

Gilbulla Memorial Conference Centre

Spring Open Day



Gilbulla, the lovely old property at Menangle, which once formed part of the John Macarthur family estate, issues an open invitation to all its friends in and around Sydney to spend the day, or part of it at beautiful Gilbulla on Saturday, November 22nd, 1986.

The invitation is especially addressed to the many thousands who have spent time at Gilbulla over the years participating in parish houseparties or conferences, or who have simply spent times of relaxation and rest as one of its private guests.

In the years since the property was first

purchased by Sydney Anglican Diocese in 1949, people have had opportunity at Gilbulla to hear the gospel or to grow in the knowledge of the Lord's saving grace through the various programmes that the facilities have offered.

Plans for the Open Day include a gigantic "garage" sale of bric-a-brac — devonshire teas on the lawns — bands playing — barbeque or picnic lunches.

Other highlights of the day will be sheep shearing demonstrations between 11 a.m. and 1 p.m.

Gilbulla will be open from 10 a.m. until 4 p.m.

Unapproved Catholic Seminary Closed down

Loyalty to Rome means illegality

An unapproved Catholic Seminary in Hebei province was forcibly closed earlier this year, according to a professor in Hebei's approved Catholic seminary. Either troops or police went to Qiaozhai village in May of this year and arrested about 38 people.

The Qiaozhai seminary, said to be loyal to Rome, was formed about a year ago, and its activities have been declared illegal. According to the police in that district, the leader of this group had just been released from prison (a "reform through labour" camp) and has now been returned to prison. The police said the other seminarians had been questioned and sent home. As usual, the

claim was made by the police that the "activities of this group were not just religious, but its members also carried out other illegal activities."

Sources in Hong Kong, however, said that some of those arrested were still detained. These sources also said that four seminarians from a different group were arrested in June, when they visited an elderly bishop still loyal to Rome. They further claimed that a group of elderly nuns and novices were also detained about that time. No further news of their condition was known. The sources added that there were still other groups of seminarians being trained elsewhere in China in unauthorized settings.

(CNCR)

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. C. J. Clerke, former BCA Missioner, has accepted the position of Rector Botany/Mascot/Eastlakes.

Rev. M. P. Steinwede, Assistant Minister of St. Ives, has accepted the position of Rector of Punchbowl with Greenacre.

DIOCESE OF NEWCASTLE

Dr. Barbara Howard, at present Co-ordinator of Social Welfare in the Diocese of Canberra and Goulburn, has been appointed Director of The Samaritans Foundation in Newcastle.

Rev. Leslie Forrester and his wife, Jennifer, were welcomed to the Parish of Mount Sugarloaf on July 30th.

Rev. Paul Connors was inducted by Bishop Richard Appleby as Rector of Aberdeen/Gundy Parish on July 31st.

Rt. Rev. Eric Hawkey died in Brisbane on July 25th.

DIOCESE OF GIPPSLAND

Rev. Sheridan Hannah and The Rev. John White were admitted into the Order of the Diaconate at an ordination service at St. Paul's Cathedral, Sale, on August 3rd.

A big day for Afghan community

Sydney support centre opens

The Afghan Community Support Association Centre, 578 Burns Bay Road, Lane Cove, was officially opened on Saturday 27th September, 1986 by Mr. John Dowd, State Member for Lane Cove.

It was an important event for all the Afghans and people from the local community who have worked together for many months to establish the Centre.

The Centre has been sponsored by the Australian Council of Churches, the Lane Cove Council and the Afghan Church and Community groups. It will be

a very important addition to the Community and welfare services available in the Lane Cove area.

Funded initially by Austcare, the Centre has been set up as a meeting place and friendship centre for Afghans who have been forced to leave their homes and loved ones and who have often endured great hardships following the invasion of their native Afghanistan by USSR Forces.

The Centre is staffed by Mr. Zalmi Haidary and Miss Shapirai Abawi and provides a wide range of welfare services.

(ACC)

Prince Charles' presence at PCMs defended

The Prince of Wales — who is said to have been dissuaded by the Queen from sharing an early-morning Mass with Pope Paul II in the Vatican last year — slipped into the back of a little Roman Catholic church in Cumbria last Sunday and attended Mass there.

But this time the Prince was only doing what many Anglicans do. That was the judgement at Lambeth Palace this week in the wake of strong condemnation of the Prince's action by the Church Society.

And Canon Christopher Hill, the Archbishop of Canterbury's Secretary for Ecumenical Affairs, found the outrage expressed by the Church Society's Director, the Rev. David Samuel, "very surprising," he told the *Church Times*.

Private visit

Dr. Samuel claimed that the Prince had been very unwise and had compromised the position of the Crown by "kicking over the traces." He added: "After the furore in April last year, when it was suggested that he might attend Mass in the Papal Chapel, I should have hoped that he would have been alerted to feelings in this country."

The situation last Sunday was very different, explained a spokesman at Buckingham Palace. The Prince was making a private visit to friends and simply accompanied them to their local church.

However, while Dr. Samuel conceded that this might have been an excuse if the

Prince had been a private individual, he said: "He is not — and there is no excuse. He knows he must always carry his office with him."

Prince Charles was staying with racehorse breeder Mr. Hugh van Cutsem and his family at Garsdale, North Yorkshire, when he went with his hosts to the Roman Catholic church of the Holy Family, Kirkby Stephen, ten miles away across the Cumbrian border. His visit caught the parish priest, Fr. Geoffrey Severs, and his congregation of about forty people completely unawares.

Rules respected

The Prince did not take communion. Fr. Severs, who counts the van Cutsems as "occasional" members of his congregation, made that clear after the service when he said that the Prince just sat at the back with his friends and left with everyone else at the end.

At Lambeth Canon Hill pointed out: "Many Anglicans have attended a Roman Catholic Mass in similar circumstances or on ecumenical occasions — likewise many Roman Catholics, clergy as well as laity, now attend an Anglican Eucharist on similar occasions."

"It is clear that the formal rules of both Churches have been respected; and I therefore find it very surprising that anyone should object to Christians praying together at the Lord's own service."

NSW Baptists continued

"Go Ye Therefore", with a number of responses for full time service.

In its business sessions the Assembly elected Rev. Neil Adcock of the Canberra Church as President elect and returned all other full time appointees with great confidence for a further term of office.

There was a moving moment on Thursday with the election of Principal of Morling College. The election had been planned so as to take place after the debate on the Sydney College of Divinity. There were two nominations and on declaration of the present Principal, Rev. E. R. Rogers being re-elected there was loud and sustained applause. The Principal, deeply moved, responded warmly.

The Assembly decided to withdraw from the Sydney College of Divinity

allowing present students enrolled to complete their courses. The new arrangements for those pursuing degree work were seen by the Assembly to be satisfactory. A rescission motion brought against the decisions of the Special Assembly held on 27th February this year was defeated as were notices of motion brought by two of the Churches. The report and subsequent motion for withdrawal and rearrangement were put forward by a sub-committee for Morling College Council and were presented by the Vice Chairman of the College Council, Dr. W. E. Andersen.

Growth was again evidenced and the Assembly recognised its need to keep evangelism at the forefront of all its efforts. As one delegate put it, "This is the Lord's doing and it is marvellous in our eyes". Psalm 118:23.

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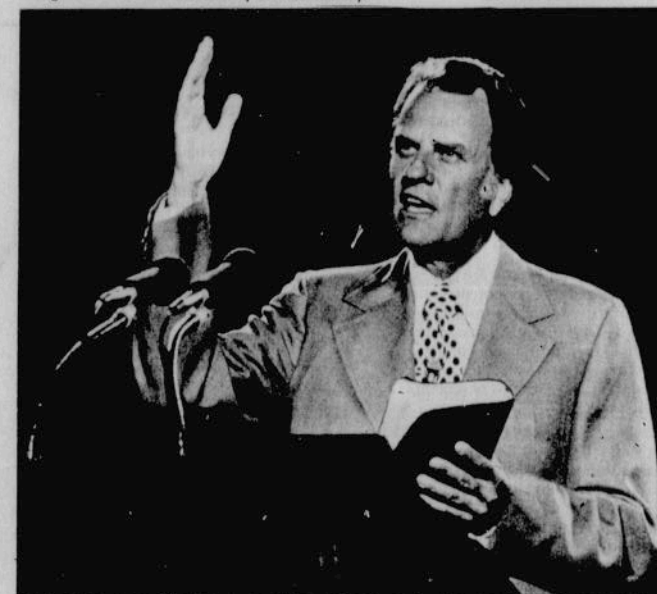
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Billy Graham's French Crusade

Far exceeds expectations

Paris, France (EP) — Despite the violence and terrorism that has produced tension and anxiety throughout Paris in recent weeks, thousands of people packed the Bercy Sports Stadium here for the Mission France meetings with Billy Graham, also broadcast live by TV satellite to 31 other cities throughout France, resulting in the largest evangelistic effort in the history of this country.



