

They made it . . . all the way to Melbourne, just for kids



"Welcome to Melbourne," says Mary Dewberry, the Bible Society's National Youth Officer, to the only Anglican in the team, John "Woody" Richards of St. George's, Earwood. In the background are Ron Heathorn of Maroochydore and Dave Forrest of Yowie Bay.

The team of six "BIKE FOR BIBLES" riders, led by blind cyclist John Ansell on a tandem bike, arrived in Melbourne from Sydney, Friday, October 4th at 12 midday, nearly two hours ahead of schedule. After a distance of 900 km and the repair of ten flat tyres, they had finally arrived at their destination.

Their first stop was at the GPO, where they handed over a parcel of 500 "PEDAL POST" envelopes for official endorsement. The sale of these envelopes will go towards their project

of raising funds for Bibles, for the young of India.

The Victorian State Youth Worker, Arthur Bolkas, was also there, with a team of about 50 walkers who were ready to start off on their WALK FOR BIBLES, a route of 20 km. Over 800 support kits had been distributed for the WALK FOR BIBLES, according to Arthur Bolkas, and all had the same aim as the cyclists . . . raising funds for Bibles for the young of India.

Care and Communication Concern

An effective Evangelistic team

Care and Communication Concern, the Christian organisation led by God's Squad President, John Smith, has just released a newsletter detailing the amazing ministry undertaken during 1985.

The Chairman of C & CC, Hobart M.L.C. Hank Petrusma, said "John and his team have led outreach in every mainland state and New Zealand during the last few months, with Tasmania on the list for March next year".

Mr. Petrusma said the ministry had cut a swathe through all sectors of the community, "John and the team have taken their vital ministry to:

- many races, including Aborigines and Maoris,
- service clubs and women's groups through to biker clubs, street kids and prisons,
- inner city dwellers, suburbanites, country people and those in the outback".

"This ministry finds strength through its diversity", he said, "All churches can use the ministry of the organisation to reach non-Christians in their area, by talking to people other Christians are not able to reach, and bringing these people to Christ".

Mr. Petrusma stressed that the urgency to present an unadulterated Gospel, with its ever-sharp cutting edge to our Nation, is never more pressing than now.

C & CC is keen for those who might be interested to contact them for a copy of this and future newsletters. They can be contacted at P.O. Box 463, Boronia, Victoria: . . . 3155, or phone (03) 720 1536.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. D. M. S. Cohen, will resign as Rector of Manly on 15th March 1986 to become Director of Scripture Union in U.K.

Rev. T. J. W. Oakley, Asst. Minister at Berrima, has accepted the position of Rector of St. Saviour's, Punchbowl.

Rev. T. K. Dein will resign as Rector of Yagoona to become Rector of St. Andrew's, Wahroonga.

Rev. R. Alexander will resign as Rector of Enmore and Stanmore on 1st December, returning to U.K.

Rev. M. C. Harcourt Norton, Minister in Holy Orders at Cranbrook School, has accepted the position as Rector of Hunters Hill.

Rev. P. H. Bayliss, Rector of Harris Park, has accepted the position as Rector of Willoughby.

DIOCESE OF SOUTH AUSTRALIA

Rev. P. L. Williams resigned as Minister-in-Charge, St. Margaret's, Darlingtown on 30th September to become full-time chaplain at Flinders Medical Centre.

Rev. P. R. Stanley, Holy Cross, Elizabeth is to be Minister-in-Charge, St. Margaret's, Darlingtown from 23rd December, 1985.

DIOCESE OF MELBOURNE

Delbridge, Noel From Director of the General Board of Religious Education to Incumbent of All Soul's Sandringham. Induction by Archbishop D. Penman on Friday, 13th December at 8.00 p.m.

Edgar, Donald H. From the Diocese of Bendigo to Priest-in-Charge of Holy Trinity Kensington.

Commission by Bishop Peter Hollingworth on Tuesday, 15th October at 8.00 p.m.

Goldsworthy, John L. From locum at Endeavour Hills to Incumbent of St. Paul's Boronia. Induction by the Bishop Robert Butters on a date to be announced in early December.

Painter, John From Permission to Officiate Diocese of Melbourne to part-time assistant curate at St. John's-Toorak from 2nd September, 1985.

Rich, Roger From Incumbent of Pakenham/Upper Beaconsfield to incumbent of St. Matthew's Endeavour Hills. Induction by Archbishop D. Penman on Monday, 11th November at 8.00 p.m.

Area Dean

Porter, Brian M. Appointed Area Dean of Heidelberg as from 1st August, 1985.

Resignation

Kornaczewski, Alex From Priest-in-Charge of Airport West with Kellor from 24th November, 1985. To take up position in the parish of Howrah in the Diocese of Tasmania.

Retirement

Wood, Cyril Edgar Baldwin From the parish of St. Chad's Chelsea as from 31st December, 1985.

Obituaries

Gardner, Cyril Emmanuel Died 17th August, 1985.

Seymour, Kenneth Norman Died 24th August, 1985.

Sydney votes "No" continued

"We believe that our theological work and the application of it has not provided sufficient reason to change the existing practice of restricting to men, admission to the Priesthood as described in Anglican formularies. It may be that further theological work could lead to a modification of this point of view. However, we have not, in our work to date, seen that as demonstrated, and we report accordingly."

The report of the Commission is well worthy of study by interested Christians.

The members of the Diocesan Doctrine Commission were: the Rev. Dr. P. W. Barnett, Bishop E. D. Cameron, Canon D. B. Knox, the Rev. Dr. R. A. Cole, Bishop R. H. Goodhew, the Rev. Dr. P. F. Jensen, Deaconess M. A. Rodgers, the Rev. R. E. Lamb, the Rev. Dr. P. T. O'Brien, and the Rev. Dr. D. G. Peterson.

The publication of this report, coupled with the years of debate which preceded it, made it highly likely that most Synod members had made up their minds before the actual Synod debate commenced.

Within the Synod there was the utmost politeness. Virtually all speeches were warmly applauded. The atmosphere from within the Synod created the impression that the issue was not going to be carried by persuasiveness from the floor of Synod.

When the debate commenced, Bishop Cameron moved: "Synod supports the present practice of ordaining only male

persons to the priesthood."

The convenor for the Movement for the Ordination of Women, Dr. Patricia Brennan then moved the proposition that "on the basis of gender, no person should be prevented from being ordained as a priest in the Anglican Church of Australia".

The compromise position, moved by the Rev. G. R. Huard of the inner city parish of South Sydney was "That a woman shall be considered eligible for a team ministry but not to be in the sole charge of a separate cure of souls."

