing churches which exist there, the Archbishop of York declared this week.

Dr. John Habgood was speaking following his return from the USSR with a British and Irish Churches' delegation to the country. The Archbishop was joint leader of the delegation with the Rev. David Coffrey, President of the Baptist Union.

This week the delegation issued a statement, agreed with representatives of the Soviet Churches, on "truth, mutual respect and ecumenical co-operation." The experience of trust and respect as the basis for ecumenical co-operation was amply borne out during the delegation, the statement said, adding: "This made possible frank exchanges in a spirit of mutual good-will on a variety of subjects."

It was hoped that some common forms of prayer, specially for peace and justice throughout the world, might be prepared and used by Churchpeople in the two countries, the statement said, and this should be a subject for consultation at an early date.

The delegation undertook to make a careful study of the Russian Orthodox message on war and peace in a nuclear age, with the intention of giving it a considered response.

The Archbishop of York told the *Church Times* that the truth, mutual respect and ecumenical co-operation spoken of in the statement summed up the essential thing that the delegation was about: one of the things that had been said to them, particularly by the Orthodox was: "Why don't you trust us?"

The Orthodox Church had a very bad image in some circles, Dr. Habgood said, because it had to walk a very difficult tightrope between being true to its own tradition and finding favour with the State — which it needed for it to go on existing publicly.

(CHURCH TIMES)

## Irish referendum on divorce

### Churches divided

Churches in the Irish Republic are divided over Prime Minister Garret Fitzgerald's plan to hold a referendum on June 26 about the removal of the country's constitutional ban on divorce.

The Roman Catholic Church has announced that it is publishing a million copies of a pastoral letter condemning the move. The Church of Ireland, which spans both sides of the border, is understood to be divided over the issue.

The Roman Catholic bishops say that "divorce is always a disaster for children." They say that "there are disturbing indications that the divorce process, once started, has a juggernaut momentum of its own".

Fianna Fail, the opposition party in the Republic, has thrown its weight behind the Roman hierarchy's position. This will ensure a bitter debate, both in public and in the Dail, over the next few weeks.

Last week the new Anglican Primate of All Ireland, the most Rev. Robin Eames, spoke out on the subject during his first presidential address to his Church's General Synod. "We have to recognise the uncomfortable fact", he said, "that while seeking to promote the lifelong nature of Christian marriage, the numbers of marriages which are ending in hardship and disillusionment for couples is increasing."

"Let us be quite clear about this. The Church of Ireland does not advocate divorce. The Church of Ireland does not see divorce as an easy option. The Church of Ireland does not promote divorce as a convenient escape route for any who seek a simple solution to matrimonial breakdown.

"We see divorce accompanied by stringent safeguards within society as an option for those, who after a considerable period of time, find that all means of reconciliation have failed and that their marriage has irretrievably ended."

(CEN)

## Uruguay tempoarry home for Rajneesh

### Granted a one-year identity card

Montevideo, Uruguay (EP) — Bhagwan Shree Rajneesh, the Indian guru who has been forced to leave three countries, has found a home in Uruguay. He holds court four hours daily with his disciples in a lavish mansion, according to Uruguayan publication.

Rajneesh, 54, left the U.S. last year to avoid charges of immigration fraud. He was later forced out of Greece and Spain. Now he lives in a \$15,000-a-month beach resort mansion where he instructs 21 disciples each day, surrounded by gardens, a tennis court, and swimming pool, according to *Busqueda*, a weekly magazine.

Rajneesh sharply criticized the U.S. for forcing him to leave. "The United States Constitution is one of the most beautiful documents ever written, but it has been prostituted by politicians," he told the magazine.

(EPNS)

# REVIEW

## Hindu zealots persecute believers in India

### Strategy for Christian harassment planned

Cuttack, India (WLC) — An organised group of Hindu zealots have launched a statewide campaign of harassment and persecution against missionary evangelists and Hindu converts to Christianity in Orissa, India.

Members of the RSS, a group of devout Hindu believers who worship the traditional gods of Hinduism, are being paid to incite local villagers throughout the state to oppose Christians in their communities.

"Believers are being harassed by the RSS in every way," says Bijoy Roul, the Assistant Director for Every Home Crusade in Cuttack, India. "The children of believers are not even allowed to attend local schools unless they forsake the Christian religion."

Two thousand RSS delegates from around the state recently gathered in the city of Cuttack for a rally in which strategies for Christian harassment were planned. "The leader of the group openly criticized Christianity and its activities," Bijoy reports. "We do not know what the situation will be in the future."

"EHC workers have met with scattered opposition from Hindus and Moslems in India since the first Every Home Crusade was launched in 1964," said Dr. Dale Kietzman, President of World Literature Crusade. "But this most recent upsurge in organized RSS opposition could escalate into a major problem."

RSS activities in Orissa are having a noticeable effect on the Christ Groups ministry of Every Home Crusade in the state. Christ Groups are small seed churches that are established by EHC field evangelists in areas where there are no established churches.

"These days we are finding it very hard to form new Christ Groups," Director Bijoy says. "Our Christ Group believers and field evangelists are facing a lot of opposition for the sake of the Gospel."

(CHURCH TIMES)

## Population growth outstrips evangelism

### Missions researcher David Barrett says

London, England (EP) — The world's population explosion is outstripping evangelism efforts in the world's urban areas, according to missions researcher David Barrett. Barrett, editor of *World Christian Encyclopedia* (Oxford), notes that 17 of the world's 25 largest cities will have primarily non-Christian populations by the turn of the century. Nearly all of those cities are strongholds of Islam, Hinduism, or other non-Christian religions.

Barrett's study focused on cities with more than one million people. "Cities are the great phenomenon in the Third World and the twentieth century," he says. "The Third World is largely non-Christian. Therefore, its cities are going to be largely non-Christian."

In 1950, only seven of the world's largest 25 cities were predominantly non-Christian. Today, however, the world's cities are growing by more than 80,000 non-Christians daily. By the year 2000, three Islamic cities are expected to join the world's top 25: Karachi, Pakistan; Baghdad, Iraq; and Dacca, Bangladesh.

Barrett suggests "megaministries" geared to reach 100,000 to one million people per day as the way to reach urban areas. Such ministries would combine radio, television, films, and Bible distribution, and would focus on areas where there is no Christian witness.

(EPNS)

# Growth in Ministry

## Ministry to be based on Spiritual Gifts

"The church truly becomes the church only when the biblical meaning of spiritual gifts is recovered. A church whose life and ministry is not built upon the exercise of spiritual gifts is biblically a contradiction in terms" (The Problem of Wineskins, H. Snyder, IVP 1975, P.138).

Instead many churches base their life on loyalty to the Rector, maintenance of tradition, submission to denominationalism, or on a whipped-up consecration.

### Bible Basis

#### Church Life involves Spiritual Gifts.

The description of church life in 1 Corinthians 12-14 is in the context of the use of spiritual gifts. The desired picture of "each part working properly" (Ephesians 4:16) is an outworking of the earlier statement that "to each is given a measure of Christ's gift" (v.7).

"One cannot really understand what the New Testament means when it speaks of the Church unless one understands what it teaches about Gifts of the Spirit" (Snyder, P.129).