"The last bomb exploded the day before we started, and we haven't had one since," Graham told the audience toward the end of his eight-day crusade. "I would like to think this Mission has something to do with it. God has put a blanket of protection over this city, and Bercy is the safest place in Paris."

Attendance at Bercy, which has never before been used for a religious event, was far beyond expectations. The closing meeting of the crusade drew more people to the stadium than any other event in the stadium's history. After the building was full, police turned away 1,500 people.

Despite security checks for everyone entering the stadium (a first for any Graham crusades), attendance averaged over 12,500 each night. By the end of the week 7,094 had come forward to accept Christ. The total audience including the 31 satellite viewing sites for five nights exceeded 275,000.

Michel Evan, General Secretary for Mission France, said it is unusual to get

this large a crowd for any event in Paris. "It is unbelievable," he said. "The Christian population has suffered with a minority complex and has really seen this crusade as a turning point. This Mission has caused many people in Paris to begin to talk about religion."

Local church leaders have told Graham that the bombings of the last few weeks have caused people to think seriously about questions of life and death, and have made them more receptive to the gospel message than ever before.

Each night Graham presented simple illustrations within a French context, quoting many well-known French philosophers, theologians and poets for emphasis. "I noticed when I came to Paris this time that the lights on the Eiffel Tower had been changed," he said. "I had seen the Eiffel Tower many times with the lights shining on the tower from outside and it was very beautiful. That is what we need in our hearts, we need the light of Christ."

(EPNS)

Meaning in Life and the Role of Religion

Beliefs and Practices Study: Preliminary Observations

The recently formed Christian Research Association has begun to produce the results of a survey conducted in areas of Sydney between March and July this year. The project takes us further than the Australian Values Study in describing the place of religion in Australian life.

A paper just released from the Zadok Centre takes us to a very basic level of the meaning of religion in Australia and would be helpful for all those concerned with pastoral ministry.

The author of *Meaning in Life and the Role of Religion*, Dr. Philip Hughes, is a

minister at Wangaratta Baptist Church and is also involved in the analysis of the Beliefs and Practices Study for the Christian Research Association.

"We were listening for what made life important and meaningful to people," said Dr. Hughes, "and how the various aspects of life hung together, whether religious faith was important here or not, and what sorts of meaning and values systems people had."

This Series 1 Paper, \$30, is available from the Zadok Centre, PO Box 434, Dickson, ACT, 2602, for \$1.50 plus 65c postage.

CHURCH RECORD

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Strong views on ARCIC and doctrine

English Church Society AGM

The continuing debate about the nature of Anglican belief, concern about growing permissiveness, and the problems posed for the Church of England by the Anglican-Roman Catholic International Commission (ARCIC) were the main themes discussed at the annual meeting of the Church Society.

Members of the Society heard their out-going chairman Prebendary John Pearce comment on the significance of the report of the House of Bishops on *The Nature of Belief*:

"What makes the present situation very serious is the fact that for the first time a national bench of orthodox bishops have said that it is in order for a man to be a bishop and not believe in the empty tomb or the virgin birth."

Prebendary Pearce suggested that one of the future tasks of the Church Society must be to "ensure that members of Vacancy-in-See Committees insist that all future appointments to the bench must be those who believe from their heart in the facts of the Creed naturally understood."

In his annual report, the Society's Director, the Rev. Dr. David Samuel, said that the statement by the Bishop of Durham at the General Synod at York "surpassed everything he had said before in his rejection of biblical revelation. This outburst has been followed by a surprising silence from the rest of the Church. It might be interpreted as the lull before the storm."

Dr. Samuel said that in spite of the

headlines pointing to serious moral decline in Britain, there were signs that the moral climate might be changing.

One such sign has been the setting up of organisations like the National Council for Christian Standards and the Conservative Family Campaign.

On ARCIC he said there was a problem stemming from the "difficulty and obscurity of the language of the report and the resolutions."

Many people, he believed, thought they were voting for continuation of the talks when what was really at stake was a commitment to take definite steps to reunite the two churches.

He said that the Church Society's leaflet on ARCIC had now reached a circulation of over 100,000. The Society would continue its campaign against ARCIC.

It was planning a petition which, Dr. Samuel hoped, "will show in 1988 that there is a significant body of opinion in the Church of England at the grass roots which is not prepared to go along with this ARCIC scheme, and wants to see the doctrine and identity of the Church of England as a reformed church perpetuated and maintained."

(CEN)

New Zealander gaoled in Malaysia

One day for wounding religious feelings

Kajang, Malaysia (ODNS) — New Zealander Grant Terrance Nesdale, 28, was recently sentenced to a day's gaol term and fined \$1,000 (Malaysian, about \$390 US), or three months' gaol, by a magistrate's court for wounding the religious feelings of a Muslim.

Nesdale was associated with Youth With a Mission and was in the country as part of YWAM missionary training programme.

Fellow New Zealander Julian Mary Miessen, 27, who is also with YWAM, was acquitted. She had been charged with showing her approval by nodding and smiling when Nesdale committed the alleged offense.

The court found Nesdale guilty of allegedly uttering the words, "Your Islam is not original," "Your Quran is not true," and "Prophet Mohammed is not true," with the deliberate intention of wounding the religious feelings of businessman Mohamad bin Mahmood.

Nesdale was said to have committed the offense in front of Mohamad's house at Kajang Baru on May 15.

The charges under section 298 of the Penal Code carry a maximum sentence of

a year in gaol or a fine, or both.

In acquitting Miessen, a Christchurch receptionist, magistrate Naim Darwish, said he was satisfied that the defense had cast a reasonable doubt on the prosecution's case.

Nesdale paid the fine and served out his one-day gaol term by sitting one hour in the courtroom, which under Malaysian law is considered adequate.

Defense counsel Jeoh Chong Keng said he was surprised by Nesdale's sentence. This was the first time the law against hurting the religious feelings of an individual had been tested in this country where more than half of the sixteen million people are Muslims.

Observers believe this test case is part of a toughening of attitudes in Malaysia as part of the "Islamization" of the country.

(OPEN DOORS NEWS SERVICE)

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MARANATHA

Follow me

Matthew 26:31-75

As we listen to a good singer we may find his songs very moving, we may be attracted to the person and become a fan, and we may sing his songs ourselves. However we would usually do this in a private sort of way rather than seeking to emulate our idol in his public performance paying attention to the specific details of his style.

In the same way it is easy to admire Jesus in his self giving love for people and his absolute obedience to his father in suffering and death. We may seek to live by his moral teachings or be attracted to following him as a personal friend, but true discipleship is to follow him by copying his example.

In Matthew 16:21 Jesus announces for the first time his suffering and death, and it is in this context that he calls the disciples to follow him (16:24-28). In fact the nature of following is defined as having the same readiness to face death, denying self and taking up one's cross. We note that there is no compromise, only by following in this way will one find life. There are no tourist class tickets to the kingdom. (cf 10:37-39). Jesus sets the example of accepting suffering, rejection and death for the sake of the kingdom valuing bold testimony for the gospel above life in this world. This is not to say that we go looking for trouble (any more than he did), but we can easily count comfort, the goodwill of those around us, and self preservation more highly than we ought.

Jesus' example

In his description of Jesus' last hours, Matthew brings out some important features of the pattern that Jesus set.

1. Dependence on God

The disciples appear to rise to the challenge to give themselves in the cause of the kingdom. "We can drink the cup", they say (20:22). "Even if I have to die with you, I will never disown you", protests Peter echoed by the others (26:35). One disciple leaps to his master's defence at the moment of arrest (26:51), but this is only to act contrary to God's will. Soon Jesus is deserted and denied.

The disciples have failed to listen to Jesus' warning, "The spirit is willing but the flesh is weak" (26:41). Because of their self confidence they neglect to draw on God's resources through prayer. Faithfulness in the time of testing is not a matter of bold statements of commitment nor personal determination. When we move from the light of the mountain top experience to the darkness of the garden, from the quiet order of the challenging sermon to the confusion of life with its fast changes, pressures,

apparent contradictions, and misleading desires, then we find that the flesh is indeed weak. We must not rely on our own wisdom to reason things out or strength to walk the way of true discipleship.

Jesus' example is contrasted with the disciples' failure. Three times he prays and three times they sleep. If he, the Son of God, must seek his Father's aid, how much more must we look to God for help that we may not compromise, be misled, or deny Christ. Peter's threefold denial (a failure in discipleship 10:32-33) is clearly related to his threefold failure to watch and pray. In contrast to this we see the change in Jesus from his anguish (26:38) as he enters the garden to his bold stand as his betrayer approaches (26:46), and then we observe his faithfulness to the end, "even death on a cross".