Bishop Cameron began his speech saying that during the year he had only been absent from one meeting of the Standing Committee. It was at that meeting that he had been given the doubtful honour of moving the motion on behalf of Standing Committee.

There is little doubt, however, that Standing Committee chose the right man.

Now that the controversy has concluded as far as Sydney is concerned, the question inevitably arises: "Is this the end? Is the debate over?" Only time will tell.

Some have suggested that the "Australian Church Record" has been over generous in the amount of space devoted to the issue of the ordination of women. This may be true, but its certain that Christians everywhere have taken an intense interest in the topic, and there are few who have not found a view of their own.

Church Army Captain

First Aboriginal Bishop

The first Aboriginal to be consecrated bishop in the Anglican Church has his roots in the Church Army. The Rev. Canon Captain Arthur Malcolm was consecrated in Townsville Cathedral recently to serve as an assistant bishop to the Bishop of Northern Queensland, the Right Rev. Ian Lewis.

Arthur was commissioned with Church Army in 1959. In 1969 he married a CA

Sister Coleen Saunders, and since that time they have ministered as a team in many different places. Their main ministry has been to the Aboriginal settlement at Yarrabah and on Palm Island.

Arthur will have special responsibility for Aboriginal people which will no doubt take him beyond the diocese of Northern Queensland.

ANNUAL REFORMATION RALLY

The English Reformation

'WHAT WE OWE TO IT'

Speaker: ARCHBISHOP DONALD ROBINSON

St. Andrew's Cathedral Chapter House

8 pm FRIDAY, NOVEMBER 15th, 1985

Arranged by the Anglican Church League

The Australian



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Don't disinvest in South Africa

Alan Paton still cries for his beloved country

[Note: South African Alan Paton, noted author of *Cry the Beloved Country*, is a staunch opponent of apartheid, a vocal critic of white rule in South Africa, and a former leader of South Africa's old Liberal Party. However, Paton has spoken and written fervently against the strategy of Western disinvestment. Paton recently addressed a group of Christian leaders from the United States on the subject of disinvestment, and has written for South Africa's Leadership magazine.]

There is only one firm statement I can make on disinvestment — I will have nothing to do with it. I will not, by any written or spoken word, give it any support whatsoever.

There are obviously two sides to this question. On the one side are South African industrialists, capitalists — very big money and very small money — the overwhelming majority of white South Africans, and a substantial majority of

black South Africans. On the other side are some highly-educated and sophisticated blacks, a small minority of white South Africans, and a considerable number of righteous and self-righteous people of the West, who entertain the opinion that the weakening of the South African economy will bring freedom and happiness to the suffering and oppressed people of our country.

I find myself uncompromisingly on the side of the industrial capitalists, big money (almost entirely white), small money (almost entirely black), the overwhelming majority of whites and the considerable majority of blacks. I belong therefore to a very mixed constituency.

Why am I totally opposed to disinvestment? It is primarily for a moral reason. It is my firm belief that those who will pay most grievously for disinvestment will be the black workers of South Africa. I take very seriously the

teachings of the Gospels, in particular the parables about giving drink to the thirsty and food to the hungry. It seems to me that Jesus attached supreme — indeed sacred — significance to such actions. Therefore I will not help to cause any such suffering to any black person.

I am told that this is a simplistic understanding of the teachings of the Gospels. Let it be so. That is the way I choose to understand them."

I am also told that I am ignoring the views of those black South Africans who support disinvestment. Most of these black South Africans will not be the ones to suffer hunger and thirst. Many of them are sophisticated, highly educated, safely placed. I also know sophisticated and highly educated black men and women who will have nothing to do with disinvestment. I choose to associate myself with them.

I am told that, though I believe my views to be moral, they are in fact immoral because I will not take the side of those black people who want disinvestment. This is a new interpretation of morality to me, that I ought to adopt certain views because some influential black people hold them.

I do not hold these views because they are acceptable — or not acceptable — to either black people or to white people. I

do not consider that the welfare of black people or the welfare of white people are the supreme considerations. The supreme consideration to me is the welfare of my country, and therefore the welfare of all its people.

There is an often-heard declaration: "We do not mind suffering. We are used to suffering." But this again is often the declaration of those who will suffer least.

To put it briefly, my conscience will not allow me to support disinvestment. For I must ask myself, how long must the suffering it would cause go on before the desired end is achieved? A month? Two months? A year? Five or ten years perhaps? No one can confidently answer that question, though one can say at once that disinvestment will take time to bite deep.

Punishment is no proper treatment for erring children, nor is it the proper treatment for erring countries. Those who think they can make us good by punishment are deceiving themselves. The United States seems to be at last giving up the idea of punishing the USSR into goodness. Why then do they think it would work with South Africa?

I have a last word to say to those fanatical divestors who think they can

continued page 12

Wake up Australia

Jagran is coming



JAGRAN means AWAKENING

JAGRAN means STREET THEATRE FROM INDIA

JAGRAN means WAKE UP, AUSTRALIA: GIVE TO THE CHRISTMAS BOWL!

Jagran is an Indian street theatre troupe which is coming to Australia in November to help promote the Christmas Bowl Appeal.

In India, these twelve mime artists travel from village to village performing sketches, skits and slap-stick comedy about the everyday life of village people.

But the everyday lives of village Indians are plagued by poverty, illiteracy, illness and injustice. So, though the mime may make them laugh, the message is "Wake up! See the possibilities for change. Do something about it!"

Perhaps the performance is about a corrupt village official. The cunning villain is contriving to get the new village water tap put in his house instead of in the middle of the village where everyone could use it. What a rogue! Everyone can see that's unfair.

The villagers band together to defeat the plot and the tap goes where it should. The official is furious. The people have seen through his schemes and he won't get away with much in future.

Everyone enjoys the performance, hissing the villain, cheering the people

on. But in real life don't people just shrug their shoulders and say "There's nothing we can do about corruption?" Not in this village. Not anymore. They have woken up.

It's one thing to wake people up, though, and it's another to help them change their lives. That's why Jagran is coming to Australia.

The villagers might decide they need more than one water tap to improve local health. They might decide to set up a co-operative industry, so now they need some tools and some machinery. They might decide they want to read and write so they need books and a teacher. They have made the decision and asked us for help. The Christmas Bowl will support their decisions. Will you support the Christmas Bowl?

Jagran will perform in Perth from November 16 to 21; in Adelaide between November 22 and 24; in Sydney between November 25 to December 1; in Brisbane between November 2 and 5; and in Melbourne between December 6 and 11. There will be official launchings in Perth, in the evening of November 20, at the Chapel, Churches of Christ Grammar School, Claremont; in Sydney, between 12 noon and 2.00 pm on November 27, in Sydney Square and St. Andrew's Cathedral; and in Brisbane, between 11 am and 2.00 pm on December 3, in the Queen Street Mall.