"The pure intense but invisible light of God's glorious grace is made colourfully visible in the diversity of spiritual gifts in the Christian community, like light refracted through a prism" (The Community of the King, H. Snyder, IVP, 1977).

Spiritual Gifts involve each Member. It is significant that when the Bible described the Gifts of the Spirit, the emphasis is on the fact that each Christian has at least one. In 1 Corinthians 12, verse 7 says "to each is given . . .". In 1 Peter 4, verse 10 says "as each has received a gift . . .". In Ephesians 4, verse 7 says "to each is given . . .". In Romans 12, verse 3 says "each according to his spiritual gift . . ." (Jerusalem Bible).

Each Member is to be involved in Ministry. It is plain that the Gifts are to be used for the benefit of corporate growth, for the sake of others, not oneself. They are given "for the common good" (1 Corinthians 12:7), which literally means "for the bringing together", "the advantage of someone else" (Arndt & Gingrich). They are "to be employed for one another" (1 Peter 4:10). They are given for "the work of ministry" (Ephesians 4:12).

Today. Some writers believe the Spiritual Gifts are obsolete, given only as miraculous signs at Pentecost to authenticate the new age, thus being temporally or culturally bound. But biblically they appear to be for today, e.g. the appeal in Romans 12:1-6 to "present your bodies" and "be transformed" also includes the injunction "having gifts, let us use them". So biblical consistency makes the using of gifts just as mandatory for current church functioning as the presenting of our bodies.

### Describing Gifts

A useful means of describing Gifts is to divide the Bible lists as follows (Nineteen Gifts of the Spirit, L. Flynn, Victor 1980, P.32):

**Speaking:** apostle, prophecy, evangelism, pastoring, teaching, exhorting, wisdom, knowledge, tongues, interpretation.

**Serving:** helping, hospitality, giving, leading, mercy, faith, discernment.

**Signifying:** miracles, healing, tongues, interpretation.

"The four Bible lists may well not be exhaustive, and there may be some spiritual gifts available today which are not included in any list" (Baptism & Fulness, J. Stott, IVP 1975, P.99). Stott doubts if "apostles and prophets" still exist in the church (P.102).

### Mobilising Gifts

Since 1 Peter 4:10 commands that Gifts be "employed" and Romans 12:6 that they be "used", a wise Pastor will help his members obey these commands. He will seek to make it easy for members to employ and use their Gifts. This involves not only preaching and chatting about them, but also—



\* **discovering their Gifts**, which may turn out to be the same as their natural talents. Stedman in his pioneering famous book "Body Life" (Regal 1972, P.54) says the steps are to try ministries which appeal, develop them, watch for usefulness, and seek confirmation from others. Wagner's steps (Your Spiritual Gifts Can Help Your Church Grow, Regal 1980) are: explore the possibilities, experiment with as many as possible, examine which ones appeal, evaluate effectiveness, and expect confirmation from the Body. Home Groups are useful to support this process of personal discovery and growth. So too are regular workshops or seminars, at least annually. An example of the many recent books detailing discovery of Gifts is "I Believe in Church Growth" by E. Gibbs (H & S, 1981).

\* **developing their Gifts**, by suggesting opportunities for ministry, benefits of training, provision of courses, further teaching, forming groups for members with the same Gift, and so on.

\* **deploying their Gifts**, which includes the encouraging of initiatives, recording members who have discovered their Gift in order to match them with opportunities when they arise, etc.

"A well-mobilised laity which has discovered, developed and is using all the spiritual gifts for growth" is one of the Seven Vital Signs of a Healthy Church (Your Church Can Grow, P. Wagner, Regal 1976).

### Benefits

Basing ministry on Gifts does not mean of course that church life stops until the necessary Gifts are unearthed. The normal serving of God by obeying the 15 "each other" commands ensures that each member is involved in ministry anyway.

But ministering-by-Gifts on top of normal serving adds efficiency. It also produces freedom-from-guilt, as members seek out the one with the Gift for the ministry required rather than feeling guilty that they are not rising to the occasion when a need is exposed.

Gifts-ministry brings especially freedom for a Pastor. Instead of trying to be omniscient, the Pastor is free to minister according to HIS Gifts. He encourages members to minister according to theirs, and instead of thinking all ministry depends on him, he rejoices to see others enjoying effective ministry. This frees him to concentrate on his own ministry.

This is more likely when he has certainty in his role, and security in his person, his doctrine and his marriage, to free him from using his ministry as compensating security should he lack it elsewhere. He will be freed from accumulating all ministry to himself, from blocking others' initiatives, or from feeling threatened by others' ministries.

"The New Testament concept of pastor is not of a person who jealously guards all ministry to himself, and successfully squashes all lay initiatives, but of one who helps God's people discover, develop and exercise their gifts. His teaching and training are directed to this end . . . thus instead of monopolising all ministry himself, he actually multiplies ministries" (God's New Society, J. Stott, IVP 1979).

Moore College

# LETTERS

## High commendation

Dear Sir,

Your fine article (ACR June 2) on an alternative to Sunday School was most timely.

Let me say that Children for Christ have a wonderful Christ-centred program that appeals to the imagination and the hearts of children. When I went to St. Martin's in 1984 the Sunday School had two teachers and few children. There were no teenagers at all. Today through David Young's Children for Christ and his Bible-based weekly program, we are ministering to children in very large numbers on Sundays and week-days and more than 50% of our congregation is engaged in these ministries in various ways. In addition, parents with no previous contact have readily given their time and the whole Kensington community is aware that St. Martin's loves and cares for their children and adults. Over 50% of them are not Anglicans and are from every denomination and none and from many races.

Above all, the Thursday Club for 6 to 12 years olds with anything from 40 to 60 attending weekly, is introducing so many children to Jesus for the first time. The program runs from 3.45 to 7 p.m. and their joy and enthusiasm has to be seen to be believed. Anyone from other parishes would be welcome to come and we will even give them the nice hot meal.

Children for Christ has a wonderful range of materials of all sorts and also training programs. I have never enjoyed children's work so much in my long ministry and I know how keen David Young is to spread this work and witness for Christ to all the churches. I cannot commend it too highly.

Yours sincerely,  
Rex Meyer  
Kensington, NSW

Dear Sir,

May I express my thanks to the Australian Church Record for the informative article "Alternative to Sunday School Decline" June 2.

I do not wish to oppose your author or his valuable sources but here are some points I would like to make.

Billy Graham's statement that "The gospel is just as real to a small child as to an educated adult" needs to be considered in relation to the age and social background of the child.

As you point out the taking of children into the congregation for the first part of the morning service has its advantages and defects.

Important factors are, the time and manner

in which the children leave the congregation. The Sunday School needs to leave at a regular point in the service. One which will give the teachers time to conduct an effective lesson. Teachers and parents should encourage children to leave in a quiet, orderly manner. Not only does this minimise disturbance to the worship service, it also aids the teacher in securing order and attention in the class. The main defect, as you point out, is that it does not reach the children of non-Christian parents but may I ask this question? Would such children attend any Sunday School?

In many churches a social morning tea follows morning service and this can provide a social contact between Sunday School teachers and parents which may be valuable for both.

Regarding curriculum, there is a range of resource material available to those who are willing and able to look for it. The increased circulation of the Board of Education's "Trowel" material testifies to its value in the Sunday School class. Scripture Union and, I believe, the Uniting Church Bookshops also provide Sunday School class material.