2. Obedience to God

In contrast to the disciples who misunderstand (16:22-23), seek their own welfare (20:20-23), and finally desert or deny him (26:69-75), Jesus from the beginning of his ministry is resolutely obedient to his Father's will. Rejecting alternatives (4:1-11; 16:21-23; 27:41-44) he sets his face towards the cross fully aware of what lies before him (26:2). He "must" suffer and die (16:21). This is the will of God for him revealed in the scriptures (26:54,56).

In Gethsemane Jesus commits himself again to obedience to his Father using words from the prayer he taught his followers, "Your will be done" (26:42). When we see how totally he gave himself and what it cost him to submit in this way, we may perceive how lightly we take these words upon our lips as we repeat the Lord's prayer.

Jesus 'denies' himself: he resists the temptation to take an easier way (4:1-11; 16:23), he does not seek his own welfare (20:28), he does not protect himself although he easily could have (26:52-53), he does not defend himself (26:62-63; 27:11-14), but boldly testifies to the truth (26:64) accepting the cup of suffering and death which follows.

Follow Me

"Enter by the narrow gate" (7:13-14). "Take up your cross and follow me." This does not simply mean putting up with hardship in life but following the example that Jesus set. The great encouragement is that he never asks us to do more than he has already done for us. He has done the hardest part. Whereas he was deserted by his disciples and forsaken by his Father (27:46) he promises to be with us always (28:20).

Nick Speyer

Australian students more superstitious

Bishop Goodhew points to Jesus claims.

A recent survey taken amongst first-year psychology students at Mitchell College's School of Social Science N.S.W., apparently indicated that Australian Students are more superstitious than American Students were 30 years ago.

One of the researchers is reported as commenting that there was a resurgence of belief in the occult, particularly astrology and magic and suggested that this growth in unsubstantiated beliefs might be due to the increasing uncertainty of the age and was in line with recent trends towards religion. He was of the opinion that people cannot cope with uncertainty and thus look for structures.

Anglican Bishop, Harry Goodhew of Wollongong, commented that his own "seat of the pants" reaction was that the researchers were correct, at least as far as their comments about people being open to the occult is concerned.

"It has been said before, that when God is denied his place in a human life or in a society that place is not left vacant, the void caused by that absence does not remain, as hosts of other things rush to fill the vacuum," Bp Goodhew stated.

"Having said that it is also true that some of life's most important elements are not open to the sort of demonstration that operates when we say that 2 + 2 = 4. Love, rational thought which claims validity for deductive thinking, values and the sense of right and wrong are not like adding up numbers, but life would be impossible without them.

"Jesus stood on this planet like we do. He claimed a special relationship with God and demonstrated this by his resurrection. He is no figment of human imagination. His claims can be investigated and his goodness experienced. Millions testify in all ages to these facts of experience."

'Sentence should reflect crime'

Victorian chaplains point to class gap

Judges should learn how offenders really live. This suggestion is part of a series of striking changes to the prison sentencing system in Victoria, recommended by Anglican chaplains in Victoria.

The recommendations are part of a report by the criminal sentence working group of the Social Responsibilities Commission to the law department of Victoria. The report deals with the discrepancies between crime and punishment, and lengths of sentences for offenders.

It was prompted by Fr. Paul Dalzell, Anglican chaplain at Turana and Baltara, who was concerned with apparent injustices in sentencing young offenders. This was especially the case where penalties for crimes against property were fairly severe, but crimes against the person were comparatively much lighter. He pointed out that the penalty for stealing a car, for example, could be roughly the same as for assault.

As Paul Dalzell said, the penalty is seen as what "the middle-class lawmakers do the working-class lawbreakers". Many

young offenders have no home or property to speak of, consequently what is lived on is "begged, borrowed or stolen", as the report says. How can such an offender understand the reason for a heavy sentence for theft?

The report focuses on the differences in lifestyle between the judge and offender: "frequently severely moral in content, the judge's words come from an alien appreciation of life... property occupies a relatively unimportant place in the lives of these offenders, and they have a minimal understanding of the value judgments of those who own it"

Added to this is the fact that the offender rarely understands the words the judge uses to impose the sentence.

The report offers practical suggestions for how judges may become more familiar with offenders' lifestyles, and that sentences be not only more consistent from crime to crime but from judge to judge, to avoid the inference that a sentence has been imposed because of the political situation at hand, or because the judge may have been in a 'bad mood'.

(SEE)

Conservative Peace Conference

Support from Church and academics

Over 250 delegates attended the 1986 National Conference for Peace, Freedom and Justice from 3rd-6th October, 1986 at the NSW Baptist College, Eastwood, Sydney.

The Conference was sponsored by the ad hoc National Committee for Peace, Freedom and Justice. The Conference was opened formally by the NSW Minister for Consumer Affairs Hon Deirdre Grusovin on behalf of the NSW Premier.

Conference speakers included prominent academics such as Professor Mark Cooray, of Macquarie University, Professor Bill Rubinstein of Deakin University and Dr. Leslie Kernen of University of New South Wales; RSL Leaders such as Sir Colin Hines, O.B.E., and Mr. Bruce Ruxton, O.B.E., and Commander Alan Robertson of the Naval League.

Church Leaders included Bishop Geoffrey Mayne, Catholic Bishop to the Forces; Right Rev. Ray Walder, Moderator, Presbyterian Church of NSW, Rev. Tom Cardwell, Secretary Council of Churches in NSW; Senior Anglican Chaplain Peter Dillon.

Leninist Peace, and history

Dr. John Whitehall a leading international expert on Marxism-Leninism spoke concerning the Western view of peace and the Leninist view of peace. He said, "The ultimate ambition of 'Leninist peace' is the establishment of a new world in which there will be a new and peaceful man. In this Utopian fantasy, the interpretation of the word 'peace' would

include the absence of war and the preservation of freedom. However the means to this Utopian end, will involve the exacerbation of class war, the violence of revolution and the dictatorship by the Communist Party. War that is waged in the ultimate ambitions of Leninist Utopia is defined as necessary moral and just. It was Lenin who declared that 'our morality is entirely subordinated to the class struggle.' Thus war is an instrument of Leninist peace," said Dr. Whitehall.

Professor Mark Cooray of Macquarie University gave a detailed Address on Justice, History and Communism. Professor Cooray said, "The proponents of a strong defence deterrent do not suffer from the illusion that military weakness will lead to disarmament, world peace and a reasonable and peace loving Society hierarchy. They realise that the weakening of the Western military strength is the surest way to promote further Soviet intervention, expansionism and finally, global domination. They realise that to achieve the object of disarmament, any reduction of weapons and forces has to be mutual but in the interim, Soviet buildup has to be met, however unpalatable that may be. To quarrel with his approach, one has to be either an enemy of the Western society or completely irrational. The irrationality could be caused by fear of the consequences of war, impractical idealism, hatred of United States and capitalism, or subservience to communist ideology and communist governments," said Professor Cooray.

ARE YOU SURE ABOUT ARCIC?

Next week the resolutions seeking approval of the Anglican — Roman Catholic International Commission's Final Report are due to come before the General Synod of the Church of England for its final decision, when it meets at Church House, Westminster, London. We call on members of the Anglican Church of Australia to join us in praying that the resolutions will be rejected.

Members of Synod are being asked to approve the Agreed Statements in the Final Report (on the 'eucharist', on ministry and ordination, and on authority), and to state that they are "consonant with the faith of the Church of England" and form "a sufficient basis for taking the next concrete steps" towards the union of the two churches.

In calling you to pray for the rejection of ARCIC in England at this time (and in Australia and elsewhere) we urge the following considerations, which are relevant to all the churches of the Anglican Communion as they consider the Final Report.

(1) There is great confusion surrounding the Final Report because of the obscurity and unfamiliarity of the language, and there is also uncertainty about the meaning of the resolutions themselves. Besides this, there is a great deal of ignorance about ARCIC: many people, through no fault of their own, have not heard of the Final Report and have not had the opportunity to consider it because it has not been brought to their notice or discussed in their parishes. This is not the climate in which a responsible decision affecting the future of the Church of England can be made.

ARCIC is the most important decision before the Church of England since the Reformation and if it were approved would have the effect of undoing the Reformation and making the Church of England a very different church for our children and grandchildren: **it will have profound repercussions upon the faith of the Church of England**, and in the United Kingdom upon the constitution of the country.

Nobody therefore should vote in favour of the report unless they have read it and fully understand it and its implications for the Church of England and are convinced that that is what most people in the parishes in fact want.