New translation of Calvin's works

10 yrs work for team of scholars

Rutherford House, a centre for evangelical study within the Church of Scotland, is pleased to announce a major publishing project which will occupy an international team of scholars for the next 10 years. Negotiations are being finalised with (in the U.K.) the Paternoster Press, and (in the U.S.A.) Wm. B. Eerdmans, who have agreed to handle the venture.

It is now over 20 years since a new English version of Calvin's New Testament volumes was produced, under the editorship of T. F. and David W. Torrance. But their work did not include the much more extensive Old Testament, widely regarded as the basis of all modern commentary on these books and used by preachers, as well as scholars, the world over.

The translation is to come under three

General Editors: Dr. Nigel Cameron (Warden of the House), Professor Douglas Kelly (of Reformed Theological Seminary, Jackson, Mississippi) and Mr. David Wright, of New College, Edinburgh.

Four expert Consultant Editors have agreed to advise on the project: Professor J. I. Packer, Professor R. S. Wallace, Professor John Leith, and Dr. T. H. L. Parker. Dr. Parker is widely regarded as the world's leading expert on the commentaries, and we are particularly delighted to have his encouragement and active co-operation in the project.

There can be nothing more important than the encouragement that this fresh translation will bring to the best in Biblical exposition, the foundations of which Calvin laid in this great work of his.

(AUSTRALIAN PRESBYTERIAN LIFE)

Bible College of Victoria

New Anglican appointment

The Reverend Darrell Paproth, Rector of Lakes Entrance, will shortly leave Gippsland to take up an academic position. He has been appointed lecturer in New Testament Studies at the Bible College of Victoria.

Mr. Paproth has been Rector of Lakes Entrance since 1980. Before coming to Gippsland he had served in the Parishes of Rosanna, Caulfield and Northcote in the Melbourne diocese. A graduate of Ridley Theological College, Mr. Paproth holds degrees in Bachelor of Divinity and Master of Theology. He was ordained deacon in 1973 and made a Priest the following year.

(Gippsland Anglican)

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MARANATHA

Generous Christianity

Luke 12:13-21

True life?

What is it that changes a living into life? Coca Cola says that it has the answer — that "Coke adds life to everything that makes a living life." But Jesus says, "A person's true life is not made up of the things he owns, no matter how rich he may be." (Luke 12:15) True life is not to be found in the things that a person has or eats or wears or drinks. True life is found in knowing the Father as the only true God and knowing Jesus Christ as the Son whom he has sent. (John 17:3)

In the parable of the rich fool — a parable very relevant to Australians today — Jesus taught his hearers that meaningful life is not to be found in materialism but only in a relationship with God characterised by generosity and service. As Jesus makes his point, he uncovers a number of areas of neglect in the rich fool's life. Like so many people today, the rich fool neglected the certainty of death, and he neglected his responsibilities as a servant, a steward, and an agent of God.

The certainty of death

The rich fool neglected the certainty of death because he was so pre-occupied with the present and its temptations to reflect attractions that he had. In the vision of the unseen spirit, plans for the 18-19 he made extensive plans for the future. He had a big plan: "I will tear down my barns and build bigger ones." He had an investment plan: "I will store the grain and all my other goods." He even had a retirement plan: "Take life easy, eat, drink and be merry." But even the possibility of death, and the God who is in control of death, and the God who mocked Adam's plans for greatness, so it mocked the rich fool. In the midst of his hectic round of board meetings and business consultations, God said to him, "You fool! This very night you will have to give up your life; then who will get all these things you have kept for yourself?" (v.20)

Suddenly, without warning, he was stripped of all his assets and called to stand before God in the awful nakedness of his greed and selfishness. In the face of hell, what value would he now ascribe to his riches? He discovered, too late, that "a person's true life is not made up of the things he owns, no matter how rich he may be."

A servant of God?

The rich fool neglected the certainty of death. He also neglected his responsibility to be a servant of God. Instead of seeing God as the ruler and master of his life, he exalted himself. When the time came to review his investments he didn't ask God for guidance, or consult God about areas of need where he might possibly use his wealth to help others. He simply said, "I know what I will do. I will tear down my barns and build bigger ones." (v.18) He had no desire to even know God's will, let alone do it. Far from seeing himself as a servant of God, responsible to promote God's plan, he saw himself as

autonomous and only desired to amass more and more wealth for his own personal use and benefit.

It is worth observing that he was not condemned because he made plans for the future. Nor because he was ambitious. He was condemned because he strove to live independently of God, disregarding his position as God's servant.

A steward of God?

Note, now, how he failed to be a steward of God's resources. Because he regarded himself as autonomous, he held his wealth to be his own. He did not acknowledge his responsibility to carefully manage his personal wealth for God. He plotted to himself, "I don't have a place to keep all my crops... I will tear down my barns and build bigger ones where I will store the grain and all my other goods." Self, self, self. Never a thought of God.

In his folly he disenfranchised the principal shareholder. He did not see himself as the managing director of a public corporation responsible to the owners of the company. Instead he acted like the proprietor of a family business with himself as the only investor. He refused to acknowledge that all he had was a gift from the gracious hand of God to be used in trust for him.

An agent of God?

Lastly, the rich fool, refused to live as an agent of God. He had the opportunity, with so much wealth, to do something really effective for God. In today's terms, he could have offered substantial support to overseas missions, evangelism, theological education and social service. He could have seen himself as a privileged agent of God in a world starving for the Bread of Life and used his resources to promote gospel ministries, thereby alleviating suffering. But no. With him emphasis on personal gain, he only wanted to "keep" (v.17), to "store" (v.18) and to "take life easy" (v.19).

So the rich fool stands condemned. The very antithesis of a Christian, he did not allow God to rule his life; he neglected the certainty of death; and he failed to live as God's servant, steward, and agent. Motivated by greed, he did not seek to advance God's cause of blessing to mankind by the generous support of gospel proclamation and works of social service.

But are you different?

Do you live in submission to God as his servant, steward, and agent? Do you demonstrate your submission by giving your assets and abilities generously to promote the true knowledge of Jesus in word and action? Or are you a hoarder — keeping and storing so you can personally take life easy?

True Christianity is generous, sacrificial and alert to the dangers of greed and idleness. It takes seriously Jesus' words, "Watch out and guard yourselves from every kind of greed, because a person's true life is not made up of the things he owns, no matter how rich he may be." (Luke 12:15).

