

Bishop Samuel killed

Bishop Samuel of the Coptic Orthodox Church was among the men who died at President Sadat of Egypt's assassination. He was 60.

Bishop Samuel was a leading figure in the Coptic Church's revival, and worked for many years to end the isolation of the Coptic Church from other Churches since the schisms of the fifth century. He joined the World Council of Churches' Central Committee in 1954 and was chairman of the Middle East Council of Churches.

When, last month, President Sadat banished Pope Chenouda to a monastery following intercommunal violence, Bishop Samuel became the head of a committee of five set up to run the Church.

New appointment for 2CH



The Reverend Norris Brook, Dip. R.E., has been appointed Director of Religious Programmes at 2CH by the Council of Churches in N.S.W. Broadcasting Co. Pty. Ltd., the licensee of 2CH.

Mr. Brook became the first full-time appointment following the resignation of the Rev. John Edmondstone, who carried out the work part-time in an honorary capacity in conjunction with his Church at Crows Nest.

Mr. Brook was, until recently, the Minister of the Turrumurra Baptist Church and prior to that served at Burnie in Tasmania, Yagoona in Sydney and Cobar in the far west of the State.

25 years later . . .



The bridegroom's mother was aged, and needed his care and attention, so the couple reluctantly called off the wedding.

Twenty-five years later, and after the death of the groom's mother, Barry Southwell and Audrey Wood married at St. Alban's, Five Dock.

"It was a fairy tale wedding. It was beautiful to see the love they had between them, and the love that was shared with all who came to pack the church," said Rev. Bill Hayward, who conducted the service.

First lay president for the Fellowship of N.S.W. Congregational Churches

A retired metallurgist is the first lay president of the Fellowship of Congregational Churches in N.S.W. Mr. Donald Harris, of Kogarah, N.S.W., inducted president at St. Giles Presbyterian Church, Hurstville, recently.

In his duties as president, Mr. Harris says he is looking forward to spending time with each of the 25 churches in the Fellowship.

"Being retired and a lay person, I will have more time," he said. "I have always hoped I would be able to give my full services to the Lord, on a voluntary basis, when I retired."



Mr. Donald Harris

New Director appointed for HMS Care Force

Canon Bryce Wilson has been appointed as the new Director of Care Force, the service and welfare arm of the Home Mission Society of the Diocese of Sydney.

Canon Wilson is currently rector of Christ Church, Blacktown, a canon of St. John's Provisional Cathedral, Parramatta, and rural dean of Prospect.

A trained marriage counsellor, Mr. Wilson has been very involved in a wide range of social problems throughout his parish ministry. He has been a member of the HMS Council since 1969.

"I think Care Force, and HMS generally, have a very important part to play in the whole ministry of the church," Mr. Wilson said. "Just as Jesus did, they emphasise a care for the whole person, and they reach numerous people who would normally never come into contact with a Parish church. That opens up so many evangelistic opportunities."

Mr. Wilson said that one of his aims would be to get many more parishes involved in Care Force's work. He will take up the appointment early in January.

Easy Greek course for ordinands

A "Greek without tears" course for theology students is being launched in the Department of Theology at Birmingham University.

The decline of classics in schools — which means that many students come to read theology with no prior knowledge of Latin or Greek — has been causing problems, a University spokesman said. Mastering the simplest elements of the formal structures of Greek proved to be a struggle.

So Dr. Frances Young, of the Department of Theology, has devised a special course which involves, among other things, reading aloud to make the language come alive. Dr. Young is producing the course for her own students with the help of the Nuffield Foundation's small grants scheme, and it will have a wider circulation if other institutions of higher education are interested.

The use of language laboratories is one unusual feature of the new way of learning Greek. The oral exercises help, it has been discovered, even though students do not learn to speak what is an obsolete form of the language.



The Australian



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Sir Marcus, This is your Night

At the Public Farewell to the Archbishop of Sydney and Lady Loane the Ravu Henao, the former batman of the Archbishop from his war years in New Guinea greeted him. Now a Bishop in the United Church and responsible for the Bible Society's work in Papua New Guinea he spoke to the gathering of over 2,500 friends of his days with the Archbishop whom he has not seen since the walk over the Kokoda Trail in the early seventies. It was one of a number of surprises included in an audio visual of former years of the Archbishop. Seated are Lady Loane and Sir James Rowland, the Governor of New South Wales with Bishop John Reid in the background.

"I was one of the first group of men who were made Deacon by Archbishop Mowll in St. Andrew's Cathedral. That was in March 1935. It never crossed my mind that I would spend my ministry in equal halves on the staff of Moore College and as a bishop in the service of this diocese," said the Archbishop in his reply to speeches. "It was a great privilege for me to have been consecrated by Archbishop Mowll in February 1958: the last person on whom his hands were laid for this purpose. His death less than nine months later deprived me of the friendship and guidance I so greatly needed."

"No one could have foreseen the vacancy in the See at the end of May 1966 and my subsequent election as Archbishop. I felt like a child, standing at the edge of the sea, wondering how wide or how deep the waters that lay beyond might prove."

"Mr. Justice Norman Jenkin told the Synod that I had been sentenced to a term of fifteen years with no remission for good conduct. Now those years and a few months more have passed, and I can not be too thankful that the Lord has strengthened me to serve out my time. It was a great honour to be called to serve as Archbishop in this diocese and I am immensely grateful to those who have stood with me over the years."

"I would like in particular to thank all the clergy of the diocese for their constant support. I have been to every parish, and every clergyman has been to Bishopscourt. There has always been a great fund of good-will on the part of clergy and their congregations."

"The church as a whole will always rise or fall in spiritual strength and value as the character of the ministry rises or falls. It gives me great pleasure to bear witness to the splendid record of devoted service, in good times and not so good, on the part of so many clergy."

"I must add a special word of thanks to all who work in St. Andrew's House. It seems a long time and a huge stride since we left the Old Church House for our present quarters. The staff at St. Andrew's House are often out of sight, and the full extent of their work is largely unseen. But they carry out that work with a tremendous sense of loyalty and devotion."

"I also want to record my appreciation for those who serve on the Standing Committee. It is of the utmost importance for the diocese that men and women of front-rank calibre should be



available for Standing Committee and its various sub-committees. It has been a source of immense reassurance for me to know that men of high professional attainments have been and are willing to serve. I am full of admiration for the dedicated spirit in which they devote their time and talents to the welfare of the whole church.