Information I have received regarding day school scriptures classes, leads me to believe that the Board of Education is doing valuable and effective work in this difficult area. Personally, I have great admiration for the faith and courage of people who offer themselves for this work. I believe they need and merit the prayer, financial and social support of the congregations from which they come.

I believe that there are two areas, in the Anglican Church at least, which need attention. A stronger link between Baptism and the Sunday School structure.

Secondly, better initial training for Sunday School Teachers.

In Baptism the minister declares "we receive this child into the congregation of Christ's flock". But how? By what means is the child so received? Surely this means continuing spiritual nurture for both the child and the parents. I sincerely believe that something needs to be done and needs to be seen to be done.

Going back to the Sunday School class. I think it will be agreed that the commitment and competence of the teacher is of vital importance. The Board of Education has done valuable work in the "in service", training of teachers but I believe that more should be done to train teachers before they take charge of Sunday School classes.

Yours sincerely,  
David Marshall  
Mt. Colah NSW

## Publish the names!

Dear Sir,

I am writing again in connection with your reports of NSW Baptists and the Sydney College of Divinity.

I complained of bias and misinformation in the report you published on March 10. Your defence was to state that the report was "checked against statements by three Baptists and two non-Baptist observers." We'll forget the non-Baptists.

Will you, however, publish the names of the Baptists? Their objectivity and your own can then be checked by anyone interested.

There was a deafening silence on your part regarding my query if you now intend to criticise the Bible Society because a Roman Catholic Cardinal is one of its leaders in Thailand.

To continue to more recent events. Your issue of April 21 had a report of our General Council at Mayfield. You implied that the College Council had done something underhanded in the appointment of personnel to a Committee "to monitor the response of Baptist churches to the denomination's affiliation with the S.C.D."

These are the facts. The College Council itself undertook to monitor the responses of the churches over the next two or three months. Then the Council appointed a Committee to investigate alternatives to the S.C.D. It took this action on its own initiative and therefore felt that there was no need to announce the members of the Committee.

Obviously your report wrongly combined two separate resolutions. One wonders from what source you received this information.

You will be encouraged by these recent evangelistic happenings in connection with the College.

1. College students took part in a "Walkathon" that raised over \$8,000 to send four young Baptist ministers to the Billy Graham sponsored International Conference on Evangelism in July.

2. In March a group of students went to Cowra for a week of evangelism under the leadership of Dr. Jim Kime, a faculty member.

3. Another group shared with Central Baptist in "a week of outreach" in May. Under the leadership of Dr. Darcy Taplin, another faculty member, they went into some of the city parks, visited home units in Ultimo and went door-knocking in the Darlinghurst, Kings Cross and Woolloomooloo areas.

Why not write about these things when you publicise the College and the denomination?

Further, if you must devote space to NSW Baptists, I suggest that you get the details from the General Superintendent or the Associate Superintendent — Administration.

Yours sincerely,  
(Rev.) E. V. Marks  
Seven Hills, NSW

## Collective syndrome

Dear Sir,

Your editorial on "Disobeying the Equal Opportunity Tribunal" fails to clarify the Christian position on moral responsibility and collective or private ownership of property. The man involved was exercising his responsibility as an owner of property, and chose not to condone immorality. While I have no doubt you support him in the stand he took, your editorial goes a long way towards suggesting he accept the decision of the State in the belief that in the final analysis the authority of Jesus Christ will not be denied even though that may appear to be the case at the moment.

I suggest it is the failure of the Christian church to clarify Christian principle inherent in the ownership of private property which has led to the present position. Can you point to any teaching of Christ which undermines the right and responsibility of the individual in the exercise of private ownership. There are many instances where Christ points to the wrongful use of private property, but none that undermine the principle. To do so Christ would have had to repudiate the Ten commandments, the law he came to fulfill.

The Christian Church has become permeated with the collective syndrome resulting in passive moral acceptance of taxation-financial policies which produce tyrannical monopoly government. The Christian Church has accepted that government has the right to take that which under God it has no right to take, the destruction of the liberty to "do what I will with mine own." Matthew 20:15. Having deserted its rightful moral position with regard to private property, the Christian Church in the face of the advance of the omnipotent state merely retreats issuing pious platitudes which give no support or solace to those who defy the Anti Discrimination Board on a point of conscience. So long as the Christian Church is incapable of clearly defining and stating basic social principles the omnipotent state will ensure that man serves mammon rather than God.

Yours faithfully,  
Edward Rock  
Greensborough, Vic

# Editorial

## A question of continuing as Anglicans

Anyone who has ever lived in an old house will know that there is a limit to how long you can continue to repair the fabric. Eventually the time comes when it is cheaper to destroy what is there and to start again. At what point ought that to apply to a denomination?

The question is a relevant one. In recent issues of the Australian Church Record we have reported on others who have been asking this question about the Anglican denomination. These have included Bishop Ian Shevill who reported on those 60,000 whom he claims have been driven from the American Episcopal Church and the Bishop of London who is registering the names of those who want to belong to a continuing Church of England. In the last few weeks the annual synod of Ballarat Diocese has passed a motion requesting its Bishop, Rt. Rev. John Hazlewood, to investigate ways of seceding from the rest of the Anglican Church and joining up with "other episcopal churches". While this was later softened slightly by a further motion calling for delay, it highlights the problem.

For a long time Anglicans in Australia have been critical of Sydney for conducting its affairs as if it was not "Anglican": in the cultural sense of the word. In Sydney the counsel has been to work for biblical reformation from within the denomination rather than breaking away. Now that the denomination has been shaken up by the possibility of hitherto "cultural Anglicans" seceding, we ought to take the opportunity to look at the biblical truths currently under threat.

The most noticeable thing about the discussion today is that the sole issue at the base of the discussion of a schism in Anglicanism is the ordination of women to the priesthood. The ACR believes this to be a vital issue because it revolves around hermeneutics — around the way in which we interpret the Bible. To take a stand that commits us to accept wrong principles of Biblical interpretation as the way in which our denomination operates is to destroy the denomination. Others of course see it more as a matter of their sacramental theology. But is the women's issue itself enough to justify schism? We think not!

There are, in fact, far more important issues. The ACR has, for more than 100 years, stood firm for the principles laid down for us by the reformers. They were involved in schism — a much needed reformation of the existing church which returned the reformed churches back to the "true church" of the Bible. They did not treat the matter lightly. They recognised that what they were doing was revolutionary and they did it with some reluctance. Yet, as they rediscovered the plain teaching of the Scriptures, they recognised that they could not continue to exist within a church which placed papal authority and the teaching of councils above the Scriptures; which saw a role for its priesthood which usurped the unique place of Christ; which saw in the sacraments actions which hid from the

people the real meaning of salvation, especially as expressed in the doctrine of justification by faith; and which had developed structures and traditions which worked in opposition to the Gospel. With a burning desire to be true to the Word of God they challenged all of the traditions of the existing church, found themselves outside its communion and so needing to begin their own church and, in many instances, lost their lives in pursuit of truth.