Pastoral assistants

Developments in ministry at Bathurst Cathedral

In a significant move All Saint's Cathedral have instituted a bold initiative in the development of the concept of Pastoral Assistants.

The Dean, the Very Reverend Colin Sheumack explained that the five pastoral assistants have been given the status of "full staff members". This means involvement at a planning level of the direction and day to day of the cathedral.

The four clergy, five pastoral assistants and two other lay people have committed themselves to full involvement in pastoral work which embraces each, taking pastoral responsibility for 10 to 15 "core families"

in the worshipping life of the parish.

Building on this, the Pastoral Care and Outreach committee are examining ways of reaching other families on the huge parish roll of more than 1000.

All Saint's has three Standing Committees: Education, Pastoral Care and Outreach and Worship and Music.

Each committee is chaired by a lay person but included in each group is a "member of staff". The findings and recommendations of the groups are often fed back to vestry. When ideas are approved they are referred back to the working groups for implementation.

(ANGLICAN NEWS)

A gift of tongues

Linguistics not double dutch to Ogden

Most people wanting to expand their linguistic horizons learn a European language.

But after learning French and German, the Reverend Dr. Graham Ogden was unable to turn away from the challenge of learning perhaps two of the most complex languages of all — Chinese and Japanese.

Dr. Ogden has been appointed a Translation Consultant for the United Bible Societies (UBS), an organisation at work in 180 countries and territories to translate, publish and distribute the Bible or parts of it.

Unable to contain his quest for greater knowledge, he has also trained at Sydney's Moore Theological College and obtained his Th.L from the Australian College of Theology, won his Bachelor of Divinity Degree at the University of London, earned his Master of Literature (Hebrew) Degree at the University of Durham (England) and was awarded his Doctorate of Philosophy from Princeton Theological Seminary (USA).

He was deaconed in 1962 and ordained a priest by the Anglican Bishop of Durham in 1964.

Dr. Ogden presently sees himself being involved in three main projects: 1. The writing of a Greek Grammar in Chinese; 2. Creating a Bible Dictionary in Chinese; 3. Revising the old Union Version Translation in Chinese.

When he returns overseas from



Rev. Dr. Graham Ogden, United Bible Society Translation Consultant.

Australia, he will be based in Taiwan, where he was professor of Old Testament at the Taiwan Theological College, Taipei, between 1978 and 1985.

Dr. Ogden is married to Lois and they have two children, Melissa, 19, and Timothy, 17.

Gideon's men still marching

1985 National Convention, Geelong

The Geelong Performing Arts Centre was a hive of Christian activity for the 4 days, Wednesday, 4th September to Saturday, 8th, as 196 Gideons and 160 Auxiliary member wives met for the Annual National Convention. Delegates attended from all States of Australia. It is the 27th Annual Convention by Gideons in Australia.

Blessings of the Convention were evident right from the outset, with 2 years of planning coming to fruition. The greatest joy was to know that as a direct result of personal witnessing undertaken during the Convention, at least two precious souls were won into the Kingdom of God. This fulfills the objective of the Association — "to win others to Christ".

Spiritual food was presented to delegates by Rev. John Cromarty, Pastor of the Geelong Presbyterian Church of Eastern Victoria, with a high public profile in Christian witness. Rev. Cromarty challenged delegates to "Walk Worthy". The four Bible Hour addresses given encouraged all to live a life worthy of the King of Kings and Lord of Lords.

The Annual Fellowship Dinner where Pastors of Geelong Churches were invited to meet with Gideons and hear Mr. Frank Tate, the International Representative from Nashville, USA, representing the International Ministry of Gideons. He highlighted many testimonies of how people in many countries and from different backgrounds have come to faith through the reading of God's Word as placed by The Gideons.

The National President, Mr. Graeme A. Earl, of Colleraine, Victoria, used the Keynote Address to affirm Gideons

International Scripture policy — which upholds the Bible as the inspired Word of God. A film entitled "A Sure Foundation" re-affirmed this stance. The film was highly praised by all who saw it.

To help meet costs of Scriptures distributed in Australia, an Offering Goal of \$80,000 was set — and praise God — achieved! This is the second time in the history of the Association that an Offering Goal of \$80,000 has been attained.

The Convention Business Session adopted a goal of raising \$615,000 to fully fund Scripture costs for the Australian distribution programme. This represents a significant challenge, which can be achieved by prayer, continued promotion to Church congregations and sacrificial giving by God's people. The offerings at the Convention will go towards meeting the target of \$615,000.

Plans for extension of the Gideon activity in Australia include creation of local groups (Camps) at Port Headland and Karratha (WA), Mount Isa (Queensland), and the strengthening of Camps low in membership numbers. Australian Gideons will continue to participate in intensive Scripture distribution programmes in such countries as Argentina (October, 1985), Republic of China and Hawaii (March 1986) and Zambia/Malawi (September, 1986).

"The good quality Bible in every hotel and motel is the expectation of the travelling public, and with God's continued enabling, we offer ourselves, as Gideons, to ensure this is always so," said Mr. Earl. "We can do so with the continuing prayer and financial support of Churches."

Sand shoe shuffle

Bishop of Gippsland to tour Middle East

The Right Reverend Neville Chynoweth, Bishop of Gippsland, has been invited to join an ecumenical team to tour the Middle East from 22nd November to 9th December.

The visit has been sponsored by the Australian Council of Churches (ACC). It will travel to Syria, Lebanon, Jordan, Israel and the West Bank, Egypt and Cyprus.

The team is made up of Church people from different denominations. It includes Ms Jean Skuse, Uniting Church; Bishop Gabriel Gibrum, Antiochian Orthodox; Mr Alex Kilgour, Uniting Church; Sister Mary-Lou Moorhead, Catholic; and Mr Greg Thompson, Anglican.

The visit results from a recent meeting between Jean Skuse, general secretary of the ACC and Middle East church leaders. They told her they are most eager for this visit because Christian tourists to the Holy land seldom make contact with Christians already there, particularly

Palestinian Church people. In addition, the long tradition of migration to Australia means the people of the Middle East have a strong bond with this country.

The team will seek to strengthen the bonds of faith and understanding between Australia and Middle East cultures; visit relief and development aid projects supported by Australian churches through the Christmas Bowl appeal and gather information which will assist Australian church people in understanding the situation facing the countries of the Middle East.

Bishop Chynoweth, speaking from Bishops Court, Sale, today said he was both honoured and privileged to be invited to join this ecumenical team. He has always had a particular interest in the Middle East and looks forward to sharing his insights with Gippsland Christians when he returns to Australia.

(Gippsland Anglican)

Attention hymn writers

A new initiative by Oxford

Oxford University Press has, especially in the last 100 years, published some of the finest collections of hymns in the English language.