"Then there are my colleagues: the Assistant Bishops, the Archdeacons, and the Dean. There have been some inevitable changes in personnel in the course of fifteen years; changes due to death, or retirement, or appointment elsewhere. But from first to last, no one could have wished for a finer band of men. I have relied on them to the limit. Time and experience have led to much broader delegation of responsibility and greater freedom of action than would ever have been contemplated fifty years ago. The Archbishop must retain ultimate and overall responsibility; but he could not adequately reach out to all clergy and the whole diocese without the help of such a team. I venture to say that no diocese in Australia has so fine a band of leaders."

The Archbishop paid high tribute to his wife for the years of support and encouragement, and finally spoke of the goodness and mercy of God through His Son in the past years of ministry.

The Governor of New South Wales, Sir Harold Knight, the Governor of the Reserve Bank, Bishop Clive Kerle spoke and Mrs. Cole presented two "retirement" quilts. See back page. The Standing Committee also presented two air tickets for a future trip to the U.K.

Through an industrial dispute the venue for the farewell had to be changed from the Town Hall to the City Square.

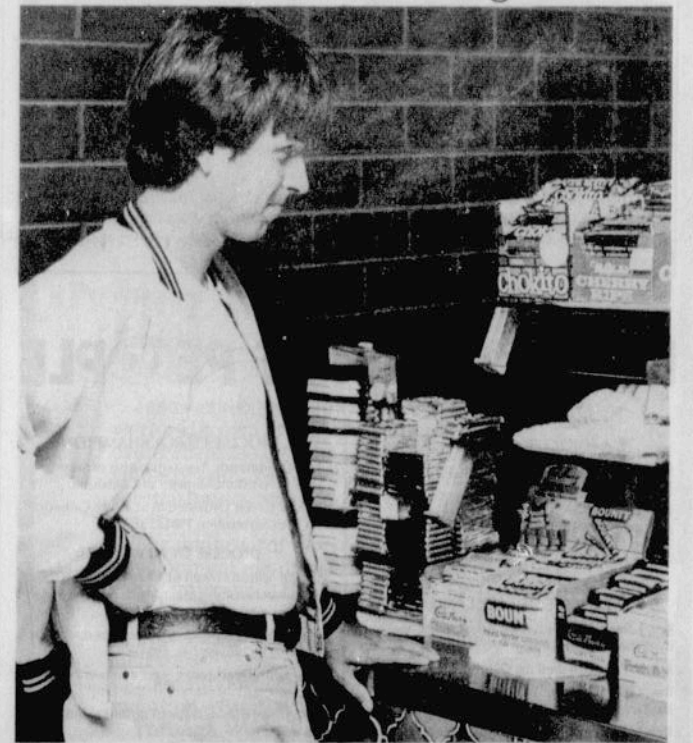
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Junk food in face of hunger?



Adrian Pink, a State Registered Nurse left Sydney, Saturday November 7th en route to Somalia.

Adrian will be the first Australian to join a team of 24 workers of I.C.A. (INTERNATIONAL CHRISTIAN AID), located amongst 75,000 refugees on the Somalia Border. He will work with the I.C.A. teams amongst the starving, sick and malnourished refugees at Halgan and Horseed, near the town of Lugh.

As a nurse, he will be assisting doctors and other nurses, who have the oversight of clinics as well as 12 intensive feeding centres for malnourished children, and mothers.

Adrian is here photographed looking at junk food on sale at the airport — inappropriate in view of his new task of helping the malnourished in the Third World.

— Photo Ramon Williams

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EDITORIAL

Clergy stipends — Is there a way forward?

The debate on clergy salaries and the way these should be handled in the future has not abated.

Some lay people who in the end "foot the bill" do not feel that the procedures by which the increase was obtained are satisfactory. Some have expressed their concern that the debate on the issue in the recent synod was held at a time when there were fewer laymen in the house. They feel that clergy should not vote on their own salary increase, nor should they have to debate it.

Clergy have expressed their concern to the Record on this issue. Some find it distasteful to have to debate or even vote on this matter and one survey undertaken shows that a number of clergy have felt a sense of embarrassment if not difficulty over the issue with their parish councils.

Other clergy have argued very strongly that the Church Record has been wrong to take up the matter at all and have only added to the problems that have been created by the increase.

Is there a way of preventing this problem occurring again? There is obviously a need for an independent person with qualifications to investigate the structure of the stipend and the accompanying benefits which ministers receive. Such a person would need to investigate the matter of low interest loans such as banks provide for their employees as well as the components of the stipend. Ability to pay would need to be demonstrated.

The choice of such a person would need to be carefully done. A Christian expert who understands the Biblical injunctions as well as possessing expertise in the wage fixing area is needed if we are to not repeat the difficulties we have just experienced. And it will repeat itself as the matter is to be reviewed in twelve months when clergy would be in receipt of 100% of average weekly earnings as was recommended by the committee who reviewed the matter, but whose recommendation was overturned by Standing Committee.

The issues at stake are considerable. No person wants to conduct his preaching ministry before a congregation some of whom feel the minister receives too much or does so too easily through Synodical procedures.

If increases can be fully justified then the majority will feel that it would be wrong not to pay the increase. Wage fixing needs to be done by experts, fixing stipends needs to be done by godly experts.

Like missionaries there will always be a wide difference in the wealth or lack of it by God's ministers. Like the mission field there will be those who will cast a covetous eye on the possessions of another. There will also be those who face serious financial difficulty and will find themselves distracted in their ministry because of it. Discussion of the matter may only aggravate the burden of such problems. Men in the ministry want to be free from money troubles as indeed do all the members of the congregations. That is not always possible but we ought as far as possible seek for justice to be done and be seen to be done. The issue is a personal one but also a congregational one.

Can the diocese set in train a further investigation which bites the bullet on housing and establishes criteria for the stipend? The Average Weekly Earnings may not be appropriate index with over 50% of the working population of N.S.W. on \$20 less than the amount. For a number of other reasons it may not be a good index to use for the particular position of clergy.

If the diocese does not act quickly on the matter what may suffer in the long run is the integrity of the ministry for those whom it was appointed.

LETTERS TO THE EDITOR

Dear Sir,

Your editorial comment (ACR 19-10-81) on clergy stipends is well wide of scriptural mark. The Bible tells us that a labourer is worthy of his hire and indeed that a good preacher and teacher should receive double honour. In paying a minister's stipend, we give not to the minister but to God; and God loves a cheerful giver, not one who weighs the cost against average weekly earnings (or indeed against his own income). Let us remember that it is the first fruits, not the cold leftovers, that we should offer to God from the gifts that He has given us.