The problem is that many of these same issues have arisen again today but they are not being treated seriously. The warnings of David Samuel in England (reported in this issue) are prophetic. Anglicanism is moving with great speed to a position where it stands openly for those things which its founders, the reformers, thought were anathema. There are Bishops and Archbishops who do not believe in the bodily resurrection of Jesus — the absolutely basic tenet of the early Church as shown in the Book of Acts. The "senior" bishop, the Archbishop of Canterbury, talks of there being "one Jesus" but "many Christs". The Mass has returned to the parish church in so many places — and has brought with it again an attack on the uniqueness of Christ's sacrifice and a befuddling of the Gospel of salvation through faith in Christ. Already there are fears that the next Australian Prayer Book will move so far from the traditional position of the Anglican formularies that it will be unacceptable to evangelicals. Anglican structures tend no longer to serve the Gospel — they restrict it and, if we continue to proceed in the direction of ARCIC I, they will destroy it altogether.

In the 19th Century our church faced a similar crisis. Anglicanism was fortunate that it had a great champion in the person of the Bishop of Liverpool, J.C. Ryle. In his influential book **Knots Untied**, Ryle explained the meaning of the basic tenets of Anglicanism in a way that is consistent with both the reformers and the Scriptures. In his opening chapter he argues that those who value the reformed heritage of Anglicanism should not leave but should stay and fight to preserve truth within the denomination. His words have significance today. To run away and form a "new denomination" is a major step which may have to be taken (and we must ever be prepared to take it!) but it must not be taken until there is no other alternative. Ryle's challenge to the readers of his day needs to be made again — "The times no doubt are very critical, full of danger to our beloved Church ... Now I believe much depends on the attitude and line of conduct taken up by the Evangelical body. If they know the times and do their duty, there is hope for the Church. If they are timid, supine, compromising, vacillating, and indolent, there is no hope at all."

Evangelicals cannot afford to be sidetracked by the fads and fashions of our age. We need to understand the Word of God and to apply it **without compromise** to the formularies, structures and teachings of Anglicanism. Unless we do, Anglicanism will not survive — and will not deserve to!

## Brisbane Laity reject women deacons

In a close vote by roll call of houses the General Synod canon permitting women to be made deacons was rejected by the 1986 Synod of Brisbane Diocese. The matter was decided when the house of laity voted 114 to 111 against the canon. The clergy votes were taken to enable them to record their position. The count was 93 for, 83 against.

The reception of the canon was moved by Canon James Warner, Principal of St. Francis College, who argued strongly that there are no scriptural objections to women deacons. The opposition was led by Canon Arthur Fellows, a leader in the group CHAMP which campaigns along

traditional Anglo-Catholic lines against the ordination of women.

A number of speakers pointed out that the Anglican diaconate is not the same as the New Testament office of deacon, but is rather a stepping stone to priesthood. There was some agreement that we need to reestablish a permanent order of deacon. The disagreement arose over whether the way forward was to allow women into the diaconate as it stands but without the assumption that priesthood should follow, or to establish a permanent diaconate first and then consider the eligibility of women.

## Liturgical Commission meets

### Language and languages discussed

The Liturgical Commission of the Anglican Church of Australia met recently in Sydney. Two of the topics considered were:

### An outline order for communion:

With many more children participating in services of Holy Communion, requests were received by the Commission for an Outline Order that could be adapted to various needs. It became apparent that there were many situations in parish churches where a more flexible order would be very helpful. For some, the language of English liturgies is not easy because of its urbanity. Clarity and truth must go together in liturgy. The Commission has completed an Outline Order for use at the Holy Communion which will be available for trial use under

Section 4 with episcopal approval.

### And other languages

There are a number of Anglican congregations in Australia which speak languages other than English. In some cases, there is a clear desire for a congregation to be able to worship in its own language. However, they wish to use identifiably Anglican forms and so the Commission is considering the possibility of preparing Outline Services for Holy Communion, Baptism and Confirmation, Marriage, Funerals and possibly Ordinations which could then be taken by the leaders of such congregations and expressed in their own language. It is particularly exciting to note the development of liturgies for Aboriginal and Torres Strait Islanders' congregations.

## What C. of E. bishops believe

### Six-point profession of faith

The recent report from the 53 Bishops commissioned by the Church of England after the statements by Dr. Jenkins concerning the resurrection of Christ contains a six-point profession of faith.

The bishops' statement says that, on the main points of particular enquiry, "we reply as follows:

1. "As the House of Bishops we are united in our adherence to the apostolic faith which the Church of England has received and in which it lives. That faith is uniquely revealed in the Holy Scriptures, and set forth in the catholic Creeds, and to it the official formularies of the Church of England bear witness.

2. "We affirm our faith in the Resurrection of Our Lord Jesus Christ as an objective reality, both historical and divine, not as a way of speaking about the faith of his followers, but as a fact on which their testimony depends for its truth.

3. "As regards belief that Christ's tomb was empty on the first Easter Day, we acknowledge and uphold this as expressing the faith of the Church of England, and as affirming that in the resurrection life the material order is redeemed, and the fulness of human

nature, bodily, mental and spiritual, is glorified for eternity.

4. "We declare our faith in the affirmation of the catholic Creeds that in Jesus Christ, fully God and fully human, the Second Person of the Blessed Trinity is incarnate.

5. "As regards the Virginal Conception of Our Lord, we acknowledge and uphold belief in this as expressing the faith of the Church of England, and as affirming that in Christ God has taken the initiative for our salvation by uniting with himself our human nature, so bringing to birth a new humanity.

6. "We accept wholeheartedly our mutual responsibility and accountability as bishops for guarding, expounding and teaching the faith to which God has led us to commit our lives, and for doing so in ways which will effectively 'proclaim it afresh in each generation,' while at the same time distinguishing in our teaching the ideas of theological exploration from the beliefs which are the corporate teaching of the Church."

Notwithstanding this summary, the report also stated that "doubts about the Virgin Birth and Christ's empty tomb were permissible."

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## Lesley Hicks

For the past few days I have been sitting in a courtroom following the proceedings in the Special Commission of Inquiry into the investigation of the Mackay case. Nine years on, it's still rumbling on, still partially unresolved, though one brave (or foolhardy) Calabresi, Gianfranco Tizzone, did break the silence, the *omerta*, as the code is called in that part of southern Italy. As a result, Tizzone and one accomplice have served shortened sentences for their part in the conspiracy to dispose of Donald Mackay, while the gunman they named, James Frederick Bazley, serves a life sentence for the murder of drug couriers Douglas and Isobel Wilson, and for conspiracy to murder Mackay. He has recently appealed.

By an awkward quirk of the development of Australia's legal system, he couldn't be charged with the actual Mackay murder. His arrest took place in Victoria, while the murder was in NSW. But it was in Victoria that he conspired with others to carry it out.

Bazley has never talked or admitted guilt, so some key questions remain. He has never revealed what he did with Don's body, or whom he met in Griffith that fateful week. It was Tizzone, not Bazley, who told of the role of Robert Trimbole in ordering the murder. Whether or not he's ever brought to justice here, I don't envy that man — a wanderer like Cain on the face of the earth.

### Overdue Inquiry

This present inquiry is long overdue. We have never been satisfied with the quality of the NSW police work; it was the work (or luck) of the Victorian police which led to the conviction of Bazley, and it seemed at times as if the NSW officers were working against them rather than with them. The terms of reference are narrow, but even to show the inadequacies in one important organised crime murder investigation could lead to needed reforms, and hopefully to more determined anti-corruption measures. The work of the National Crime Authority could prove vital too, if its powers are adequate.