They are conscious that authors and composers of new hymns often find it difficult to have their work published and have therefore planned the annual publication of books containing approximately 15 new hymns. These will be published under the series title "New Songs of Praise", and the first volume contains the winning entries and the best of the runners-up in the recent BBC Television "Songs of Praise" hymnwriting festival.

They expect to receive up to five hundred submissions each year so the standard of each collection will be high.

Authors and composers interested in submitting new hymns should write for full details to:

Dick Douglas,
Bibles and Liturgical Books Dept,
Oxford University Press,
Walton Street,
Oxford OX2 6DP

Qld welcome with good news

Bible bonus for new Australians

Citizenship ceremonies are very significant and often emotional times for those people who become Australian citizens.

They are times when the new Australians seek to identify with the culture and are open to receive God's Word.

For more than a decade in Queensland, the Bible Society has been providing Bibles to shire councils and local authorities for their citizenship ceremonies.

According to Steve Wanmer, Queensland Scripture Distribution Officer for the Bible Society, the presentation of a Bible adds significance to the ceremony for many recipients.

In the last year, about 500 Bibles were distributed in this way. It is expected that this number will dramatically increase following a personal invitation to the State's 142 councils and local authorities to make the special presentation Bibles available.

Councils are offered free gold embossing of their crest on orders of 50 or more Bibles.

All Bibles are supplied with a special presentation label bearing the Australian flag.

To encourage council participation and as a result of the large numbers being ordered, the hardcover Bibles in Today's English Version are being offered at the reduced price of \$6.25, \$3.70 less than normal retail.

New Wilderness centre

Dick Smith drops in

The first stage of Sydney City Mission Australia's Wilderness Project has now been officially opened.

"Mr. Adventure", Dick Smith, flew his helicopter to officially open the centre on Sunday, 29th September.

Speaking to the 35 young people already at the Merle Hurcomb Wilderness Centre Mr. Smith said: "Without any doubt we need wilderness areas. I think this centre is just going to be the start of many centres which will allow young people to have the spirit of adventure.

"You're going to be able to learn so much more about yourselves, you're going to get more confidence and if the outdoors and adventures does what it did to me, I can assure you that you're going to be very, very happy."

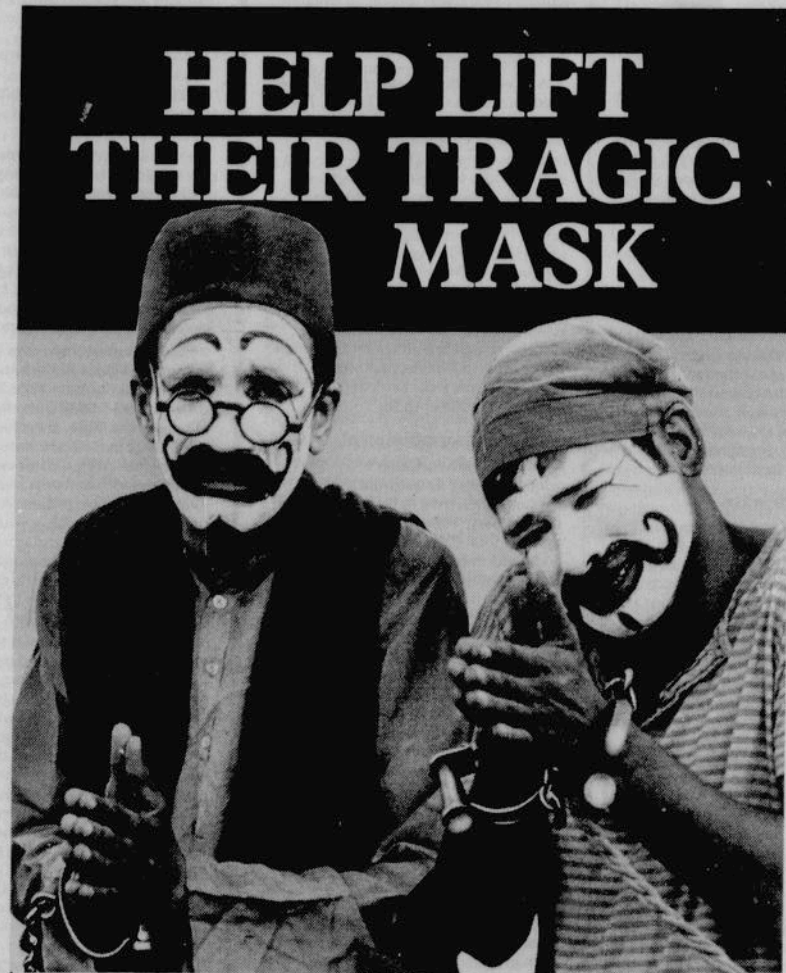
The first stage of the project, located at Tallong, has been named the Merle Hurcomb Wilderness Centre in

recognition of Mrs. Merle Hurcomb's enormous contribution to the Mission and the community over more than 25 years.

Mrs. Hurcomb thanked the President and the Board of the Mission for bestowing such a tremendous honour on her. She reminded those present that the centre is at risk due to lack of government funding.

"This place is far better than allowing our state government to build another \$7 million institution in which everyone of these kids would be in if they weren't here", she said.

"It costs \$700 a week to keep them there and we can keep them here for \$350 per week — and everyone of them is worth it. I'd like to charge you, the people of Australia to see that this wonderful centre continues."



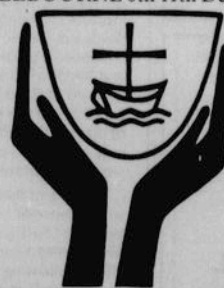
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The 1985 Christmas Bowl Appeal will be launched by a street theatre group from India, called Jagran.

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Lesley Hicks

In 1981, during the captivity of the American hostages in the US Embassy in Iran, an article I wrote about another set of embassy captives was published in the Sydney Morning Herald (and in the ACR). This told the story of the Siberian Seven, the group of Evangelical Pentecostals from two families who had fled into the US Embassy in Moscow, demanding the right to escape constant persecution for their faith by being allowed to emigrate from the Soviet Union.

Astonishingly, their voluntary imprisonment in the embassy lasted almost five years, from June 1978 to April 1983, with a small basement room as their "home". At this point, you may remember, one of the Vashchenko daughters, Lidiya or Lida, who with her mother in desperation had gone on a hunger strike, was hospitalised, sent home to Siberia and then granted an exit visa. The rest of the Vashchenkos and the Chnykhalovs, mother and son, then at last consented to leave the embassy to return to their distant Siberian home town of Chernogorsk. A few months later the promised exit visas for both extended families were granted and they are now in the United States.