If we have ministers who see the job as a soft option and who are unmotivated by service and the gospel, that is indeed a problem. The possibility that we might have is no excuse for withholding a reasonable wage from the hard-working servants of God who are incumbents in most of our parishes. "The wages you never paid to the men who mowed your fields are loud against you and the outcry of the reapers has reached the ears of the Lord of Hosts!"

Ann Young

Sir,

I object to your having accepted for publication in the Oct. 5 issue of A.C.R. an advertisement for World Vision, which showed, presumably, African children having a meal, with the words, "Feed my sheep", underneath it.

"Give ye them to eat" would have been a better caption, as these words refer to an occasion when our Lord was speaking of giving ordinary food for our bodies to hungry people. His words on that occasion show that He expects His church to feed the starving (because He is able to make it possible for them to do so, when our meagre resources are placed in His hands). But He often referred to partaking of spiritual food, which in John 4:32-4 actually refreshed Him and gave Him vigour again, when He had been weary with His journey — so much so, that the disciples wondered if He had taken food. In John 6:27 and Matt. 4:10, He speaks of spiritual food as being essential for man's life and even more desirable than ordinary food.

The words, "Feed My Sheep" refer surely to His followers giving His bought ones the Bread which He gave for the life of the world — His Flesh, as in John 6:51. He had very recently given this Bread when He first spoke the words in John 21 to St. Peter.

To me, the use of these words to mean giving literal food to children, as the picture above them indicates, is a deliberate misinterpretation of a very important commission of the Lord to the church He was leaving in the world to do His work as under-shepherds. It is so offensive, it is blasphemous. Yours sincerely, Constance G. Knox.

Dear Sir,

Your editorial (2.11.81) prompts me to suggest a few things you may have overlooked in your assessment of a rectory's value.

The man who comes to his first parish charge, after four years of study and four more of in-service training, will have had little or no opportunity to save \$10,000. He was probably married before training and has two to four children attending school or college. If your churchwarden was of the same age, education and family situation, he would at this point be enjoying at least 15% of the rector's stipend, have purchased a home at least four years before, thereby reaping the benefit of inflation on its sale and having more like \$40,000 for a deposit on the house adjoining the rectory. If he had not been in this position by that time, I'd be questioning his suitability as a manager of the financial and property affairs of the parish!

You are anxious to come to grips with the question of a clergyman's purchase of a property (for retirement, no doubt?). Might I suggest that you institute enquiries amongst parish ministers, about their educational history, years spent in theological studies and as parish assistants, the date of their first parish charge, and their first house purchase with the price paid and the deposit they had to find. They should detail the potential for saving in their income over these recent years.

In your thinking, take good account of the effect of delay in making a first purchase, the price hike engendered by inflation in the home he would wish to buy. Also note the relative positions and salaries of persons of like education, and ability, at the time both are making the suggested purchase.

To be quite fair, if you are making a straight financial comparison, these two matters are basic considerations.

Give the clergy, like his friends in the professions, the option of owning their own homes, away from the parish centre, with a salary that is not reduced by a housing component, and you would be surprised how many would favour that option, if it was simply a matter of salary/home ownership.

Yours sincerely, (The Rev.) George A. Pearson.

Dear Sir,

It was disappointing to read Doctor Alan Craddock's article, "Marriage: Male Power or Equality?" in the November Record (2.11.81). It's a pity Dr. Craddock uses terms such as "male power" and "equality" and then proceeds to pit these two concepts in mortal combat in a way that does not do real justice to the Biblical data.

Terms such as "male power", "egalitarian" derive from a feminist philosophical framework. (It must be remembered that a leading Feminist/Lesbian Gloria Steriemi has publicly declared that the aim of the Women's Movement is to create a humanist society where people will believe in themselves rather than "some prayer — answering deity"). Dr. Craddock has asked the wrong (feminist) questions and so subsequently he has arrived at the wrong conclusions.

For 2,000 years the Church has taught that headship belongs to the husband, (the "traditional" view is derived from the Christian model) based on the teaching of the Scriptures as contained in Eph. 5:22 ff, Titus 2:5, 1 Peter 3:1 and so on. Because of the fall into sin, abuses have resulted on both sides, i.e. overbearing husband and timid wife, or a choleric woman dominating her phlegmatic husband. However we do not have to "throw out the baby with the dishwater". The "traditional" view is to be preferred to the egalitarian view on the following grounds.

As indicated above, the Bible teaches that husbands are to be the head of their home. This means that the husband is responsible not only for himself but for his wife and family, it is not a 50-50 affair. Husbands should love their wives as themselves and give themselves for their wives as Christ loved the Church and gave Himself for it. Eph. 5:25.

The Scriptures teach that the Godly woman submits herself to her own husband "as unto Christ", Eph. 5:22. This submission is voluntary on the wife's part and cannot be coerced.

The Christian home does not exist for "equal opportunity" but for the glory and praise of God and the fulfilling of Genesis 2:24. The Bible is not concerned with the "rights" of any group, but with responsibilities as believers seek to glorify God by being obedient to the scriptures. For the Christian then, there is only one yardstick, not pragmatism, but the Word of God itself.

This whole issue of the husband's headship contains some very deep theological truths. If the relationship between males and females is reversed or made to be of non-effect by the egalitarian principle, then theologically it is also possible to reverse or to make of non-effect the headship of Christ over His Church and likewise of the Father's headship over the Son in the blessed trinity. The headship of the man over woman, of Christ over His Church and of the Father over the Son are all paralleled in 1 Cor. 11:3. To invert one is to invert the other two, which is not acceptable to Christian orthodoxy.

The Headship of the husband does not imply that the wife is inferior, or that the husband is superior. Roles in the Bible are horizontally graded and not vertically graded like the feminist schema. Let us consider the blessed trinity once again. God the Son is subject to God the Father, yet this does not make Him inferior. So it is with Christian marriage. Both husband and wife are equal, but God has ordained differing roles for each, just as there are differing roles in the Divine economy.

The whole idea of Biblical headship is to protect the rights, responsibilities and potentiality of others, it is for the good of others and not for the one who leads. As the headship of the husband is linked theologically with the headship of Christ over the Church and of the Father over the Son (1 Cor. 15:28), then any undermining of the husband's headship can also have ramifications for the relationships mentioned above, hence we need to treat with caution any ideology that rejects the husband's headship role.

The Bible tells us that as Christians, we are to be separate from the thinking of this age, (which includes Feminist egalitarian ideology) and that we must resist pressure from the world that would seek to make us conform to its ways, Romans 12:2 and Col. 2:8.