### Wran Interview

It is fascinating to note the timing of Mr. Wran's decision to resign as Premier. He said he made up his mind on Anzac weekend. That was the weekend right after the torrid interview he had with the Concerned Citizens group of Griffith, in which he was so hostile and unpleasant. One of them, Ruth Mackay, commented to me that he seemed to be under extreme stress. Whether his anger was primarily about this matter, in which he was apparently forced to act against his will, or derived from some other cause, we may never know.

### Chamberlain Inquiry

It seems remarkable that these two inquiries, both into cases in which I have

## A Passion for Justice

taken a more than casual interest, and often written about, are running simultaneously. Both are basically inquiries into the quality, or rather defects, of police work; in the one case for years on end the guilty were not apprehended; in the other, the innocent were wrongly convicted, as I am confident this inquiry will establish. And both touch on the lives of Christian people.

On the human level, considerable credit for the setting up of this Chamberlain inquiry under Mr. Justice Morling must go to the work of Mrs. Betty Hocking, a member of the ACT House of Assembly. She co-ordinated the tremendous volume of petitions and protests from ordinary Australians convicted that Lindy was innocent, or at least that she had not been found guilty beyond reasonable doubt.

On the divine level, however, we praise God for that almost miraculous discovery of the baby's matinee jacket at the crucial time, new evidence lending such strong support to the Chamberlain's long-maintained account of events.

Betty Hocking, finding that no suitable organisation existed to cover the work she was doing on behalf of the Chamberlains, founded a new body, the National Freedom Council. Through its newsletters she disseminated accurate information about the volume of evidence pointing to the innocence of the Chamberlains. People who had been at the Rock at the time contacted her, and public meetings were arranged for them to tell their side of the story.

### Not the only ones

It is unlikely that Lindy Chamberlain is the only person in Australia at present unjustly convicted of murder. Other cases were brought to the National Freedom Council's notice, some dubious, some disturbingly convincing. It is extraordinary too how many of these people are Christians — Christians serving life sentences for murder. Mrs. Hocking approached me last March with a request to consider writing a book linking together the Chamberlain case with some of these others, especially those involving Christian people. There are some striking factors in common when the legal system seems to go seriously wrong: for instance, lack of motive, reliance on circumstantial evidence and forensic science with disbelief of eyewitnesses, the recurring appearance of certain judges, lawyers and forensic scientists, and sometimes hints of anti-Christian prejudice. In two cases there is evidence of an organised crime frame job, with the likely involvement of corrupt police.

Now I'm neither a lawyer nor a criminologist. I'm much more at home writing book reviews for the Church Record! But when I was praying about this suggestion, wondering whether these other cases had the same validity as the Chamberlains', the Daily Bread Scripture Union readings took me once more into the later chapters of Isaiah, and again and again the word JUSTICE leapt out of the page at me. Our God has a passion for justice, and a very special concern for those who suffer unjust imprisonment — and so must his people care for them. It seems I have my orders!

As a result, I've been visiting a couple of prisons and corresponding with two prisoners in particular. I'm well aware how sure and how careful we must be, how reliant on both the guidance of God and tough-minded scepticism while researching these cases. I'm also thinking of joining that excellent organisation Prison Fellowship.

## The Aboriginal Christian Church Nungalinga College,

How highly does the Christian church rate in its promotion of the Christian faith among aborigines? Doubtless there are varying answers to that question. One sure and certain fact remains. The Gospel needs to be proclaimed to the Aboriginal people as it does to countless thousands of white Australians who are content to keep Christ entirely outside their lives.

One of the greatest barriers confronting those who proclaim the Gospel is indifference. A group of Moore College students participated recently in a door-knock at Lithgow in New South Wales. One student told the Australian Church Record of doors being virtually closed in his face. Indifference can be frustrating, but it makes no difference — the command of Jesus remains: "GO AND MAKE DISCIPLES OF ALL NATIONS".

And in the Northern Territory, at Nungalinga College, there stands a base where aboriginal pastors are being trained to proclaim the Gospel among their own people, for indifference is as rife there as it is in the rest of Australia.

The college, located in Darwin, began in 1974 as a joint training and research

rocky reef off Casuarina Beach, and Christ, the Rock and Risen Lord.

The original quarters for single students have been supplemented by family units for full time students and their dependants.

Each weekday morning begins with prayer and reflection on God's Word together. Students gain confidence in leading worship and Bible study. Aboriginal students regard the Scriptures as an essential foundation for Aboriginal Christianity.

A strong sense of Christian community and support develops among students and staff. Photograph 2 illustrates an instance where, in the context of worship, a couple are prayed for before they return home for Christian service.



centre of the Anglican and Uniting Churches. Training is provided in theological education for Aboriginal lay leaders and ordinands, in language studies and in community development studies.

With a view to aiding readers of the Church Record in their understanding of an important activity associated with church growth in the Territory we publish a photo story depicting some aspects of life at the college.

The first photograph shows students attending a Church Leader's course standing beside the granite rock which is a reminder of both 'Nungalinga', the

In our third photo the College Principal, the Rev. Tony Nichols (right), hands over to Acting Principal Dick Udy with a traditional message stick before leaving for 12 months study in the United Kingdom.

A Church Missionary Society missionary, Terry Hume, works at the College each afternoon assisting theological students to improve English skills. Motivation is kept high as the studies centre on working through assignments from the morning's Biblical studies.

The College library is used not only by students and staff but also serves as a useful resource for Darwin Christians.



Prayerful support for returning ministers.

— part 1

## Cross Cultural Ministry



Principal Tony Nichols (right) hands over to Acting Principal Udy.

David Thompson is Extension Education Officer. He prepares study cassettes in the recording studio. He also visits Aboriginal communities to lead local studies and encourage continuing studies there with a tutor. The extension approach is important in overcoming the problems of long term residential study which include separation from the

Nungalinga College is often a focal point for visitors to Darwin, either casually or in organised groups such as the Milingimbi Choir. Increasingly Nungalinga is being recognised as an Aboriginal College by the people themselves as the churches benefit from the ministry of its graduates.

Our final photograph (No. 5) shows Nungalinga's oldest student, Mabel Pamulkan from Aurukun, Queensland. She is a faithful and forceful elder in the local church.

It may well be that the work at Nungalinga symbolises in a sense the way in which the Risen Lord still directs the work of His servants. He stands on the shore of Eternity while we toil on in the world. His presence sheds a deep sense of peace across the seas of life. The students are being taught to take Him at His word in the simplicity of faith. Some verses from John's Gospel seem appropriate:

John 21:4-7: 'Just as day was breaking, Jesus stood on the beach; yet the



Ordnation at Maningrida.

## "unity across barriers of clan, community and denominations"

disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?". They answered him, "No". He said to them, "Cast the net on the side of the boat, and you will find some". So they cast it, and now they were not able to haul it in, for the quantity of fish. That disciple whom Jesus loved said to Peter, "IT IS THE LORD".

The students of Nungalinga are seeking to make Christ known in the Aboriginal community so that many others might gladly exclaim, "IT IS THE LORD".