Release

My earlier article on their saga was based on John Pollock's book **The Siberian Seven** (Hodder). I was therefore interested to read a new book by Timothy Chnykhalov, the youngest of the group, entitled **Release! the miracle of the Siberian Seven**, told with the help of Danny Smith (Marshalls, \$5.35, 1984).

Timothy grew from adolescence to manhood in that situation of confinement. He was sixteen when the

Released voices

Seven entered the embassy, twenty-one and newly married when the longed-for emigration took place. His wife, Tatyana, a Chernogorsk girl who had corresponded with him through the embassy years, was allowed to emigrate with them, but not her mother and two sisters. His brother Anatoly's fiancée was also denied a visa.

Why were they finally released? The inside story may never be known. The American Embassy officials on the whole found their presence an acute embarrassment; as Timothy wrote: "To some people we seemed like ignorant peasants, simple people who had simply misunderstood and over-estimated the power of the Americans. However, we understood only too well that the diplomats were anxious to avoid an international incident. They did not want a confrontation with the Soviets. Not over people like us. We were not famous dissidents, celebrated scientists, human rights activists, intellectuals writers or politicians. We were two ordinary Christian families." (p.58)

Disappointments

President Jimmy Carter's administration, despite much talk of human rights, tried to force them out of the embassy. They refused to walk out; marines would have to carry them out and hand them over to the waiting KGB. So they stayed. Another disappointment was the visit of Dr. Billy Graham, who was in Moscow for a Peace Conference organised by the Russian Orthodox Church. They had written to him and had high hopes that he would intercede for them with the Soviet authorities, and plead also for the release of some of the thousands of Christians held in prisons, camps and psychiatric hospitals. But Graham's overriding goal was to be allowed to preach the gospel in the Soviet Union, and he would not, it seems jeopardize that goal by protesting on behalf of the persecuted Christians.

Answered prayer

Danny Smith, the ghost-writer of the book, co-ordinated a strong campaign in Britain for the release of the seven. Perhaps, prodded by the thousands of letters and appeals, the World Council of Churches and the Russian Orthodox Church did intervene; perhaps there was a secret deal between the USSR and the USA. Timothy writes, "I am convinced about one thing. If people had not prayed and worked for us, we would never have reached that level that forced both sides to resolve our case. . . . As a young couple, Tatyana and I can testify to the power of God."

Keston College, voice of the silenced

Little would be known about the persecuted Church in communist lands without the work of Keston College, the institute founded by the Rev. Michael Bordeaux for the study of religion in communist lands. (Dartman, Longman and Todd, 1984, \$4) is a brief but moving account of Bordeaux's life, the founding and work of the College, and the stories of many who suffer for their faith. Their only crime is to put Christ first, in regimes which cannot tolerate such dissent.

Reading of them, I am overwhelmed with a sense of unworthiness. We Western Christians are immeasurably far behind these our brothers and sisters, for whom following Christ means quite literally the loss of all things — liberty, comfort, jobs, education, family life, health and often life itself — "of whom the world is not worthy."

The Moscow International Book Fair

Christian books and Bibles displayed

The 1985 Moscow International Book Fair, held biennially since its inception in 1977, took place on 10-16 September in the spacious pavilions of the Exhibition of Economic Achievements built under Stalin in the 1930s. Under the motto "Books for Peace and Progress" over 100 countries brought their exhibits to what is one of the few major channels of cultural exchange still open in the post-detente era of East-West relations.

The organisers of the fair have worked hard over the years to bring the initial number of about 65 exhibitors to nearly twice that number in 1985. Characteristically, with its display of more than 12,000 titles, the Soviet Union claims to be the largest single exhibitor, whereas some countries had brought only several dozen titles.

People seemed to have come from all over the Soviet Union to glimpse the exhibits; some for the first time. The morning visitors were mostly representatives of publishers or book distributors, such as teachers, librarians, journalists and others in an 'official' capacity. The general public formed long queues waiting to enter in the afternoons and all day Saturday and Sunday.

There was great interest in the American religious publishers who first brought their books in 1979. Their four-to-five hundred titles, including various editions of the Bible, attracted a wide spectrum of individuals: housewives, students, believers, unbelievers, 'underground' translators and publishers, young people, fair officials, Archbishop Pitirim of Volokolamsk, a young editor of Komsomol history, translators from neighbouring booths, and many others. This year's exhibit was divided into three areas with probably triple the number of titles exhibited six years ago.

Although the fair seemed to generate much goodwill, peace and progress, security remained tight. Careful checks at the exit revealed numerous books, some possibly stolen and others which may have been given as gifts. There were additional security men for the religious exhibits, where the temptation to remove a book or perhaps engage in 'undesirable' conversation may have been thought of as likely. Some stolen books were returned to the stands, others, possibly taken by pavilion workers after hours, simply did not return. Publishers, certainly on the religious stands, did not seem to mind.

State fee for Billy

Romanian churches get bill for Graham's visit

It has been reported from Romania that each local church which hosted the American evangelist Dr Billy Graham on his recent preaching tour of the country was presented with a bill equivalent to some £7000 by local authorities to cover the costs of staging the event. This came as a complete surprise to the Romanian believers, who had understood the Billy Graham organisation had already paid a large sum to the Romanian government.

Although this is, by Romanian standards, a very considerable sum, even for the larger churches, some are happy to pay it, as the meetings were considered a success. This was certainly true of the meetings held in the Transylvanian towns of Oradea and Arad, both of which were held in Baptist churches. In each of these towns at least 20,000 people gathered to hear the preacher, and a large number of these listened to loudspeaker relays which were audible in surrounding streets. Many in the crowd brought Bibles and eagerly followed the texts that Dr Graham referred to.

(Keston College)

Disturbance over Bishop's appointment

Dutch resistance to Papal control

The Revd. Bernard Judd visited Holland recently and writes as follows:

Leadership is anxious business. Despite its prominence, it attracts as much blame as it gets praise. We can't do without good leadership, yet it often seems to be a thankless task.

The most publicised bishop in the world today is John Paul II. This is due to the efficiency of the Vatican's propaganda machine and the fact that John Paul demonstrates that a sure way to make instant news is to travel to other countries — both near and far. This he does with remarkable flair and tireless energy. Last May he visited Holland and encountered unusual opposition from his own people there. Those whom I met last month in Holland, said that the media exaggerated the extent of the hostile demonstrations, but they conceded that there was undeniable resistance to what many Dutch Roman Catholics regard as Papal interference in the affairs of the Dutch Church. Dutch people are fiercely independent. They resent even the suggestion of outside control. The Dutch nation was born 400 years ago when tiny Holland courageously drove out the Spanish Invaders. Forty years ago they suffered under the German Invasion.