(2) The approval so far given by diocesan synods in England to ARCIC reflects the confusion that has prevailed on this subject. Many people have voted in favour because they have thought that by so doing they were merely voting for talks to continue; they did not want to bring the discussion to a halt. But to vote in favour of ARCIC is in fact to do more than that: it is to enter a commitment to take "concrete steps" to reunite the Church of Rome and the Church of England. **The Church of Ireland Synod has not approved ARCIC because it felt it could not give a general 'yes' to all that is entailed in the resolutions.**

Nobody therefore should vote for ARCIC just as a charitable gesture for talks to continue; they must be quite clear in their minds that they want to see the two churches united with all that that entails.

(3) There is the important question of whether ARCIC is a matter which the General Synod has power to decide. The subjects dealt with in the Final Report affect doctrines "necessary to salvation". The formularies of the Church of England state clearly that in this area nothing can be established by Councils of the Church unless "it may be declared that they be taken out of holy Scripture". The ARCIC Report openly acknowledges that its conclusions are not and cannot be taken out of holy Scripture but rest upon tradition (see Ministry and Ordination Statement, para. 13, and Authority II Statement, para 6). In view of this, **these are really not matters which Synod can decide**, and for this reason any approval given to the Final Report need not be accepted or considered as binding in any way by members of the Church of England.

The responsible course for the General Synod to take at this juncture is not to approve ARCIC.

Resolutions approving the ARCIC statements are due to be considered by the House of Laity on Monday, November 10, and, if they approve them, by the full General Synod of the Church of England on Wednesday, November 12.

"Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten will be found there. And he said, I will not destroy it for ten's sake." (Genesis 18:32)

We urge you to join with us to pray that the General Synod of the Church of England will not give final approval to the resolutions on ARCIC.

The Society is calling a Prayer Meeting for the Rejection of the ARCIC Statements at Central Hall, Westminster, London, on the afternoon of Saturday, November 8th.

Join with us in prayer on that day, whether privately or in your church. Please also make Monday, November 10th, and Wednesday, November 12th, special times of prayer that the Lord will deliver his church from error and apostasy, and restore true religion in the Anglican Church; praying, in particular, that the House of Laity will reject the ARCIC resolutions on November, 10th.

"Ye that are the Lord's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." (Isaiah 62:6-7)

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Alan Craddock

When it comes to work most people admit that a little feedback and encouragement go a long way. I've been writing this column since 1979 and the incentives have to come largely from me — I'm glad to have this opportunity for ministry. However, occasional words of thanks or encouragement and an absence of assassination-attempts help to keep me going. I know that I am not always right (in fact some years later I often disagree with some of the things that I had written earlier) but generally the affirming feedback tells me that I am on the right track and I thank God for that.

This feedback process is equally important in all forms of human relationships and yet we can easily overlook this in favour of a set of habits in which we take one another for granted. I have noted, over many hours of marital and family counselling, just how critical absence of presence of affirming feedback can be for troubled or satisfying relationships respectively.

Not only can we fail to affirm one

Aspects of affirmation

another, we can also fail to recognise just how many different aspects there are to affirmation. This means that, sometimes when we do attempt to affirm, we only do so in limited and limiting kinds of ways. I believe there are at least three major aspects to affirmation and that these have all been modelled for us by Christ.

The first of these aspects is APPROVAL, the affirmation of a person's worth, or value, in relationship terms. This involves acknowledging and giving approval to a person who is seen to be doing something which is really appreciated and of some significance to you as the recipient or observer. Our affirmation is a statement which says 'I have noticed . . . you really are appreciated . . . thanks . . . I know you care and I do too.'

Approval is the most common and most obvious aspect of affirmation. This doesn't mean that we give it readily. In fact, I believe that a good many Christians regard approval with suspicion. I once heard a father say that he thought it better to hold back on approval and to major on disapproval since no-one was perfect and approval would only create pride. The result was that his children felt that they could never please him and they were wretched people that no-one could ever love.

This kind of situation emerges because affirmation is seen too simplistically. It is the kind of misunderstanding which leads many Christians to be wary of Carl Rogers' notion of "unconditional positive regard" since it appears to suggest that we give approval without any appearance of conditions which earn that approval. Approval is only one aspect of affirmation. There are times when approval for action or an attitude cannot be readily given because these things have not been presented. However, there are two other aspects of affirmation which now become relevant.

The second aspect of affirmation is ENCOURAGEMENT. To care about and to affirm a person is to hang in there with them despite their failures and shortcomings. It isn't enough to be quietly patient. There is a need to actively and realistically encourage that person. You need to show that you are aware of their potential, that you believe in them and love them in spite of their difficulties.

Closely connected with encouragement is the third aspect, CONCERN. It is possible to affirm a person's worth through your concern for them as you show your commitment to them through caring and sensitive guidance, correction, and teaching.

These three aspects must come together as we affirm one another. Are they not remarkably like the attitudes which God reveals in sending His Son to save fallen mankind?

As a counsellor, I work hard to affirm my clients but this means doing far more than just giving approval. I do not need to accept the person just as they are and not attach conditions to my acceptance. But, this does not mean that I have to become uncritical of activities which are unhelpful to them. If I care I will encourage, through concerned, gentle and tentative confrontation, some self-exploration which can produce change.

The critical point here is that such changes are not ultimately those that I wanted in order to be able to give approval. They are changes desired by my client, to which we have become committed as we have worked together in a relationship which affirms. It has affirmed through approval of a person's worth, encouragement to make changes which can realise more of that potential, and a level of concern that says "we can learn together and I am prepared to hang in there with you."

Ministry in Today's Church — No. 1

Mutuality

What qualifies a member of a local church for ministry is not the conferring of authority, but his conversion to Christ. For to each converted person "is given the manifestation of the Spirit for the common good" (1 Corinthians 12:7), i.e. "the Holy Spirit displays God's power through each of us as a means of helping the entire Church" (Living Bible).

Our baptism into Christ summons us to a life of service and ministry. Each baptised believer is 'ordained' into the apostolic, charismatic, and sacrificial ministry of the church.¹

The bible assumes mutual ministry

The reciprocal nature of congregation life-style is clearly seen from the many commands expected of members. The ministry of a church is obviously not restricted to a single person such as a Pastor. These commands reflect that a service or ministry between all members is to occur continually. Some examples:

- * we are to LOVE one another — 1 John 3:11. Fifteen times in the New Testament we are commanded to love one another — not a selfish, sexual feeling or affection, but God's love — a giving, unselfish, deliberate love that involves our time and caring.

- * we are to PRAY for one another — James 5:16, the confessing even of sins to each other, with a view to wholeness and healing, and to clarify forgiveness.

- * we are to CARE for one another — 1 Corinthians 12:25. Such passages teach that each member is to care for others, and in such a way that there is a unity.

- * we are to SERVE one another — Galatians 5:13. This is not a command for an inferior class of Christians with fewer talents, but for all Christians to serve, as Christ did and taught (Mark 10:45).

- * we are to FORGIVE one another — Ephesians 4:32, Colossians 3:13, with the measure being Christ's forgiveness of us.

- * we are to FORBEAR to one another — Ephesians 4:2, i.e., to make allowances, to put up with and fit in with those in the fellowship who upset us.

- * we are to TEACH one another — Colossians 3:16; a command to all, but obviously differing in practice in quality, since not all have the Gift.

- * we are to ADMONISH one another — Romans 15:14, Colossians 3:16.

- * we are to BUILD UP each other — 1 Thessalonians 5:11, in the sense of strengthening and supporting.

- * we are to ENCOURAGE each other — Hebrews 3:13, translated help each other (TEV), comfort 1 Thessalonians 4:18 (RSV), exhort Hebrews 10:25, meaning literally 'call alongside'.

- * we are to SHOW HOSPITALITY to each other — 1 Peter 4:9, not only to strangers as the word indicates, but "to each other".

- * we are to EMPLOY OUR GIFTS for each other — 1 Peter 4:10, because we are stewards of them for others' benefit and God's glory.

- * we BELONG to one another — Romans 12:5, 15; Ephesians 4:25. This key concept is the basis of mutual ministry.

- * we are to SUBMIT to each other — Ephesians 5:21, with no mention of qualifying by status or sex.

- * we are to BEAR BURDENS of one another — Galatians 6:2, even to the point of "getting under them".

The congregational models of the Bible demands mutual ministry

Although other passages deal with congregation life, such as 1 Corinthians 12-14, the classic chapter is Ephesians 4, for it comprehensively describes not only (style of congregational life), but also such features as (Aim) (Maturity of Christ) and (Means) (Diversity of Gifts). The Style could be described as follows:-

Consistency v.1
Humility v.2
Unity v.3-6
Ministry v.7-12
Maturity v.13
Stability v.14
Responsibility v.15
Diversity v.16

We note that Congregation life-style includes Ministry. Who is to do this work of ministry?