## USSR Christian sentenced

### Prison for mother of thirteen children

On 1 March 1985 the people's Court in Khartsisk sentenced Serafima Yuditseva, member of the Prisoners Relatives' Council and mother of 13 children to 2 years of imprisonment, suspended for 2 years. This means that Serafima will have to begin her prison sentence by March 1987.

At the trial sister Yuditseva was accused of violating Article 187/3 of the Ukrainian Penal Code: "Organising, or actively participating in group activities which disrupt public order". The charge was rejected by Serafima who said in her opening statement:

"I stand before the court today as a believer. I don't deny that I participated in prayer meetings, as the Lord has commanded us not to forsake our meeting together. This is the duty of every Christian."

She rejected the prosecution's claim that the Council of Prisoners' Relatives was an organisation. "The Council's role is an intermediary one and not organisational. Therefore the charge that I have 'organised and carried out meetings' is of no relevance."

Serafima further reminded the court that in the last few years the number of imprisoned believers has always been between 160 and 170. She asked the question if this wasn't indicative of "Government interference in the affairs of the church". She outlined three main areas of Soviet legal demands imposed on Christians which tried to set aside the clear teachings of the Word of God.



"Firstly, The New Testament says. You must not neglect your meetings yet we are not allowed to assemble together. Secondly, one is not allowed to take small children to the meetings. But I would be guilty before God if I left them 'in the world', for the street to educate them, and went to church by myself. Thirdly, the law prohibits charity, mutual help and the like. This means I do not have the right to give material assistance, or visit someone in hospital and share the Gospel. If believers make clothes, or knit socks for big families, this, too, is forbidden by the law."

(FACT)

## SMBC Expansion

### New courses and building planned

The Principal of the Sydney Missionary and Bible College, the Revd David Cook, writing to friends of the College to inform them of these new developments said:

Breakdown in family life and marriage relationships has now reached epidemic proportions, and even churches and church families are becoming increasingly involved. At SMBC we are convinced that there is a deep need for clear, specific Biblical counselling in these areas, and we have decided to do something positive about it. Commencing next year, we will be providing a post-graduate course in Biblical Counselling (of one year's duration) which will be available to all graduates of the College and other equivalent Colleges.

Already this has attracted a good deal of interest.

The Course will be headed by Rev. John Webb, who is a graduate of the Biblical Counselling Course conducted by Dr. Larry Crabb at Grace Seminary, USA. John will bring to this task experience in pastoral ministry, and a deep conviction of the relevance of the Scriptures to all aspects of personal relationships and behaviour.

Concurrently with this new course, we will be providing post-graduate courses in missions, designed to prepare people for overseas service, and a post-graduate course in communication.

Student enrolments over recent years have placed a heavy strain on lecturing and living facilities. This and the new initiative will require expansion of present facilities, and we have prepared plans for a 3-stage development, which has already been approved in principle by the local Council. The total cost of this development (outlined on the enclosed leaflet) is estimated at \$450,000.

In confidence that God has led us in our praying and planning, we are embarking on Stage 1 very shortly, to provide minimum essential facilities for next year. The other stages will follow as soon as the way is clear for this.

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# THE GOOD READ

## Is The New Testament History?

Paul Barnett, Hodder & Stoughton, 175 pp.

With so many theologians and church leaders holding views that are not consistent with the Bible there can be no greater issue than how we should treat it. Consequently hermeneutics, the study of how to interpret Scripture, is most important. But there is a prior question. Is the Scripture worth interpreting? For most of this century there has been an undermining of the idea that the Bible is God's Word which is accurate and is trustworthy by those who have talked of myths and expressions of faith etc. Is the Bible true is a prior and vital question.

For most of us the classic text has been F. F. Bruce's *The New Testament Documents: Are They Reliable?* It is an excellent book though there is no doubt that it is dry and not easy to read. It is for this reason that Paul Barnett's book is most welcome. Barnett, who is Master of Robert Menzies College at Macquarie University in Sydney, has produced a book which takes a different approach to Bruce and which is far more readable.



The great strength of the book is in the author's understanding of the period in which the New Testament was written and in his familiarity with the non-Christian historians of the period. This enables him to weave into the text a great deal of illustrative material which not only strengthens the argument but which also makes for very interesting reading.

Barnett begins with early references to Jesus in non-Christian writings, fixes the time frame and discusses the reliability of

transmission before looking at the Biblical material itself. There he looks at the witnesses and then concentrates on some problems such as miracles, the birth of Jesus, Paul and the historical Jesus and the book of Acts. He concludes with a summary chapter and then seeks to answer the question of who Jesus is. This is done in such a way that a non-Christian reading the book is required to stop and do some serious thinking about the person of Jesus.

I found particularly interesting the chart on pp.159-163 in which he shows the intersections between the history of the period and the Biblical record.

Here, then, is a book based on sound New Testament scholarship but written and organised in a way that is both interesting and easy to read. Paul Barnett has done us a great service in producing this. You can give it to those who question the historicity of the New Testament with confidence that it will provide an answer to their questions. And you can read it yourself to strengthen your assurance that the Bible really is from God and is to be trusted completely.

D. Kirkaldy

## Skeletons for Clothing

R.D. Daunton-Fear  
Churchman Publishing, 1984  
75 Pages

Archdeacon Daunton-Fear has had a lengthy ministry in the Anglican Church on three continents. Older readers will remember him as an Archdeacon in both the Diocese of Armidale, and Adelaide. This book has been published in retirement in Cornwall, and carries a foreword by Archbishop T.T. Reed, former Archbishop of Adelaide.

"Skeletons for Clothing" is a book of 40 sermon outlines which are offered as a help for those called to preach, whether clergy under pressure, or lay readers new to that work. The Author in his introduction confesses "some of us are rather tired of addresses in Church which would do more justice to an after-dinner speech" and makes no apology for his outlines being Bible-based. His hope is that the published outlines will "not encourage laziness, but start a train of thought."

Each of the outlines is based upon a single text, rather than upon the longer passages that have become commonplace among Evangelicals. In most places the structure of the sermon does not emerge from the text, but only the topic emerges from the text, the

structure being developed from elsewhere. Several of the outlines draw most of their substance from the Prayer Book (of 1662) and some of the ideas are curiously dated e.g. In an address on Matthew 18:20 more than half the body of the sermon is used to show that by 'prayer' Jesus meant liturgical prayer; likewise I am uneasy about other "Middle Anglican" views such as 'grace conveyed at Baptism' and 'the Presence of Christ in the Eucharist'.

These outlines may be seen as a witness to a man who used the Bible in a way that his contemporaries did not, but there is nothing in this book in my opinion which is not dealt with far better in one of the standard works on preaching. After all your own sermon outline is usually better than anyone else's, both for you and your congregation.

Tom Milton

## C.S. Lewis: The Man and His Achievement

John Peters  
Paternoster Press, 1985  
143 pages



C.S. Lewis died on 22nd November 1963 — the same day, notes John Peters in his introductory chapter, as President Kennedy. Peters' book has been written because sufficient time has now elapsed to re-assess his influence, and in so doing to assess the worth of earlier attempts to present his life and thought.