While Christians generally applaud John Paul's strong stand on such issues as abortion, the reaction inside the Roman Catholic Church to the Pope's hard line on matters of Church government and discipline, is rather mixed, to say the least. In Southern Holland, which is devoutly Roman Catholic, the resistance to Vatican interference is very strong. The Pope seems insensitive to Dutch individualism. When the key bishopric of Den Bosch became vacant, he ignored the three nominees put forward by the local clergy and appointed a grim-faced ultra conservative whose appointment was deplored, even by the bishop of Den Bosch, who had retired. The Dutch are an outspoken lot! Another prominent critic of Papal policy, the Dean of Bodel which is near Den Bosch, told the BBC, "We are very disturbed at the new Bishop's appointment. We feel the enemy is closing in on us, as if we were once again an occupied country."

Tom Thumb stores have also changed their policy regarding pornographic magazines, though not as drastically as Superamerica and Jet. Tom Thumb has completely removed "men's sophisticates" from stores in non-metro areas. In major metropolitan areas the number of pornographic titles carried has been reduced, but the stores still carry six different pornographic magazines. The magazines are wrapped in a blue opaque wrapper, and displayed at the top of magazine racks. The policy applies only to Tom Thumb stores owned directly by the corporation.

"Because of public reaction, we decided that we would at this point in time do what was best for the communities and small towns. We are responding to public interest," said John Helling, grocery buyer for Tom Thumb. The change was made over the summer, according to Helling.

(EPNS)

Islamic stickers come unstuck

President stops propaganda war

Cairo, Egypt—The great sticker war has been fought in Cairo, with the government winning the first battle.

President Muhammad Mubarek ordered that all windshield and fender stickers on cars be removed when thousands, proclaiming "There is no God but Allah and Muhammad is his messenger", appeared all over the capital city.

"This sticker campaign was an outgrowth of increased demands by Islamic fundamentalists that Sharia Law be instituted in Egypt," explained Dennis Richmond, Field Director of the Phoenix-based Ministry to Middle East Christians.

"Mubarek banned a protest march, arrested the leader of the movement and put his mosque under government control. To add fuel to the situation, the Egyptian parliament passed new laws that guarantee basic marriage and divorce rights to women, ideas that do not sit well with too many Muslims.

"In fact, these new laws duplicate those instituted by the late President Sadat in 1979, but recently declared unconstitutional."

(Open Doors)

REVIEW

Public pressure pushes porn out

American group success

American pornography opponents are scoring some victories, as convenience store chains drop pornographic publications from their magazine racks.

Kayo Oil, parent company of the Jet convenience stores, and Tom Thumb, a midwestern convenience store chain, have changed their policies on pornography.

The Jet stores have dropped all pornographic magazines, following a corporate decision made at the Chattanooga, Tenn., headquarters of Kayo Oil, which owns the chain. According to Elaine Sutphin, director of external affairs for Kayo, the decision was made in July, and the magazines were pulled sometime during August.

"We've gotten a number of very complimentary letters from people that were glad to see that we had removed them," said Sutphin. "I was personally glad to see it. I don't think out stores are the place for them, and I don't know that there is a place for them. I'm glad they've been taken out."

According to Sutphin, Kayo Oil President Franz Ehrhardt felt that selling pornography created the wrong kind of image for the stores. "We try to listen to what our customers are telling us," said Sutphin. "We'd had a number of complaints from people who didn't like having (pornography) in the stores. It was a decision our president made knowing that we might lose some customers because of it. It wasn't a decision that was made lightly."

Tom Thumb stores have also changed their policy regarding pornographic magazines, though not as drastically as Superamerica and Jet. Tom Thumb has completely removed "men's sophisticates" from stores in non-metro areas. In major metropolitan areas the number of pornographic titles carried has been reduced, but the stores still carry six different pornographic magazines. The magazines are wrapped in a blue opaque wrapper, and displayed at the top of magazine racks. The policy applies only to Tom Thumb stores owned directly by the corporation.

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(EPNS)

'High rise scriptures'

Singapore encourages neighbourliness

In Singapore, more than 75 per cent of the population live in high rise apartments, yet few want to know their neighbours or associate with them.

They live a life confined within their own crowded walls, unwilling to get involved in the lives of others.

But all this may soon change following the distribution to them of 100,000 copies of the Scripture leaflet **Who is Your Neighbour**. The leaflets were printed and supplied by the Bible Society of Singapore Malaysia and Brunei in response to a Singapore Government sponsored programme named **Neighbourhood Campaign**.

The General Secretary of the Bible Society there, the Reverend Alan Ang, reports that the distribution has created a demand so great that a reprint is being planned.

The cheerfully coloured leaflet contains a brief introduction and then Luke 10:25-37, the passage about the good Samaritan. A brief back page message encourages recipients to read the whole Bible.

Families: more than the sum of parts

Speakers orthodoxy in doubt

Tony Compolo's beliefs questioned

Washington, DC — The Christian Legal Society will be working to mediate a dispute between a popular youth speaker and critics who forced his cancellation as a featured speaker at Youth Congress '85. According to a special report in Christianity Today magazine, CLS executive director Sam Ericsson said his group will "coordinate a process of reconciliation" between the cancelled speaker, Eastern College sociology professor Tony Compolo, and critics.

The controversy began when a group of Evangelical Free Church pastors in Illinois objected to Compolo's planned participation in Youth Congress '85, a convention co-sponsored by Youth for Christ and Campus Crusade for Christ, which brought more than 15,000 teenagers to Washington DC in July. The pastors told Youth Congress organizers that they would not allow their young people to attend the convention unless Compolo's appearance was cancelled. Over the objections of Youth for Christ, the request was granted.

Campus Crusade president Bill Bright said the major concern was Compolo's theology as expressed in his book **A Reasonable Faith** (Word, 1983). Bright did not read the book before deciding to ban Compolo, but said scholars at Campus Crusade's International School of Theology assured him that the content of the book justified the cancellation. Jay Kesler, who was president of Youth For Christ until recently, said that while some of the ideas in Compolo's book need clarification, the book is "thoroughly orthodox".