When the commas in English Bibles are erased, verse 12 reads that Gifts were given "to equip the saints for the work of ministry" (RSV) i.e. to equip God's people for work in His service (NEB).

The former expression about equipping God's people is of far-reaching significance for any true understanding of Christian ministry. For the word 'ministry' is here used not to describe the work of pastors but rather the work of so-called laity, that is, of all God's people without exception. Here is incontrovertible evidence that the New Testament envisages ministry not as the prerogative of a clerical elite, but as the privileged calling of all the people of God. Thank God that in our generation this biblical vision of an 'every-member ministry' is taking a firm hold in the church.²

Thus the work of the ministry is a Mutual Ministry, residing in all members, not merely in one with a title such as Pastor.

It is difficult however for this to be widely or quickly accepted, due to years of conditioning that all ministry resides in the one with the office or title.

"Attitudes to clergy — ministry have to change"

Special ordination means too often not setting apart within and for the ordained people of the baptised, but setting Over Above and apart from the laity. Ministers of the church are wrongly set Over Above the people. To lead, to have the oversight and therefore to exhort, does indeed belong to their genuine functions. But this never means to 'lord over' or to set the pattern. It is significant that the New Testament writers never created and used the term 'hypertage'. On the contrary, they introduced the term 'hypotage', mutual submission. However, popular misconceptions of special ordination tend to make ministers the accepted Christian type: 'they serve the Lord full-time! They are God's men!' This has led to a subtle clericalisation of the church.³

Similarly, just as attitudes to clergy-ministry have to change in order to regard it as only part of the whole of the ministry, so attitudes to ministry-by-all have to be changed in order for it to be accepted as the proper outworking of Ephesians 4:7-12 and 1 Corinthians 12:14-27.

There are no individuals within the community who are exempt from service. . . . All Christians do not have to serve equally, i.e. in the same function. But they all have to serve. . . . Each individual is indispensable to that of the whole. This service is not the privilege or concern of a few. . . . Each one is called, with equal seriousness, to play his part, and to do so as if everything depended on him.⁴

The doctrine in the Bible of spiritual gifts facilitates mutual ministry

The Doctrine
Church Life involves Spiritual Gifts. "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."⁵ The description of church life in 1 Corinthians 12-14 is in the context of the use of spiritual Gifts. The picture of "each part working properly" (Ephesians 4:16) is an outworking of the statement earlier in the chapter that "to each is given a measure of Christ's gift" (v.7).

of Ministry

"The pure intense but visible 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."⁶

Spiritual Gifts involves Each Member. It is very significant that wherever the gifts of the Spirit are described in Scripture the emphasis is placed on the fact that each Christian has at least one. For example, in 1 Corinthians 12, verse 7 it 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 Gift involves Mutual Ministry. It is very plain that the Gifts are to be used for the benefit of corporate growth, for the sake of others not for one's own sake. 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. It ought to be noted that some writers believe that Spiritual Gifts are obsolete, given only as miraculous signs at Pentecost to authenticate the new age, thus being temporally or culturally bound. Yet 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 Bible consistency makes the use of gifts just as mandatory for current church functioning as the presenting of our bodies.

The charisms (spiritual gifts) are everyday rather than exceptional phenomena, are various rather than uniform, are found throughout the Church rather than restricted to a particular group. . . . they are phenomena not exclusive to the early Church, but present and contemporary. . . .⁷

Examples of the doubt regarding the necessary prevalence of Gifts for today have been well described:

Concerning the events of Acts, they are unique and relate to representatives of special groups of people, thus they are meant to be strategic within the development of the early Church, and not to be normative. . . . There was a progressive introduction of the New Covenant, and what happened at Jerusalem, Samaria, Caesarea and Ephesus demonstrated that for the races and peoples whom they represented the full blessing of the New Covenant had arrived. . . . There seems to be no evidence that miraculous healings occur today in the way described in the Bible.⁸

The implications
It is obvious that the Ministry of the Body is impoverished if this Doctrine is neglected, in either teaching or implementing.

This leaves no room for self-depreciation (1 Corinthians 12:15-16) — every Member through his Gift has a ministry. There is no place for self-sufficiency (1 Corinthians 12:21-24) — every Member through his Gift is mutually indispensable. There is no cause for self-seeking — the Gifts are given as the Spirit wills, not as we want (1 Corinthians 12:11).

So we can say that the Doctrine of Spiritual Gifts expects a Mutual Ministry to be exercised. Mutual Ministry is facilitated by the Doctrine of Spiritual Gifts, and to have one without the other is to fly in the face of Biblical teaching.

The description
The four Biblical lists may well not be exhaustive, and there may be some spiritual gifts available today which are not included in any list.

A useful means of describing Gifts is to divide the Bible lists as follows:

Speaking: apostle (i.e. missionary) prophecy, evangelism, pastoring,

teaching, exhorting, wisdom, knowledge, tongues, interpretation.

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

Signifying: miracles, healing, tongues, interpretation.

Stott however doubts the existence of today of the 'apostle' and 'prophecy' Gifts:

Among those who begin with the presupposition that all the charismata in the New Testament are readily available, the continued existence of apostles and prophets is taken for granted. Such Christians tend to say there is no biblical evidence that gifts would ever be withdrawn. But on the contrary there IS evidence for the very thing for which they say there is none.⁹

He concludes: "it seems to be in the sense of fresh revelation that Paul brackets 'apostles and prophets' as the most important of all charismata (Ephesians 2:20, 3:5, 4:11, 1 Corinthians 12:28); in that sense (whatever may be said about subsidiary meanings and ministries) we must say they no longer exist in the church."¹⁰

Example of Jesus

That Ministry is Mutually expected of all congregation members was modelled by Jesus in His own Person by His washing of the disciples' feet. He said this was an example (John 13:15), and that they are to serve each other likewise (v.14). He mentioned no exceptions, not even one who is Lord and Teacher (v.13).

His delegating of ministry to others e.g. Luke 10:1, is a further model of ministry-exercised-by-all. That the ministry is to be by the whole People of God and not by a chosen few has always been so.

The four Gospels are unanimous that Jesus committed a ministry to His followers and that He sent them out on mission. At the commissioning of the disciples Christ said, "As the Father has sent Me, even so I send you." (John 20:21). There is then a parallel between God's sending His Son and Christ sending His people. The ministry and the mission of the People have their origin in Christ and are extensions of His own ministry and mission.

So the Example of Jesus in His Person and in His Practice of delegating is simply an extension of the Bible principle that ALL God's people are involved in ministry.

The teaching of Jesus

Jesus stated that He is "among you as one who serves" (Luke 22:27). Since we are to have the same mind as He (Philippians 2:3-5), it can be taken that OUR attitude is also to be one of serving. This includes leadership: "the leader is one who serves" (Luke 22:26). The similar passages in Matthew and Mark are in the context of life in the Kingdom (e.g. Matthew 20:21), indicating that our relating to each other under the rule of Jesus is on a basis of our serving of one another.

. . . In the Christian community, unlike all other human societies, there is no distinction between privileges and duties, claims and obligations, or dignities and burdens. There can be privileges, claims and dignities only in and with the duties, obligations and burdens of service. 'Whoever will be chief shall be servant of all' (Mark 10:44).¹⁰

This word "serving" comes from the same word in Acts 6:4 translated as "ministry". Thus the serving of each other that Jesus taught can be said to be a ministry, and since He said it is to be Mutual, i.e. with no exclusions, we deduce that Mutual Ministry is a teaching of Jesus.

Love requires a mutual ministry

The mark of Jesus

The supreme mark of a congregation is to be Love; it is by loving one another that all will know we are 'Jesus' disciples

The Theological premise

(John 13:34). The kind of love we are to show is the way in which He loved us (v.33), as He loved the church (Ephesians 5:25), for God's love is manifested in Him (1 John 4:9, Romans 5:8).

It is obvious that Loving requires Relationships. To be in relationship with anyone has some kind of result, that is a 'ministry' of some kind eventuates — it may be slack and useless, or it may be vital and helpful. Ideally it will be loving, and since Love is the mark of Jesus and is to be the consequent mark of a congregation, the mutual ministry that always occurs when people relate is expected to be one of Love.

In other words, the expected Mark of a Church, viz. Love, requires a Mutual Ministry to be constantly occurring.

This kind of Love is summarised as follows from chapter 19 of 'I Believe in the Church', by D. Watson. It is not the natural and instinctive quality of love found in every human being; it is SPIRITUAL, imparted by God's Spirit; so we cannot love others in the way Jesus commanded until we first love God and experience his love in our hearts. It is PRACTICAL humble service, nothing to do with our emotions, much more an Attitude of mind, depending on where we set our will, not feeling sentimental towards others, nor saying the right thing, nor giving — an Attitude deeply concerned and committed to the good of the other. It is CRUCIAL — the world cannot imitate this, it is entirely from God. It is PAINFUL, for if we open our hearts to others we are at once vulnerable; we so easily hurt one another that we need constantly to forgive and be

forgiven if this love is to be maintained and shown in a church.