There is much written compromising the Bible on the matter of sex roles and much discernment is needed. God calls every Christian to submit to the Lordship of Christ and to be obedient to the Scriptures, and not bow the knee to tradition or humanist thinking. In closing let me quote Rabbi Zolti of Jerusalem, "we don't want to adapt religion to the world, but the world to religion", (Age 17.8.81). Amen!

For further reading these excellent books are highly recommended, "I am a woman by God's design" by Beverly LaHaye, and "How to develop deep unity in the marriage relationship" by Wayne Mack, and of course the Bible.

Yours faithfully, Alan Barron, Th.Dip., A.R.C.

Doctrine Commission reports on The crisis of belief — and how to evade it

In his foreword the Archbishop of Canterbury warmly commends *Believing in the Church: The Corporate Nature of Faith* the report of the Doctrine Commission of the Church of England, "for serious study in the Church". I wish that it had been a report of a kind more likely to help the Church in the current urgent crisis in doctrine.

On the whole, the gravity of the crisis is here evaded. The impression is conveyed that, in the discussion of fundamental Christian beliefs, the Church knows pretty well how to cope with the necessary tension between the solidarity of the institution and the freedom of the individual conscience — while, in debates between conservatives and radicals over Church order, it is healthy to have different views expressed on equal terms.

No reaction

The Commission manages to reach this conclusion by turning away from two facts. At least one priest of the Church of England has recently denied the reality of God without any corporate statement being made by the bishops. And at least one doctrinal problem, the ordination of women, has recently led to a situation where not all the canonically ordained priests of the Anglican Communion are recognised by all Anglicans.

These facts prompt two questions. In practice, as opposed to off-repeated theory, do Anglicans believe in the duty of bishops to defend the Church's faith? And, in practice, what is the unity of the Anglican Communion worth?

A choice?

"One can envisage the possibility," writes Dr. Thomas Wright, in the report, "that, in the not too distant future, a bishop may be faced with a choice: either to withdraw his licence from someone

A doctrinal crisis exists because disagreements go so deep on issues which are basic to the Church's order. And this crisis cannot be resolved until it proves possible for the bishops to agree on a reasoned judgment which expresses the mind of Anglicans — apart from a small number who would then be not unchurchd but recognised as dissenters.

I had believed in the Doctrine Commission to the extent of hoping that whose deliberate and considered teaching cuts directly across the Church's formularies in general as well as in detail, or to fail to do so, and thus actually 'unchurch' those who find it intolerable to stay in a place where such teaching flourishes unchecked. . . . If we simply do nothing, we are thereby actually altering the character of Anglicanism."

It may also be thought unsporting to draw attention to the lack of full communion between, say, the North American and English provinces of the Anglican Communion. How much nicer it is when Professor John McManners of Oxford assures us that the "fragmentation of Christian practice" over the ordination of women is "no disaster" but "a convincing example of the 'diversity of operations' of the one and the self-same Spirit".

But here we have the spectacle of whole Anglican provinces disagreeing about who is a priest. Of course one grants that the individual or the congregation is entitled to refuse a woman's ministry in this time when tender consciences must be respected — but it is hard to believe that the Holy Spirit issues contradictory guidance to different areas of the single denomination, so that at some stage in her Atlantic crossing a woman ceases to be and is to be treated officially as a priest by her fellow-Anglicans.

'How' not 'what' to believe?

Believing in the Church — The Corporate Nature of Faith

The report of the Church of England Doctrine Commission, which sat from 1977 until last March was launched in England this month.

Those who turned to the report for guidance on what the Church believes or what Christians can be expected to believe today "will, in the main, be disappointed," it announced airily. "It is not about 'what' but about 'how' the Church believes."

In this respect the report is like its 1976 predecessor, *Christian Believing*, produced by the previous Commission, of which much the same thing was said.

Members of the commission at the press conference made the point that in their report they were carrying on where *Christian Believing* left off — they were not in any sense refuting the earlier report, but trying to indicate that individual thought had to take place within the context of some sort of consensus.

And the press-release said that, while the new report was not a rejoinder to the 1976 document, "some will see it as a corrective to the individualism of *Christian Believing*. By placing the individual's faith in relation to the Church's corporate identity, *Believing in the Church* seeks to restore a balance that sometimes seems to have been lost in a good deal of contemporary theological writing."

But, for those who persist in hoping that one day a *Doctrine Commission* will spell out what the Church believes, there are in fact some encouraging signs.

The secretary of the Commission, the Rev. Michael Perham, revealed that the pressure to turn to the "content" of belief had been growing — "people have increasingly recognised that this is what must be done."

The Bishop of Winchester, Dr. John Taylor, chairman of the Commission, said

that he hoped they would be asked "to do some work on content." But it was necessary to get the context clear first; and none of them, he stressed, could endorse the idea of producing a kind of *dictat* about what constituted orthodoxy.

Some thought has been given to the boundaries of legitimate Christian belief — though questions rather than answers are offered.

For instance, a question raised but not answered in the release: "Should the Church have some procedure to cope with what is often a real anxiety for Church people who are shocked by the views of radical theologians?"

It seems that there is going to be revived a custom, which has lapsed in recent times, of referring questions on particular issues to the Commission for its consideration.

'Pretentious'

Was there anything, Dr. Taylor was asked, that he would especially like to see referred to the Commission? There was indeed — "Though it sounds pretentious I know, I have a great longing to be given the task of really looking at what I mean by God."

At this there arose from the journalists a small ripple of laughter, which faded as the Bishop continued rapidly: "Not do I believe in God? — there I am overwhelmed by conviction."

No, the point was that, in all the debate that went on, certain assumptions were just made. He was interested in a theological examination of what sort of God God was.

To be honest, Mr. Perham said, it was a little unclear just where the new Commission was going, but they hoped that the way forward would become plainer after a meeting which they are due to have soon with the Archbishop of Canterbury.

Church Times

An assessment of the new report on Anglican doctrine
David Edwards

Bible "stories"

Another theme running through several essays is that Scripture consists of "stories" which the Church tells in order that its members, hearing them, may do what is suggested.

And of course the recital of the stories of the Bible has occupied a central place in the history of Christian worship — as we are reminded in another essay.

The only question I asked myself is whether the questions which really bite into the average parish priest or layman are the questions here mulled over.