By any criteria C.S. Lewis was an unusual, complex, and even a paradoxical person. His conversion to theism in 1929 and his slightly later, almost mysterious conversion to Historic Christianity have

challenged the thinking world — one might note the contribution of Lewis' "Mere Christianity" in the conversion of Chuck Colson in passing — and sharpened the apologetic of Christians from the mid 1930's to the present time, where he being dead yet speaks.

John Peters book gives a brief sketch of Lewis' life and influence, before examining his work in four more detailed chapters. The first of these sees Lewis as Visionary and Allegorist where special attention is paid to the argument and emphases of "The Pilgrims Regress", first published 1933, and curiously neglected by many confirmed Lewis readers. The second treats of Lewis as "Imaginative Apologist". Here the features of his work are illustrated from "Mere Christianity", "The Problem of Pain", "Miracles", "The Four Loves", "The Abolition of Man", and "The Great Divorce". An interesting case is also made out for seeing the Narnia Chronicles as Christian Apologetic. His work as a writer of Science Fiction is dealt with, examining his trilogy (Out of the Silent Planet, The Voyage to Venus, and That Hideous Strength), and the final chapter examines the range of his letter writing which is significant for "he believed that taking time out to answer or encourage another Christian was both a humbling of one's talents before the Lord and also as much the work of the Holy Spirit as producing a book".

This is not another piece of Lewis hagiography. Peters notes for example that The Pilgrims Regress was not a commercial success; that "Mere Christianity" began a stream of controversy with both Evangelicals and Roman Catholics displeased at various points; that though Lewis obviously held a high view of Scripture he would not quite fit Evangelical fundamentalism; that he retained some personal curiosities. Peter's balance is impressive and refreshing.

This book deserves to be read as Christian Biography. When that is done it will give substance to the man behind the books that bear his name. It will throw light upon the historical context which brought them into existence. It will make you want to read Lewis for yourself, (or to read him again) for "Reading Lewis's presentation of Christian doctrines and related ethical behaviour is both demanding and comforting. In the twenty odd years since his death nobody has shown the capacity to defend Christianity with such authority and power, devastating logic and complete conviction, nor with such grace and style... Perhaps nobody can fully replace the man whom Charles Moorman described as a 'cocktail party ADVOCATUS CHRISTI'."

Tom Milton

## Mixed reactions to C of E Bishop's belief

### "Doctrinal explorers" encouraged

There has been a mixed reaction to the House of Bishops' report, "The Nature of Christian Belief", published recently.

The Bishop of Durham was disappointed with it, his opponents were dissatisfied with it, but the Archbishop of Canterbury was proud of it. And it had been produced without bitterness, according to the Bishop of Chester, the Right Rev. Michael Baughen, who declared: "Discussion of its contents needs to be in the same spirit of grace and truth."

But the Rev. Dr. David Samuel, of the Church Society, was one of those who found the document "ambiguous and inconclusive". And the Rev. Tony Highton, of the Association for Biblical Witness to Our Nation (ABWON), a Chelmsford General Synod member, said he would call for a major Synod debate in November — because the time set aside for a debate during the July sessions at York was "quite inadequate".

However, the press conference for the launching of the report on Thursday last week was low-key, largely because the bishops who were there with the Archbishop of Canterbury — the Bishops of London, Salisbury, St. Albans and Bristol — were saving their comments till General Synod.

"We have chosen a form of words which leaves no doubt about the corporate and official commitment of our Church to the faith of the Church universal, yet does not exclude those bishops — 'doctrinal explorers' we might call them — who agree with their colleagues over the theological meaning of the Empty Tomb and the Virginal Conception but cannot accept them as historical facts."

And about his own view of the report Dr. Runcie admitted: "Frankly, I am proud of it."

But Dr. David Samuel, Director of Church Society, found the document ambiguous, inconclusive and unsatisfactory, he said this week. It did not give the people in the Church what they were hoping for, and Dr. Samuel wondered: "Do they believe in the historicity of the Virgin Birth and the Empty Tomb or not?"

### 'Credibility gap'

"The question has not been answered. There is much reflection and scholarship in the report; but what looks like firm ground, when you begin to step on it, gives way." The "credibility gap", he believed, had not been bridged.

The Rev. Tony Highton, of ABWON, who welcomed the report as a definition of a traditional Biblical faith, nevertheless complained: "The problem is that it misses the whole point of what we are asking."

"Having defended that faith so well, it then goes and allows the bishops the freedom not to believe in the Virginal Conception and the Empty Tomb; and this could mean that it expresses the faith

of the Church of England like a parable does. It is open to that interpretation."

At the Church Union, however, the General Secretary, the Rev. Peter Geldard, said that he wanted to be positive; and he was grateful that the report had come out, as far as anyone could tell, so affirmatively. "The surprising thing is that people think it newsworthy when the bishops say something orthodox which they should have said two years ago."

### Issue to tackle

The Rev. David Holloway, Vicar of Jesmond, has also made the point that "the person in the pew wants to know whether a bishop is there to uphold doctrine." And Mr. Holloway, a seasoned campaigner against views expressed by the Bishop of Durham and author of *The Church of England: Where is it Going?* (Kingsway Publications), warned that the Church would continue to decline unless this issue was tackled.

But the bishops themselves, who made themselves available to the media in their own areas, have all defended their report — described by the Bishop of Chester as demonstrating that "firm affirmation of the faith can allow openness to those who think differently. It is this openness," he said, "that has often been interpreted as meaning no belief."

The Archbishop of York, who held a press conference on *The Nature of Christian Belief* at Bishopthorpe last Friday, faced up to questioning about his reasons for proceeding with the consecration of Bishop David Jenkins.

Dr. Habgood emphasised more than once that the report was "not about individuals". He has consecrated the Bishop of Durham, he said, because the idea of questioning had been a part of the tradition and history of the Church of England.

"Take, for instance, the birth of Jesus... the Incarnation and the Virgin Birth. There was something exceptional about the birth of Jesus, but this does not mean that one has to accept all of the details of the Nativity stories, I don't find it necessary for my faith to come to a precise theological judgement on this."

Dr. Habgood said that the whole controversy had "made us concentrate on the wrong things. People will now react to this report as they will," he added. It was "just one step in a continuing process — yet it does have a degree of flexibility which allows us to take seriously the needs of scholarship."

And the Bishop of Wakefield, the Right Rev. David Hope, said of the report: "I do not think you can get anything clearer or more positive."

The Church of England Evangelical Council (CEEC) has set up a process for making a considered reaction to *The Nature of Christian Belief* which will be presented to its meeting in September in the light of the July debate in the General Synod.

(CHURCH TIMES)

## Help sought in preparing Bicentenary paper

### Have you a vision for Australia?

The Bicentenary provides us with a valuable opportunity to reflect on present day Australian society and to indicate what we would like the nation to become.

Four church social justice agencies will be doing just that in the Social Justice statement to be released in September 1987. The document on the Bicentenary will be a joint statement of the Anglican Social Responsibilities Commission, the Catholic Commission for Justice and Peace, the Social Responsibility and Justice Committee of the Uniting Church in Australia, and the Australian Council of Churches Commission on Church and Society.

Work on the Bicentenary document has begun early to allow for extensive consultation. Part of this is the desire that as many people as possible have an opportunity to share their experience and vision of Australia.