Christian ministry is a Ministry of Reconciliation: "through Christ God reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself . . . and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God . . ." (2 Corinthians 5:18-20).

This means that a local ministry is not an end in itself, to preserve its church or promote its programme or style, or to serve its clergyman.

A forthcoming article will examine the practical implications of Mutual Ministry.

Timothy

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AUSTRALIAN CHURCH RECORD, NOVEMBER 3, 1986 — 7

Bp Durham on gender of God

'He' increasingly unsatisfying

The Bishop of Durham has caused another furore when he engaged his critics by writing in his October diocesan magazine about God as "He/She."

Dr. David Jenkins reflected in passing: "I really do find that referring to God as 'He' is increasingly unsatisfactory. Clearly God is not exclusively male."

Yet the passage which gave rise to headlines, interviews and radio 'phone-ins all over the country was buried in a long letter about what the Bishop did on his holiday in the Austrian Tyrol — where he found, to his surprise, a village church dedicated to St. Oswald, King of Northumbria.

Only much later after speculating about the old Irish and Scottish monks who had Christianised the isolated, mountainous region, does the Bishop get to the subject of "falling in love with God" . . . which leads him to the controversial part of his message:

"God (we get this from our faith in Jesus Christ) is prepared to come very close to us and be very personal with us. At the same time he is the mysterious, holy, transcendent and glorious God. (So much so that, in my own attempts at reflection, prayer and meditation, before

I get taken beyond words, I really do find that referring to God as 'He' is increasingly unsatisfactory. Clearly God is not exclusively male'.

"He (She?) must reflect also all that is female. And He/She must go beyond all that. 'He/She/It?' is not a very good way of putting it — not least because 'It' suggests falling short of being personal rather than in going beyond.

"But what is one to do? Language is just not good enough. Fortunately, prayer and worship, like love, pretty soon take off beyond words into much greater meanings which are picked up by silence, by being together and by doing things for, and then by absorbing whatever it is by silent being with."

Outraged listeners who could have heard only an edited version of what Dr. Jenkins actually wrote joined in a rare theological 'phone-in on the London commercial radio station LBC — plumping almost exclusively for the total maleness of God the Father.

(CHURCH TIMES)

Education Minister 'not opposed' to teaching creation in school

NSW Clarification

The NSW Minister for Education, the Hon R. M. Cavalier, has written to the NSW Council of Churches to clarify the government's position on the teaching of creationism.

In the letter Mr. Cavalier draws a distinction between the specific doctrine of literal 'creationism' and the broader concept of creation. Referring to a memorandum issued last February by the Director-General of Education, the Minister then says "the memorandum does not attack the concept of creation itself. A religious belief in God as the Creator does not commit a person to a specific doctrine of 'creationism' as an alleged science."

"The memorandum is not concerned with Christians and/or believers in God acknowledging God as Creator in their

teaching programmes." He expressed the view that teachers should approach this matter "with an objectivity consistent with the establishment standards of professional integrity."

The clarification will remove the concern of church leaders as well as Christian parents and teachers throughout the state.

The Minister further explained that while the Director-General's memorandum bans the teaching of the doctrine of literal 'creationism' as a scientific theory in government school science classes, reference to 'creation' as a view held by some people is a different question.

The Minister also sought the assistance of the Council of Churches in NSW "in making this interpretation known."

Armidale celebrates Bishop Chiswell's ten years

From all corners of the Anglican Diocese of Armidale people came to Tamworth on 26th September, for a dinner commemorating the tenth anniversary of the appointment of Peter Chiswell as Bishop of Armidale. About 150 guests, representing almost every parish and Diocesan organization attended the function, held at St Peter's South Tamworth. Members of that parish provided an excellent meal in a friendly atmosphere. A varied programme was presented between the courses of the meal. Guests were delighted to hear singing by Danielle Grasse, also by the trio of Ken Allen, David Mulreedy and Bob Witten; an inspection of "Mr Kenneth's New and Used Clergy"

entertained uproariously; a reading by Peter Smart, and addresses by Jan Collins, Ken Byfield and Peter Swane expressed genuine appreciation to Peter, and his wife Betty, for their many contributions to the life of the Diocese, through thick and thin, over the last ten years. Peter Chiswell responded with frankness and feeling, not only reflecting on the past, but also with challenges and vision for the future.

There can be no doubt, amongst those who were present, that the evening was of real significance: an evening of remembering, of celebrating, of giving thanks to God for Peter Chiswell's leadership; an evening for renewing dedication for the years ahead.

NW Aust success

Building appeal passes halfway mark

The Outback Church Foundation of the Anglican Diocese of North West Australia has passed the halfway mark in its quest for \$1,000,000 to build churches in seven major centres of the North West.

Most of the \$500,000 now in hand or promised has come from the people of the North West itself, though there have been significant gifts from friends and supporters in other parts of Australia.

The Foundation aims to build multipurpose church buildings in Newman, Paraburdoo, South Hedland, Port Hedland, Wickham, Kununurra and Kalbarri. The buildings will be erected as the money comes in, hopefully during the next three years.

First aboriginal priest

The North West Diocesan Council decided on October 11 that the first of these churches would be built in

Newman, with a start to be made early in 1987.

Newman is one of the fastest growing towns of the North West, and is the centre of the activities of the Mt. Newman Mining Company. But it has attracted other smaller industries, and is becoming an important tourist centre.

The church has a fine block of land in the centre of Newman, opposite the main shopping centre. Already a rectory is on this site.

The Outback Church Foundation has already begun its building task with the erection of a rectory at Oombulgurri for the first Aboriginal priest to serve in the Diocese. Construction of this building has already begun, and it is hoped that it will be completed before Christmas, though the chronic difficulties of building in such an isolated situation may cause delays.

ARCIC 2 Agreement on Salvation

How Significant is it?

In a recent Church of England newspaper article the question is asked how significant is the agreed statement on salvation:

This was the central matter of dispute at the time of the Reformation, especially upon the Continent. The Anglican position was bluntly set out in the 39 Articles and the Homily on Salvation.

As the latter states: "We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the Cross."

The Council of Trent was not directed at the Anglican formularies, for they had not then been written, though it was later felt that it did repudiate Anglican stance.

In seeking to build a bridge across the chasm of a 400-year separation, basic agreement on salvation is an essential segment in the structure. There are many levels of closer co-operation, but without such agreement at the doctrinal level, the edifice will ultimately collapse.

However, we must distinguish between the non-negotiable essentials of doctrine and the legitimate diversities of theological emphasis. We must live with the latter: we cannot live with the former.

Erupted

The subject of justification had already been a matter of considerable dispute in the later Middle Ages, long before it erupted with such volcanic force in the 16th century.

Discussion was further clouded by a linguistic problem. The Reformers, having rediscovered the Greek New Testament, saw that to 'justify' in the Greek language meant to 'declare in the right'. It was a legal term.

The Catholic theologians, especially at the Council of Trent, relied on the Latin translation, which since Augustine had been understood as to 'make righteous'. They thus included elements of salvation in this term which the Reformers treated as belonging to 'sanctification'.

Today this misunderstanding has been fully recognised.

Nature

Their stress on the sacramental life of the church, including the nature of the mass, penance, purgatory, even prayers for the dead, seems to confirm those fears.

The situation has not been helped by the scandal of indulgences and more recent extremes of maria devotion, suggesting that Mary shares with her Son in some way in our redemption.

Catholic hesitation about assurance of salvation suggests a dependence upon some human contribution to our salvation, which creates uncertainty.

Catholics, for their part, have seen Protestants as grossly underestimating the role of the Church as a channel of salvation.

Justification by "faith alone" seems to exalt faith to the level of a good work meriting salvation. Emphasis on assurance appears to encourage spiritual complacency and moral laxity.

Once it is appreciated that both communions wish to underline the priority of God's grace and recognise faith as a personal commitment as well as a credal assent, then the extent of the common ground is greater than imagined.

At the heart of the debate is what earlier theologians called the 'formal' cause of our justification. Is God's declaration of our being in the right the result of the completed atoning work of Christ upon the cross, or does it include in anticipation that final 'making' righteous which will be complete when we see the Lord face-to-face?

(EPNS)

33% biology teachers choose creation and evolution

Creation side presented

Dallas, Texas (EP) — A new nationwide poll reveals that more than one of every ten high school biology teachers in the US believes in creation, according to the Foundation for Thought and Ethics, a school curriculum research group.