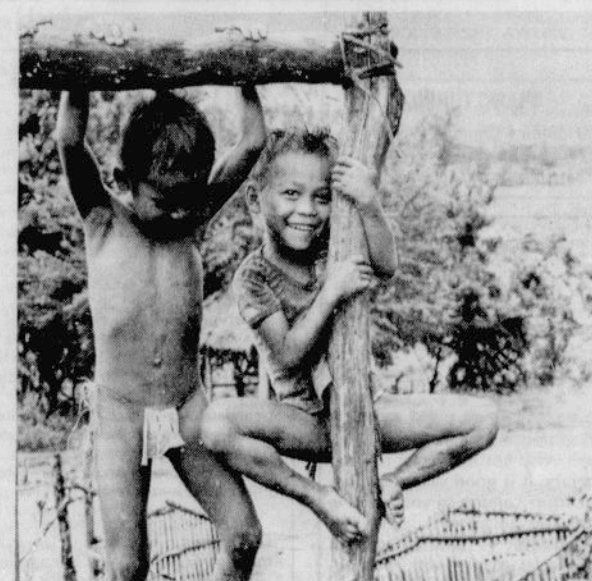
The best essay is by Canon Baker providing a concise survey of how Christian doctrine has developed in the past. "How can the Church commend a proper study of the Bible," he asks, "when it often seems to make little use of the results of such study in arriving at its official teaching?"

He claims that the truths in which the Church of England believes can be stated in a way which is intellectually respectable but which real, live laypeople can understand.

"The Church should go beyond discussions of believing, individual or corporate, useful though these may be, and turn all its resources to stating what can properly be believed to our souls' health."

Church Times

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MAINLY ABOUT PEOPLE

DIOCESE OF PERTH

Rev. H. Eaton was commissioned as Rector, East Avon on 10th November.
Rev. I. Head has left for three years postgraduate study in Scotland. Mr. Head is the first beneficiary of the Sambell Trust which was set up to enable clergy to study overseas.

DIOCESE OF GIPPSLAND

Rev. J. Senior was ordained priest at Leongatha by Bishop Chynoweth.
Rev. P. Pickburn died on October 11.
Rev. G. Reynolds is to Rector, Leongatha from January, 1982.
Rev. L. Stevenson chaplain to St. Anne's and Gippsland Grammar School in Sale from February, 1982.

DIOCESE OF ADELAIDE

Rev. R. J. Chance Field Officer, Anglican Board of Christian Education, Secretary, South Australian Council of Churches, 1st March, 1982.
Rev. C. J. Heath has accepted appointment as Rector of Broughton Valley/Crystal Brook (Diocese of Willochra). His resignation as Priest-in-Charge of Kidman Park and Flinders Park will take effect on 31st January, 1982.

DIOCESE OF ROCKHAMPTON

Rev. D. Edmonds Assistant parish of Surrey Hills to Assistant Minister of Gladstone.
Rev. A. Green Ordained in St. Paul's Cathedral on 30th November, 1981.

DIOCESE OF NEWCASTLE

Canon Milton Fowell of Charlestown as Archdeacon of the Manning during the Synod Communion Service.

Rev. B. V. Duris of Stockton resigns due to ill health 15th November, 1981.

Rev. Keith Dean-Jones leave of absence until end of 1982.

Rev. James Brown leave of absence until end of 1982.

Rev. Peter Ng Kim Yiu appointed assistant in the parish of East Maitland.

Rev. Griffith Cochrane dies on 12th September, 1981.

DIOCESE OF SYDNEY

Rev. D. Howell Rector of Hurstville Grove to Assistant Minister of Centennial Park as from 17/1/82.

Rev. J. Ramsay Rector of Bexley North, Rector of Liverpool from 7/2/82.

Rev. D. Claydon Curate Lindfield to rector of West Pennant Hills.

Let me tell you what it is, before I show you



The Archbishop of Sydney at the "opening" of the White Horse and the Master Beil showing the Moore College with Edward Dayes' "View of Sydney Cove, man of unshaken in yard of Mr. Thomas Moore" the principal shipwright, a The engraving from a large "who was the benefactor of Moore College, edition and reproduction of John Eyres was reproduced in a limited years' connection with the college since the ed to enter college in January, 1932. As student, Tutor, Vice-Principal, Principal and Trustee and Chairman of the Moore College Committee, the Archbishop has had an unbroken relationship with the college, existence.

Mr. Nicholson, the Secretary of the Committee, accepted the gift on behalf of the college to be hung in the Staff Common Room at a large gathering of friends of the College for the dedication. The Principal, Dr. Knox, spoke at the gathering of the great sense of thankfulness the Committee felt to God for \$250,000 which had been given by friends in large and small amounts \$40,000 of interest free loans. The appeal had \$30,000 to reach its target.

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300,000 Ugandan refugees in Zaire

Africa Inland Mission's (AIM) Alan Checkley (of Sydney) and Dr Dick Anderson recently visited Zaire. They received permission to fly to the area immediately across the border from the troubled West Nile District of Uganda. They report that "reports of 300,000 Ugandan refugees in that part of Zaire would seem to be reasonably accurate. Fighting is still going on in Uganda particularly north of Arua. We were told that gunfire is heard daily."

When the army composed of Government (Ugandan) and Tanzanian forces arrived in the West Nile area in early June, they gave notice that the township of Arua would be razed. The people fled: some into the jungle areas, some across borders into Zaire and Sudan. They took practically nothing with them. True to their words, gun-fire, pillaging, sacking, bulldozing and burning ensured that nothing remained of the large town. Houses, shops, banks (a rarity in Uganda), churches, markets were reduced to rubble.

"The best way to provide food for the many refugees was to purchase it in other parts of Zaire and transport it to the needy area. Things like blankets and hoes will have to be provided from Kenya. You would be surprised how fast \$50,000 can disappear in an operation like this. We are only scratching the surface in our initial relief programme but there won't be any change from the \$50,000. We need vast sums of money but above all prayer is needed," reported Mr Checkley and Dr Anderson.

AIM has printed 10,000 Prayer/Hymn books, 5000 Catechism books and 5000 Confirmation books in the Kaka language. When we told the refugees at Adi about the books they were so excited and responded that, "10,000 won't be enough." The estimated need is 45,000.

"Back a winner"

"Gambling has Australia by the throat. The multi-million dollar stranglehold is squeezing the good life out of our so-called 'lucky country', and replacing it with something rotten," said Dean Lance Shilton, speaking in Melbourne, at a follow-up Mission on the eve of the Melbourne Cup.

"The announcement by the Premier of New South Wales, Mr. Wran, that Casinos and telephone S.P. booking will be legalised, is bad news.

"Already known as the gambling state of the Commonwealth, with its gobbling poker machines, the latest concession to the goddess of luck will become a bonanza to organised crime and a hand-out to the racing lobby.