- What does the Bicentenary mean to you?
- What do you see as the characteristics of Australian society today?
- Where in Australian society do you see yourself? the church?
- What would you like to be the characteristics of Australian society in the future?
- Where would you like to see yourself and the church in that future Australian society?

The Committee would like to hear your views on these or any other issues relating to the commemoration of the Bicentenary. Share your views (brief or long), tell your own story of what it means to live in Australia, identify particular concerns, provide additional information by way of background.

This will be the third time the churches have worked together in this way. The same agencies combined for the first time in 1983, producing the statement "Changing Australia". The Social Justice Statement for the following year, "It's a Rocky Road — Young People in Australia" was also produced ecumenically. It too highlighted some of the dramatic changes in Australian society but focussed particularly on young people who encountered injustice.

Closing date for responses to the bicentenary theme is Friday 25 July, 1986. Please send your response to:

Social Justice Sunday (SJS) Drafting Committee,  
C/- 17 Little Albion Street,  
SURREY HILLS, NSW, 2010

For further information contact:

Margaret Rodgers,  
P.O. Box Q 190,  
Queen Victoria Post Office,  
SYDNEY NSW, 2000

Phone: (02) 265 1528.

## Diocese of Ballarat decision

### To investigate ways of secession from Church

The Diocese of Ballarat meeting in Synod recently decided to investigate ways of seceding from the rest of the Anglican Church over the issue of the ordination of women.

On a notice introduced by the Rev. Arthur Savage of Colac, the Diocese called on Bishop John Hazelwood to see if there were ways in which the Diocese of Ballarat could link up with "other Episcopal Churches" in the event of "the future existence of priestesses within the Anglican Church".

Alan Gill, religious reporter for The Sydney Morning Herald, writing on this matter said:

"In the case of the Ballarat synod resolution, the reference to a link-up with 'other episcopal churches' is deliberately

vague, and could lead to difficulty in the finding of a new spiritual home.

Those outside the diocese assume this means some form of corporate relationship with the Roman Catholic Church, which, in the US, has already absorbed a handful of former Episcopal (Anglican) congregations on a similar basis.

Others assume the link-up will be with the self-styled Anglican Church of North America, which broke from the US Episcopal Church when the ordination of women was legalised there in 1975."

### Youth Ministry

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WANTED: "The Mark of Cain" by S. B. Babbage. Ph. 639 9373.

WANTED: Musical edition of Alexander Hymns and/or Golden Bells and/or CSM Chorus Book. Phone: (049) 97 4264.

WANTED: Old issues of Journal of Christian Reconstruction and Westminster Theological Journal. Phone: Mr. Lau 550 2274.

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## Rockhampton Diocese

## 'Yes' to women deacons

### Recent Synod decision

The Synod of the Diocese has approved the ordaining of women as Deacons. Rockhampton is the eighth Diocese in Australia to approve the measure. Although there are several women in the Diocese already trained and prepared for ordination, no action will be taken until a constitutional challenge on a national level has been settled. Voting for the Canon was clergy 22 for, 11 against; lay representatives 53 for, 6 against.

Around 100 clergy and lay representatives attended the Synod at Neerkol Conference Centre recently.

Synod agreed that considerable study should be encouraged in parishes on the issue of women priests. Although there are already Anglican women priests in other countries, such as New Zealand and the United States, it is unlikely that any Australian Bishop would ordain

women priests at least until after the next national Synod in 1987 which will consider that particular issue. The Synod agreed:

That, in view of the possibility of legislation regarding the ordination of women to the priesthood and/or episcopate arising from the 1987 session of General Synod, this Synod:

1. Encourages all Anglicans to prayerfully consider and discuss the issues which can be raised for and against such legislation;
2. Encourages all parishes to offer opportunities for open-minded discussion of the issues involved;
3. Requests the Diocesan Council to arrange for suitable reading materials and study guides to be made available to parishes for this purpose.

(ANGLICAN GAZETTE)

## American medical journal under fire

### Analysis of crucifixion criticised

Rochester, Minn. (EP) — A study of how Jesus Christ died on the cross has created the biggest flap ever for *The Journal of the American Medical Association*. The magazine received an unusual flood of letters after publishing the article; most of the letters criticized the article or the journal's decision to publish it.

The article, "On the Physical Death of Jesus Christ," was published in the journal's March 21 issue. Based on the biblical accounts, it concluded that Christ's death could be attributed to shock, due to blood loss, and from an inability to breathe.

Critics have attacked the article for accepting the Gospel accounts "uncritically, as basic historical fact," for using the article to "disguise theological, we dare say fundamentalist, biases" and for feeding "the ancient, but insubstantial charge of deicide levelled against the Jews."

One critic wrote, "Perhaps the future will see these authors equally successful

in studying 'Thermal Injuries of Joan of Arc,' 'Alkaloid Intoxication and Socrates,' and 'Gunshot Wounds and the Brain of Hitler.'"

The journal received about 100 letters on the article; an estimated 70 percent of those criticized the article. Editor Dr. George Lundberg said it was the greatest response to any article during his five years with the magazine.

The May 23 journal reprinted 17 letters concerning the article, along with a response from the article's authors, Dr. William Edwards, a pathologist at the Mayo Clinic in Rochester, Minn., and Wesley Gabel, pastor of West Bethel United Methodist Church in northern Anoka county.

The authors defend their use of the Gospels as a "reliable historical account of Jesus' death," and add, "We would mourn the day that anyone would use our study to promote anti-Semitism, and we pray that the emergence of this topic may never result in anti-Semitic words or actions."

(EPNS)

## A battler retires

### After almost forty years in East Sydney

Writing in the current East Sydney Observer, the parish news sheet of St. Peter's Church, on the occasion of the retirement of The Rector, the Revd Bernard Judd, the Archbishop of Sydney, the Most Revd Donald Robinson, said:

The retirement of the Reverend Bernard G. Judd from St. Peter's Church marks the end of an era. It will be a great change for Mr. and Mrs. Judd, who have identified themselves with St. Peter's, East Sydney, for nearly forty years. During that time Mr. Judd has exercised a ministry with a great concern for righteousness and justice in our national life. He has never failed to make comment on the big issues which confronted our State. His early association with Archdeacon R. B. S. Hammond shaped his strong convictions about temperance and the care of the needy. We will greatly miss the contributions made by God's servants to the Diocese over so many years.

For St. Peter's, it will be a break in the pattern of church life. Closer association



with the parish of Darlinghurst will bring new opportunities for fellowship and mutual encouragement. I trust that the future will be blessed by God.

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### Church Services

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.

CANBERRA: St. Matthew's Wanniassa (Cnr. McBryde Cres and Laurens St) Services: 8.15 a.m., 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

SYDNEY: Holy Trinity ("The Garrison Church"), The Rocks. Services: 11 pm Thurs., Fri. & Sat., 10.30 am & 7.15 pm Sunday. AAPB & BCP. Crying Room, S.S. Kids & Youth Clubs, BYO Sleeping Bags overnight accommodation in Hall. (02) 27 2664.

TEA GARDENS/BULAHDELAH: St. Andrew's, Cnr. Wilt & Ogden Streets, T.G. Holy Communion 2nd & 4th Sundays (8 a.m.) Other Sundays (10 a.m.) Minister-in-charge: Rev. Ian Copland B.A., Th.L. (049) 97 4264.

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