The poll, conducted by Austin Analytical consulting, asked biology teachers about their personal views of how living things began. The teachers were asked to pick from evolution, creation, some combination of evolution and creation, other, and undecided. Of 343 teachers responding, 11.5 percent chose creation.

Teachers choosing some combination of creation and evolution, added to those who chose creation, totalled 44 percent nationwide, just 8.4 percent less than the 52.4 percent choosing evolution.

The poll concentrated on the three big textbook buying states, New York, California, and Texas. Texas teachers were more likely to believe in some form of creation, with 66.1 percent including creation as at least part of their answer. California was also above the national average, with 44 percent mentioning creation as part of the origin of life. New York's group of 36.7 percent choosing creation was well below the national average.

Don Austin, head of Austin Analytical Consulting, said, "I was gratified when the results came in showing that people are very open to having printed materials giving the creation side. It's a matter of objectivity. In a polarizing issue like this, the ability to present both sides and let people decide for themselves is healthy." An evolutionist, Austin has a Ph.D. in anthropology and five years of experience teaching Ph.D level anthropology at Southern Methodist University.

While the poll did not ask teachers if they thought creation should be taught in the classroom, a majority, 52.5 percent, said they would not oppose an approach to creation in the schools which met their objections.

(EPNS)

Falwell backing away

Less political involvement

Lynchburg, Va. (EP) — The Rev. Jerry Falwell, founder of the Moral Majority and a major force behind growing Christian involvement in the political arena, seems to be backing away from political battles.

Syndicated newspaper columnist and former Falwell aide Cal Thomas quoted Falwell as saying he will not go out on a limb for another political candidate as he did for Ronald Reagan "because it is too polarizing to unbelievers".

In his column, Thomas quoted Falwell as saying, "I will no longer allow my pulpit anything but a minuscule amount of politics. We are going back to where we were before Moral Majority when we had a clear purpose, but did not have a major emphasis on politics".

Falwell said his Liberty Foundation, an organization which superseded Moral Majority, will remain active, speaking out on issues such as drug abuse.

(EPNS)

REVIEW

Dr. Leonard going to Tulsa

The controversy about the Bishop of London's 'adoption' of an expelled American congregation has taken a number of turns.

It emerged that the Bishop now intends to visit the congregation himself.

Earlier it has been proposed that one of his area bishops, the Rt. Rev. John Klyberg of Fulham, should go to Tulsa to offer pastoral support and conduct a confirmation.

The House of Bishops of the Episcopal Church USA, meeting in Texas, issued a lengthy and strongly-worded statement opposing the visit. They said it was "inappropriate".

"It is the expectation of this House of Bishops that the autonomy of the Episcopal Church will be respected by the other branches of the Anglican Communion and all their bishops," they say.

In his October newsletter, Dr. Leonard spells out the reasons behind his action.

He observes that within the Anglican Communion "those who are loudest in claiming autonomy for themselves are often the first to deny it to others."

He discerns a growing practice where individual churches take autonomous action then claim that this action must be accepted by other Anglicans.

He says that the 39 Articles distinguish between those things "ordained by man's authority" which can be changed by an individual or local church, and those which are "by divine providence."

Some Conventions and Synods had ignored the distinction between what was required as "necessary for salvation" and other truths over which there could be an honest difference of opinion.

Difference

He defends his action with regard to the Tulsa congregation on the grounds that there is a vast difference between the ethos of the Episcopal Church USA and that of the Church of England.

"The territorial basis of the English diocese is unique in the Anglican Communion."

By contrast, the American Churches "are a collection of congregations affiliated to the General Convention".

He insists that it would be out of order with the US national constitution for a bishop of the American Church to claim jurisdiction over people who were not members of congregations of the diocese. He also distinguishes between what he calls "the mission of the bishop" and the territorial jurisdiction he exercises.

The combination between the two churches under the respective laws of their lands, and this understanding of the Bishop's role, he insists, mean that his plan to go to Tulsa is in order.

He also claims that there are precedents for his action in Anglican experience.

"For me the matter is primarily a pastoral one," he says. "But underlying it is the question of what the Anglican Communion stands for."

It is expected that the matter will be discussed soon by the English House of Bishops.

(CEN)

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Is Functionalism Christian?



Fiona Pfennigwerth

The Wilderness Area of Linley Point which we call our garden is a spectacular display of colour and scent at the moment. The jasmin on the balcony, the wisteria strangling a gum, the fresas in the long grass, even the onionweed on the path. "Have you ever thought that the natural world around you is unnecessarily beautiful?", Allan Blanch began one sermon years ago.

"God is not utilitarian", said one group leader at the recent CARA* Centre Arts Conference. That utility equals virtue is a twentieth century secular idea, beloved by Christians. God could have made a functional but dull universe — but he didn't.

I am writing a few random thoughts on The Christian and Art, because I feel caught between two camps. One saying that art is a waste of time — that I'm better employed reporting for ACR than painting a still life. (Perhaps it's a simple matter of the quality of each?) The other camp saying that a person's creativity is all important and all consuming.

I have a lot of sympathy with the first group. Our faith is propositional, and I can't see how it can be expressed without words. I find Christian dance and mime bewildering. However, I don't want to say that art has validity only when each work makes a statement: that is to downgrade it to propaganda, as Laurel Gasque said last year. I want to defend creativity as more than mere luxury.

"When you look at an artist's work, it will reveal his world view", said another member of Cara. We were discussing the selection of works for Cara's first exhibition, to be held over two weekends in November, opening on Friday night the 14th. "I don't see how, for example, you could accept for a Christian exhibition, a work by Francis Bacon, whose philosophy is despair and bitterness — 'we are the orphans of the universe,'" he said.

David Millikan concluded his recent Zadok Centre paper, "Some Christian Reflections on the Arts": "Mankind is called to participate in the preparation of this world for paradise. We do this by acting as agents of the reconciliation and restoration which Christ won. Insofar as we produce through our creative response to this life things of significance, then we fulfil this task. Part of the promise of Christianity is that it sees a fundamental continuity between this world and the next. What will endure, will be those things which have worth and beauty and which represent the task of mankind as the image of God in this world. When humanity exercises the gift of creativity in the production of objects which take their place in the universe by virtue of these qualities, then we are engaging in an activity which has eternal significance."

Why are these camps so opposed? I think because they both make a sacred/secular distinction which I think is false. The first says that proclaiming the gospel is the only task of value. The second defines worship as self-expression, where I see it as service — or servanthood — in all of life.

I don't think there's such a thing as Christian art. There are Christians who are artists, and so their work will reflect their faith. I don't think they'll be any better because of their faith. I take it the same is true of any career.

The Bible is very quiet about choice of employment. It's a non-issue. We've made it into a moral dilemma, when perhaps it should simply be a matter of perception and development of talent. At the Cara Conference, one artist said, "I was always asking God — and my friends — whether I should paint. I wanted both to affirm me. I came to realise that that wasn't going to happen. The right

question — for me — came from God to me: 'Can you or can you not paint the kind of painting you want to paint?' When I answered that, the moral dilemma evaporated." What counts is not our choice of career, but the way we conduct ourselves in it. The Bible has lots to say about that.

In the last few issues I've talked about changing forms and language to bridge the gulf between the outsider and the church. But the key bridge is people, who, like their great High Priest, is involved with people in all walks of life and thus is "not unable to sympathise with (their) weaknesses, but was in every way made like one of (them)." Tony Morphet in "A Hole in My Ceiling" stresses the need for Christians to be involved in professions where there is a marked lack of Christian values. That's the only way to change them, he says.

I haven't made a choice between "Christian work" and art. I juggle a lot of things and sleep less.

What do Christians design? Come to Cara's exhibition at SU House, 120 Chalmers Street, Surry Hills, where we'll all find out!

Fiona Pfennigwerth

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New drift for Supreme Court

Will examine Religion issues

Washington, DC (EP) — Issues involving religion and morality will be prominent in the case-load for the US Supreme Court, which began its first session with William Rehnquist as Chief Justice on Oct. 6.

On its first day in session the Court agreed to decide whether government-run airports may prohibit distribution of literature by religious and political groups in terminals. The Court will consider reinstating such a ban imposed on Jews for Jesus at Los Angeles International Airport. Lower courts have held that such a ban is an unconstitutional violation of free-speech rights. Unlike most airports, Los Angeles limited distribution of literature to sidewalks.

The Court also refused to kill a lawsuit by abortion supporters which seeks to have the Roman Catholic Church stripped of its tax-exempt status because of its anti-abortion lobbying.

The Court rejected the appeal of four North Dakota couples who want to teach their children at home. The couples argue that home schooling is protected by their freedom of religion, but have run afoul of state teacher certification laws.