When Governments, for revenue purposes, rely heavily on immoral and covetous gambling, it inevitably becomes a subtle form of indirect taxation, harmful to many on low incomes. The warning over many years, given by responsible people in the churches and the Community, with no vested interests has been ignored. I hope that the people of New South Wales will firmly express their disgust to their Local Members.

"My advice to all is to bet on God and you are sure to back a winner."

One of the "Siberian Seven" ill

One of the so-called "Siberian Seven" a group of soviet pentecostals who have spent more than three years inside the US embassy in Moscow, is gravely ill. According to a letter Augustina Vashchenko's condition is giving cause for concern. Here Daughter Lidia who is also in the US embassy writes:

"Mother is ill. She needs surgery, but that is impossible here, and it is impossible for us to go to Germany. She doesn't want to turn to the Soviet doctors for obvious reasons. Her death in the embassy would be a terrible blow for us and an extremely unpleasant incident for the government's of the US and the USSR. It is possible that an ambulance will be called when she can no longer walk, and she will be taken away. Can this possibly expedite a solution to the question of our emigration?

Before leaving for the embassy, we buried our grandmother (father's mother). She suffered from breast cancer, and now the swelling in the lower part of mother's stomach resembles the tumor grandmother had. The worst is that nobody says anything, and I sense more and more how the spirit prepares us for difficulties ahead. May God give us strength to go through all these tests of life."

Pope's visit to go ahead

The Pope is to visit Britain after all, despite fears that the summer assassination attempt might have ruled out his trip to Britain's Roman Catholic community.

Last week, Cardinal Basil Hume of Westminster and Cardinal Gray of Edinburgh issued a statement, following a private audience with the Pope, in which they said they would continue their plans for a papal visit, between May 28 and June 1 next year.

The Archbishop of Canterbury Dr. Robert Runcie, has stuck by his decision to invite the Pope to an ecumenical service in Canterbury Cathedral, although there will be no Catholic Mass. The Queen also hopes to welcome the Pope to Britain, though it is not an official state visit.

Roman Catholic sources in Britain believe new limitations on the visit indicate the feeling that papal visits have become too spectacular and that his British tour should be a low-key affair.

WHAT A WORLD

When two or three . . .

Lesley Hicks

Quite often I find myself part of a prayer gathering which consists of no more than two or three people — usually women. Sometimes that is all we asked or expected to come; sometimes we had hoped for many more. Jesus spoke those immensely encouraging words: "If two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them." (Matthew 18:19,20. N.I.V.)

Conscious of those promises, should we be upset if, having invited all and sundry in a church congregation or a wider organization to meet for prayer, just the two or three turn up? Does the smallness of the number of pray-ers limit the power or effectiveness of prayer? How could it possibly dampen the power of God?

MISSING OUT

Only if, having hoped and planned for many and finding few, our disappointment and discouragement affects our faith or causes us to give up meeting for prayer altogether. The disappointment I feel on such occasions is not so much for myself as for all who miss out on the marvellous fellowship and privilege of prayer. Perhaps the ideal is not one large prayer meeting, but dozens of prayer cells all over a parish.

In God's economy, the tiny group waiting on Him in faith, feeling its weakness, can draw mightily on His power. His strength is perfected in weakness. As Halleluyah wrote in his classic Prayer: "Listen, my friend. Your helplessness is your best prayer. It calls from your heart to the heart of God with greater effect than all your uttered pleas."

PRAYING IN CRISIS

Recently it was brought home to me once more what an immense privilege, too easily taken for granted, we Christians have in our assurance of access to the ear and the power of the ruler of the whole universe. In situations of need and crisis, that confidence may be envied.

A friend with deep problems sought my counsel. They were beyond my small wisdom, so I suggested that we pray together for God's help and guidance. And though she was by no means a Christian — in fact, being of Thai-Chinese background, she was if anything Buddhist — she gladly agreed. Afterwards, encouraged and comforted, and I'm sure, that much closer to trusting Christ for herself, she said: "You can't talk to

Buddha like that. There's no help in life's problems in being a Buddhist."

Nor is there much joy in being only a nominal Christian. I've found that when a Christian not only offers to pray for a friend in trouble, but is willing to do so aloud, then and there, it makes a marvellous opportunity to show and love and to witness to Christ's power and nearness — and it could be something unique in the experience of that person.

The first time I ever did this was with my own family. I was fifteen and had been a Christian just a few months when my younger brother careered down a steep path on his bike and wrapped himself round a tree. The ambulance carted him unconscious to hospital and it was several days, plus an operation for a ruptured spleen, before he woke from his concussion. During those days I pray with and for and on behalf of my anxious parents — out loud, at their request — because they understood that I was in touch with God, and was learning to trust Him and to pray in faith. Thankfully, my brother made a good recovery, and some important bonds were forged in our family.

PROFESSIONAL PASTORS

I remember another non-Christian friend, in hospital to have her appendix out, telling me of a clergyman's visit to her bedside. To her surprise, he just chatted pleasantly and inconsequently. Though not a member of his congregation she expected him at least to offer to pray with her. He missed a key opportunity to witness a woman at a time of need and vulnerability.

Bishop Howell Witt, formerly of North-West Australia, now of Bathurst, pauses from the hilarity on every page of his *Bush Bishop* (pub. Rigby) to comment on the role of the "professional pastor". "My job, to put it very simply, is to tell people that Jesus died and rose again from the dead. If I don't do that I'm wasting time and getting money under false pretences." We saw him on the job when he prepared on the Michael Parkinson show. In between witticisms, he put Michael on the spot. "One day," he said, "you'll be in the hot seat being interviewed, and Jesus will ask, 'Michael, what do you think of Me?'"

So take heart, all dog-collared readers, and as professionals, live up to people's expectations. And perhaps the rest of us can surprise them with unexpected comments about the nearness and grace of our Friend and Lord, and by our habit of talking to Him, out loud if need be.

Poles refugees flee to Austria as tourists

When the "Polish crisis" is mentioned, Lech Walesa, labor unions and particularly Solidarity instantly come to mind. But there is another Polish crisis which has increased with the Solidarity vs. the established communist government tension.

Thousands of refugees from Gdansk, Warsaw, and other cities who are escaping the situation all together are fleeing into nearby Austria. These refugees have been palmed into camps, and have problems of lack of food, lack of clothing, lack of medical supplies, and lack of books and new language aids.

International Christian aid (ICA), a U.S.-based Christian relief organisation, has just begun providing assistance to these refugees. ICA area representative Samuel Wagner says, "The refugees are arriving with only what they can carry away with them."

Wagner, pointed out the potential problem of an imminent winter. "Bitter cold has already set in, and there is a great need for winter clothing," he says.

What may likely be the deciding factor for Poles who flee is a strong Soviet military presence on their common border. The Soviet invasion of Czechoslovakia in 1968 has not been forgotten.

Trainloads of Poles make the decision to leave and cross the heavily guarded Austrian border each day. Many go as tourists, but the amount of luggage these take surely gives away their true intent.

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Mass rally against "bomb"



Supporters of the Campaign for Nuclear Disarmament mass in London for one of the biggest anti-nuclear demonstrations of recent years.

Many strands of the Christian church were represented in the mammoth ban-the-bomb demonstration organised by the Campaign for Nuclear Disarmament and held in London on Saturday.

From all parts of the country the protesters travelled to walk the two miles from the Embankment to Hyde Park where they were addressed by a battery of speakers, including officials of the Campaign and members of the Labour

Party. Estimates of the numbers present topped the 200,000 mark.

It was one of the most impressive demonstrations ever held in London. There were poets against the bomb, scientists against nuclear arms, teachers and architects for peace and women for life on earth.

Posters and banners there were in abundance, some meaningful, others striking a discordant party political note.

Dr. Runcie's vision

"Summit" of religious leaders?

The Churches can once again give Europe unity and identity and can make a decisive contribution to reconciliation between East and West, the Archbishop of Canterbury declared on Sunday.

Dr. Runcie, who was preaching in St. Michael's Roman Catholic Cathedral, Brussels, at the start of a six-day visit to the Continent, said he hoped that it would one day be possible to organise "a world religious summit" for peace.

This has been Dr. Runcie's first official visit to Europe as Primate; and he was in Belgium as the guest of the Archbishop of Malines-Brussels.

The old Europe, he said, had been defined and inspired by the Christian faith and by a united Church. "The question for us is: can the Churches serve Europe now in its hour of need, or are they doomed to become ever more peripheral institutions, wasting energy on old quarrels and catering for a diminishing number who have a taste for the antique and a passion for the cultural achievements of the Christian centuries of the past?"

Compassionate

Any Christian worth of the name must be a peacemaker, Dr. Runcie declared, adding that real attempts were now being made to build on the Christian presence throughout Europe. In particular he intended to support the peace initiatives being explored by Archbishop Sundby of the Swedish Church and Patriarch Pimen of Moscow.

"Of course," he commented, "there are political pressures and attempts to manipulate the Churches, but my hope is that one day it will be possible to organise a world religious summit for peace in some neutral place."

Europe had once been given unity and identity by the Christian Church, Dr. Runcie declared. And he concluded "I passionately believe that it can be so again, that Christians can make a decisive contribution to reconciliation between East and West, to building a more compassionate heart to our community and to identifying and enduring meaning and purpose for human life."

Church Times

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T UNDERSTAND EACH THER

Seeing the child or just the offense?

Dr. Alan Craddock

I am often questioned by parents about the best ways to go about correcting a child's anti-social behaviour or how to help a child who appears to be unduly upset by his or her experiences. It is sometimes clear that the parents don't really understand or know their particular child very well. They are looking for an answer that fits all circumstances, all children, and which will always work. Their motivation is genuine enough, they are extremely concerned to do the right thing by their children, but the most important consideration has eluded them.

The starting point, which is essential and crucial to any real solution to the child's problem, is the child himself. Excessively anti-social behaviour is an expression of how that child feels about himself and his situation. For example, I was recently asked by a separated parent: "What should my attitude be to a child who, on visits, makes life very hard by excessive anti-social behaviour?"

It is easy to start at the wrong place and to immediately conclude that the child has been primed by the other parent to sabotage the visit. This conclusion could be correct but there is no reason to start here. This explanation emerges from one's own feelings of insecurity and anger for past maltreatment. It is an explanation that has to do with husband-

wife conflict and a deteriorated relationship, rather than to do with the child himself.

A better starting point is to ask oneself the question: What is the child's behaviour saying about his feelings and perception of the situation? It is possible that the child's love for the parent is very strong. Indeed it might be so great that the marital breakdown very seriously disturbed and hurt the child. The child feels vulnerable when he gets too close to people and so he covers his love and his vulnerability with a hard shell of disruptive behaviour. He wants to love but fears the consequences. So when he visits the parent he works hard to keep some distance between himself and the parent who is really loved.

This, of course, is only one possible interpretation of the child's behaviour. The point is that one looks to the child for an explanation in the first instance. When we do this we begin to appreciate how the child feels and why he behaves as he does. Our understanding may be incomplete or even wrong, but we will be seen as caring and our response to the child will be more careful and less impetuous.

In the example I have been using the parent will be less threatened by a child focussed understanding of the child's

behaviour. Rather than blaming someone such as the other parent or even oneself, blame becomes an irrelevant issue. If there is any blame it lies with the circumstances which produced the hurt in the child. Neither the child nor the parents are to blame now. It is up to the parent to demonstrate that their love still exists and that the child continues to be loved and need not fear further hurt. Both the parent and the child will need to learn to love in the new circumstances. Anger and blame will only serve to impede that adjustment.

There is an important general principle here that parents need to understand. Each child is unique. A child's reaction to a particular set of circumstances is also unique. That reaction might be a troublesome one for parents and it requires attention, but what needs to be done is also unique. There is no single strategy that all parents should adopt when faced, for example, by rudeness or temper. What a given pair of parents need to do is dependent upon the unique characteristics of that child and his or her situation.

If this is true the most important thing is for the parents to open themselves to what the child is really expressing in this particular situation. It is too easy to attack the child and to express only our own

feelings: "You rotten kid! You make me so angry! Why can't you be good!" This kind of reaction only causes anger to escalate (Ephesians 6:4; Colossians 3:21) and is not at all constructive.

Our reaction needs to be loving and constructive. This calls for a less impetuous reaction and for a preparedness to understand what is happening within and to the child. It isn't always easy to take the time out in order to do this. In fact it isn't always possible. But as Christian parents we need to be praying for the time and ability to express our love and concern in the most helpful fashion, that we might honour God as parents. Parenting skills are not easily attained and expressed, and Christians should recognise this. This is an area in which we need to pray more. We also need to encourage and teach one another more, and our church groups can provide a range of possibilities in this direction.

However, we will need to realise that the key to the whole process lies in really seeing the uniqueness of each child and each situation. What works for some parents will not work for others. It is a mistake for us to take on the strategies of others without recognising the need for them to be shaped and fitted to meet the needs of our unique situation.