A key point in obscenity prosecutions — whether local or national sensitivities should be applied when determining whether material is "utterly without value" — will be examined by the Court in an Illinois case this term.

Creation, discrimination, and prayer

A 1981 Louisiana law requiring balanced treatment of evolution and creation in public education will be considered by the High Court. Lower courts have ruled that this law violates

the Court's principle of "separation of church and state." In its appeal, the state argued that "creation science consists of scientific evidence and not religious concepts," and is a legitimate alternative to the theory of evolution.

The Court will examine the claims of Ronald Philbrook, an Ansonia, Connecticut teacher who has demanded that his employer give him more than the three days off for religious observance given other teachers.

In a case with abortion ties, the Court will hear the Federal Election Commission's appeal of an appellate decision permitting nonprofit ideological corporations to spend funds in political campaigning. The case involves charges by the Commission that Massachusetts Citizens for Life, a non-profit corporation, acted illegally by printing and distributing a newsletter which included candidates' voting records on abortion issues.

And the Court will consider whether a Florida woman who converted to the Seventh-Day Adventist faith should have been denied unemployment compensation after she was dismissed from her job for refusing to work Friday nights or Saturdays because of her religious beliefs.

The Court has not yet decided whether to consider whether a minor seeking an abortion can be required to wait for 24 hours. Another case that may be added to the Court's case-load this session: a "moment of silence" at the start of the day in public schools. Supporters say the "moment of silence" gives children an opportunity to start their schoolday with prayer, but does not coerce non-prayers; foes oppose the concept because of the implicit approval of prayer as an activity for schoolchildren. (EPNS)

Peter Wagner in Adelaide

Church growth seminar



Church Growth participants at Bible College of South Australia.

Approximately sixty pastors and church leaders gathered together on the campus of the Bible College of South Australia to participate in the Church Growth seminar. Participants came from every state in Australia and as far away as New Zealand. There were no less than seven separate denominational bodies represented.

The seminar conducted by Prof. Wagner, focussed on topics such as:

- Theology of Church Growth
- The Pastor and Church Growth
- Analysis of factors that can contribute to Church Growth
- Spiritual gifts and questions of Church Growth.

Midway through the course, the participants were divided up into small groups which visited one of the local Adelaide congregations. Some 12 churches from five different denominations participated in this field research project. The small groups attended as many of the services and other activities during the Sunday and then spent a whole afternoon later in the week talking with the pastoral staff about

the church and its programme. The purpose of the exercise was to sharpen the analytical skills of the participants to identify the factors that were contributing to or retarding growth and to share their findings with the larger group.

In his opening address Dr. Bensley commented that there was great historical significance associated with the Seminar. It is the first time it had ever been taught in Australia. Despite the fact that in many instances the Church of Australia is weak, lifeless and rapidly declining in the providence of God this course represented a unique opportunity to encourage new strategies that would see the gospel penetrating deep into Australian society. Under the hand of God we trust that the annals of history in Australia will bear testimony that the renewal of the church of God and significant advances in the Kingdom of Christ as evidenced by increases in the number of conversions and the planting of churches in areas where previously there had been none will be due in part to the insights and training gained during the Church Growth Seminar held at BCSEA.

Emotional end to "Bike for Bibles 86"



(L to R) John "Woody" Richards of Kogarah, NSW, Geoff Bond of Mt. Gambier, SA, and Nathan Smith of Hebersham, NSW. — Photo — Ramon Williams WORLDWIDE PHOTOS

"BIKE FOR BIBLES 86" came to an emotional end in Brisbane, Saturday, October 4th when the last team of riders on the "BIKE FOR BIBLES" marathon arrived in front of Bible House, at 4.20 p.m.

For those re-united with their families, there were tears of joy. As the story was told of exceeding their target of \$30,000 by \$20,000 there were tears of jubilation. One of the physically worn-out riders declared, through tears of emotion, "If one child in Guatemala comes to the Lord through one of these 50,000 dollars, then this trip has been worth it!"

It had taken relays of over 40 riders, 20 days, 7 hours, 50 minutes, to cover the

2750 km (1709 miles) journey from Adelaide (Sept 14th) to Brisbane (Oct 4th). Their aim was to raise \$30,000 through sponsorships to provide Easy-reader material, in co-operation with the Bible Society in Australia, for over 700 centres throughout Guatemala.

Unexpected gifts came from meetings conducted by Bible Society representatives along the route, as well as passers-by. Truck drivers and motorists who heard of their endeavours through local country radio stations, passed money to them as they passed the cyclists.

(WORLD WIDE)

Zadok appoints a new Director

Canberra centre looks to '87

Dr. John Harris has been appointed Director of Zadok Centre: Institute for Christianity and Society.

"We are excited about John Harris' appointment. The fine personal qualities and experience he brings to our ministry are particularly well suited to this third stage of Zadok's life," Board Chairman, Lynlea Rodger, said today.

In the last 10 years under the leadership of Dr. David Millikan, now Head of Religious Programmes for the ABC, and Dr. Peter Marshall, soon to take up the position of Director of Interchurch Trade and Industry Mission (Vic.) Zadok has become widely recognised for its contributions to the Australian Christian community.

"Our task over the next few years," said the Chairman, "is to develop resources and strong personal support for Christians who are seeking to apply their faith to everyday life. Dr. Harris' wide academic and professional background in education will enable us to meet these very specific needs through a programme of group study material and courses especially designed for lay people."

Dr. Harris will commence at Zadok in early December. He is currently lecturing in education at Darwin Institute of Technology. He has held a variety of teaching and administrative positions including Principal of four large schools.

An Anglican by background, John's involvement with parish and church-related organisations has been very wide and includes the Aboriginal Theological College, Nungalinga, Scripture Union, the Bible Society and the Teachers Christian Fellowship. He is regarded as one of the foremost Australian thinkers and writers in Aboriginal education and society.

Unfounded criticisms of Kriol as an



Dr. John Harris, return to Zadok.

inferior language had real potential to damage the fragile Bible translation vision. Knowing this, John took upon himself the task of ensuring the status and acceptance of the Bible in Kriol. John wrote his PhD to counter these criticisms. A revised version of this thesis has been published and recently released. Many papers and articles based upon it have been published or are about to be published in scholarly journals. Kriol is now known and accepted nationally and internationally by leading linguists.

John is equally enthusiastic about promoting the full use of the Bible as the fundamental resource in all aspects of daily life — work, family, leisure, politics and so on. He is equally at home in the arts and the sciences and aware of and vitally interested in the key issues. He is excited by the possibility of such deep and long-term involvement in the challenging "everyday theology programme."

Tasmanian for Bible Society

New Chief Executive Officer "visionary"



The Reverend Ernest Horth.

When engine fitter Ernest Horth was in the chapel at Wagga Air Force Base in 1956, he had "a very clear experience of the Lord". "It was a call to the ministry, and I also had a clear vision of something ahead — of a worldwide nature — which has had no understanding for me until now," said Ernest.

He pursued the call, and now, more than 30 years later, the Reverend Ernest Horth has been appointed as Chief Executive Officer of the Bible Society in Australia, fulfilling his vision of an international ministry.

As Chief Executive Officer, Mr. Horth will take responsibility for the national work of the Bible Society after a short induction period, allowing the Australian General Secretary, the Reverend James Payne, to devote more time to his international work for the United Bible Societies.

Mr. Horth, currently rector of St. John's Anglican Church in Launceston, is expected to take up his position at the Bible Society National Office in Canberra early next year.

"I've always had a love for the Bible Society," Mr. Horth said. "I see it as the pinnacle of missionary societies — the centre of the lot, doing crucial work with the Scriptures."

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

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Evangelical Women Gather in India

"All were meant to be in Christ"

Nagpur, India — The All-India Conference of Evangelical Women (AICOEW) drew together women leaders from all 20 states across this country. The conference, organised by the women's ministry of the Evangelical Fellowship of India (EFI), met February 17-21 to study the role of women in the home, church and society.

The 102 participants, from various denominations, also came together to provide training tools for women who are involved in ministry, and promote co-operation among various ministries represented. "All Were Meant to be in Christ" was the theme of the conference.

Perhaps the most significant result of the conference is that groups of women have been organised to pray and plan for a follow-on programme of six regional conferences over the next two years.

"The Spirit of God has done a deep work in each woman. We believe this is a significant turning point in what the Lord is going to do through the women of India. In our Indian culture, the almost

400 million women can be reached only by women ministering to women. AICOEW has been described as a small light in the heart of India. We seek to spread that light to harness the potential and resources of our women," said Mrs. Juliet Thomas, the EFI's Secretary for Women's Ministries.

Workshops included such topics as family relationships, being single, and time and money management. Abortion, self-worth, stress, and depression were also discussed among the participants.

(WORLD EVANGELISATION)

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