BOOK REVIEWS

Decision Making & the Will of God



Decision Making and the Will of God

A Biblical Alternative to the Traditional View
by Garry Friesen

Multnomah Press 1981, pp. 452 \$10.95

This is perhaps the most stimulating and helpful book on the subject that occupies the thinking of many Christians and one on which evangelical Christians are often frustrated if not unbiblical in their understanding.

The author writes in a very simple style and illustrates with diagrams as well as helpful dialogue. This is commendable and no doubt the hard work of J. Maxson who assisted with the writing of the book. This volume distils a Th.D. dissertation, but the fruits of good scholarship have now been made available "to the lad and lassie in the Bible Class" to quote the late William Barclay.

"You have heard it said" is Part 1 of the book and presents the traditional view of guidance. It is one that is very familiar to Evangelical Christians and many will have been brought up on this diet. "Marriage and Missions", "Hitting the Bull's Eye" (an Americanism for defining the will of God), Reading the Road Signs and Letting the Umpire Rule (on confirming God's individual will).

Part 2 is a critique of the traditional view and as one reads through the sections it becomes a matter of acute embarrassment that like Roman Catholics we Evangelicals can have our own

tradition which runs along side the Bible and sometimes swamps the latter. Much of what we have been taught and have passed on as Biblical is simply the tradition of "the elders". That is not to say that the reviewer can endorse everything that is said, but that the main thrust of the argument is correct and overthrows "our" tradition.

The book is not simply pulling down with no building of a Biblical model. Part 3 is appropriately called "the Way of Wisdom" and handles important subjects under the titles of "Thy Word is Truth", "Free to Choose", "Competent to Choose", "God Only Wise", "God sovereign Will and Decision Making", "Guidance: A Biblical Model", "Making a Good Thing Better". This contains a wealth of helpful material.

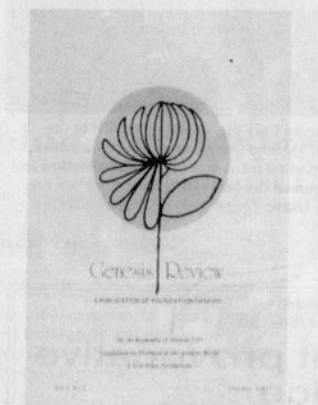
Part 4 deals with handling "the Big One" such as marriage, ministry, missions, vocation, giving, differing with others and finally the weaker brother, pharisees and servants.

If young men and maidens read Part 4 it will save them from a great deal of anguish and personal difficulty the likes of which were suffered by my generation. Like the Reader's Digest on Joe's Kidney, Heart etc. where the doctor has to read the article before his patients, old men and matrons especially those who give advice to young people will need to read the book quickly. And if old men and matrons find guidance difficult or even more difficult than in days past, it just may be we have held to our tradition and that has blinded us to our Bible or at least predetermined our reading of it.

This book is very cheap, and let us hope it stays that way because it needs to be in the hands of young people and older people as well. Bookhouse Australia who distribute the book recommend \$10.95 as the retail price. Finally, the book reminds us that finding the will of God is as much a pagan as a Christian concern. Visit a Chinese Temple and they have their fleeces etc. The Christian community would be greatly enhanced if we developed among our members a level of maturity that the Bible gives on the problems of guidance. After all, finding the will of God may be a very selfish search as it is for members of non-Christian religions, but relating ourselves to will of God and the Gospel, its implications for ourselves in living and our neighbours etc. can deliver us from the selfish desire not to make a mistake and keep ourselves respectable.

Finally, however did our generation survive without this book. Well in the final analysis God is sovereign as the book points out, but looking back did we not do foolish things, hurt many a person especially the young ladies, and make something of a fool of ourselves before an unbelieving world. This book should stimulate thinking along a more Biblical approach and therefore a much more helpful approach for a younger generation for whom these issues are or ought to be burning ones. Let us help them not get their fingers burnt.

B. Winter



Genesis Review

Vol. 1 No. 1

No this is not a journal devoted to the debate of 100 years about the book of Genesis. It is an excellent publication, and one that has been produced in Australia by the Foundation Genesis.

Is it made up of local opinion on the abortion debate? No, it contains very significant information by three experts. Professor Jerome Lejeune Professor of Fundamental Genetics, University Rene Descartes who received the Kennedy award for his work on the chromosome 21 the mongoloid problem. He is a member of the American Academy of Arts and Science. In other words he is qualified to speak on the subject "On the Beginning of Human Life" and his testimony given on 23rd April, 1981 before the Senate Sub-committee of the U.S.A. on Separation of Powers gives vital information on this issue that Christians are tempted to go weak at the knees on when contemplating an abortion for

themselves or addressing themselves to the issue of 100,000 fewer Australians a year. The evidence is telling "To accept the fact that after fertilization has taken place, a new human has come into being, it is no longer a matter of taste or of opinion. The human nature of the human being from conception to old age is not a metaphysical contention, it is plain experimental evidence." The Christian voice has been silenced or at least reduced to a whisper in recent days when this issue seemed to be simply a matter of opinion in the face of what seemed powerful arguments. Professor Lejeune's testimony should be read by every Christian — it covers 3 1/4 pages.

In our boast about our sophistication in jurisprudence the article by Professor E. A. Judge on "Legislation on Abortion in the Ancient World" is a very helpful short essay collection of laws on abortion from 18th century B.C. awards.

Being different is not necessarily being wise. Professor Judge argues "The churches for their part seem to have relied upon the force of ecclesiastical discipline to maintain their ideals in the community. By failing to insist that the public order protect the unborn child against its parents, they lost ... the opportunity of securing one of the most profound social insights of the Gospel ... that the child, like Jesus in the womb of Mary, is called by God from conception."

Finally, Dr. Bernard Nathanson a former abortionist who has turned around, shows what the new ethic is for doctors. It "places relative rather than absolute value on such things as human lives, the use of scarce resources and the various elements which are to make up the quality of life or of living which is to be sought". He argues for an indefinite moratorium on the destruction of life. His case is well presented in a form the layman can readily assimilate for he comments in a non technical way on some recent breakthroughs.

Finally a book review and an editorial. Three issues a year for \$7.50 and not too much reading. This deserves to be fully supported by Christian people and will be helpful to place in the hands of Christians who consider abortions as well as those who come to older people for advice. If the quality is maintained the Christian as well as the non-Christian sectors of our society will be well served. "Support Australian made" it is good quality on this issue. Copies from Foundation Genesis, P.O. Box 554, Strathfield, 2135.