In an evaluation of Compolo's teachings, Christianity Today's Senior Editor Kenneth S. Kantzer wrote, "In his affirmations of orthodoxy, Tony Compolo is second to none. He asserts the infallibility of the whole Bible, the special creation of a historical Adam and Eve, and historical Fall, and the reality of both heaven and hell. And he is not a universalist — not everyone will make it to heaven. As for the person of Christ, Tony defends the Council of Chalcedon's doctrine of two natures in one person: Jesus Christ, fully man and fully God. He strongly affirms the virgin birth, complete sinlessness, bodily resurrection, and 'literal second coming of Christ. The salvation of sinners is wholly by grace. The substitutionary atonement is an act of divine love in which the incarnate God paid the penalty for human sin. Salvation is offered to all and is received only on condition of a personal faith in Jesus Christ as Lord and Saviour — not on condition of our good works. . . . What more can be asked of any Christian?"

(EPNS)

Sikhs seek Baptism

Conversions in the Punjab

New Delhi, India (EP)—More than 1200 Sikhs have come to the Lord and have been baptized in strife-torn Punjab and neighbouring states in northern India, Paul Pillai told Christian Aid Mission in Charlottesville, Virginia, recently.

Pillai said that 850 of these were baptized by missionaries serving with India Inland Mission, which he heads. Altogether, IIM's 87 missionaries have baptized 2000 new converts in the last two years.

While Westerners can no longer enter India as resident missionaries, native missionaries are effectively reaching their own countrymen for Christ, Pillai explains. In this way, he contends, "Northern India is the world's largest accessible mission field".

(EPNS)



Alan Craddock

and must logically relate to each other. They must also be constructed using the same programme "language".

Given all these requirements it should be clear that there can be many reasons why a programme will not work. Nor is it necessarily the case that a single part or individual item is solely responsible for the trouble. A line in the programme can be correct taken in isolation but it might not fit in with its surrounding parts. That item might need to be changed, but so might some features of the other parts.

Again, so it is with families. The child who threatens the entire family system is both a disruptor and a product of that system. Could it be that the disruptions are originating in the child's anger and confusion which in turn stem from the fact that they are possibly being made to feel that they are incompatible with their family? Perhaps they don't feel that they want to belong, but it might be that they are being led to conclude that they are not really welcome.

Rectifying such a situation rarely involves making changes in, or eliminating, one troublesome part. The entire system will need to be examined and it is likely that a series of interrelated changes (sometimes quite simple) will need to be encouraged among all family members. These changes can include alterations to attitudes, rules, expectations, habits and activities of many (if not all) family members. This should not surprise us as families are more than just the sum of their parts.

Obviously, this process would be easier to implement if there were some kind of unifying factor which could help. For Christian relationships this factor does exist: God combines the members of the body (I Cor. 12:24) and through God's work in us, self interest is replaced by love (I Cor. 13).

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Caring for the dying

In N.S.W. the care of the dying has received more attention in recent years as though this was something new. But the Sacred Heart Hospice at Darlinghurst and the Home of Peace Hospital (known as Eversleigh) at Petersham have been caring for terminally ill patients for over eighty years.

Palliative care may be given in various hospital settings and at home, but the Church hospitals which lead in this field have chosen a freestanding building often described as an "hospice". This is a medieval term for a resting place for travellers along the pilgrim routes, and now meaning specialised care for the most difficult journey of all: moving towards one's own death.



Mrs. M. with the patchwork quilt her daughter made whilst visiting her.

Illness is classed 'terminal' when in the patient's final weeks or there is a marked, continuous and irreversible deterioration in the patient's condition. Then, there is a switch from curative to palliative care, where the focus is on the patient and his/her family as a single unit of care. Attention is directed to the comfort of the patient, the controlling of symptoms, the dispelling of fears and the support of the patient and her or his relatives.

Care of the dying began at Eversleigh Hospital in 1907 under the name of Home of Peace for the Dying, but it, along with Neringah and Greenwich Hospitals have been upgrading patient facilities and staff training to a level commensurate with what is happening overseas. These hospitals are under a Board of Directors appointed by the Deaconess House Institution.

Care of the terminally ill is only one of their functions. They also have modern geriatric rehabilitation units, day centres catering for frail aged people brought in from the local area daily, and professional paramedical teams working both in the hospital and in the community.

The hospitals also offer short-stay accommodation for crisis and respite care for people who are no longer able to care for themselves or whose cares requires a break. Often these folk need to be placed in Nursing Homes. The hospitals provide greatly needed 'bridging' accommodation, which allows relatives breathing space in which to come to terms with the need for permanent placement of their loved ones if a return to their home is no longer feasible.

A high priority in palliative care is choosing the right staff; warm, caring people with a good track record in interpersonal relationships, who have sound professional knowledge and skills or the potential to gain them. There is no room for those who are afraid to be with people who are hurting, or who are themselves emotionally overloaded.

There comes a time in every terminal disease when a decision should be made that active therapy will no longer effect a cure, and palliation then becomes the means of keeping the patient comfortable. Maintaining active medical

intervention, continuing exhaustive and exhausting tests and prolonging the time it takes a patient to die, is not a kindness.

'Watch with me'

No one should ever say "There is nothing more that can be done", when so much can be done to give the patient comfort, rest, quality care and a peaceful and dignified death. Many of us are not afraid of death but we are afraid of dying. Patients reiterate the cry of the Lord as he faced death: "Watch with me". Palliative care staff know that this means "stay there and stay awake". Watching is paramount in caring for the terminally ill. Monitoring and controlling levels of pain and other symptoms, and all important, being there.

person is free to answer questions according to their knowledge. Staff must have the time and freedom to listen to patients.

"The essence of loving is listening — Listening is the rarest form of love".

From experience, it would seem that those patients or relatives who do not ask the questions either know and do not want to talk about it or else they really do not want to know.

Many patients during the terminal stage of illness suffer pain, which is chronic and does not go away without adequate medication. If the patient is to be kept free of pain, then an adequate dose of medication must be given on a regular basis. If the medication is given on a "whenever necessary" basis it means that the pain has to come back before the next dose is given, and that the patient has to keep asking for the analgesia — thus patients wait until the pain is very bad before asking. This means unnecessary suffering.

Most people choose morphine as their drug. Addiction is not a problem when the dose is balanced against the amount of pain, so the dose is adjusted up or down as necessary.

Other factors in a hospice setting also contribute to controlling pain. There is no longer the fear of constant tests and investigations and a warm, relaxed and loving atmosphere.

A patient and his relatives are treated as a single unit of care. If the relatives feel welcome and at home and trust the staff, the anxiety of the patient is reduced. Relatives are made welcome at any hour day or night, they are given a bed if needed, and meals as desired. Access to the ward sister or nursing administration is always available. In fact it is frequently possible to reduce the size of doses of morphine a day or two after admission.

Palliative care units or hospices are places where people go to die — but not to lose hope. The atmosphere is not miserable or dismal, but secure, peaceful and personal, where a patient's quality of life is all important.

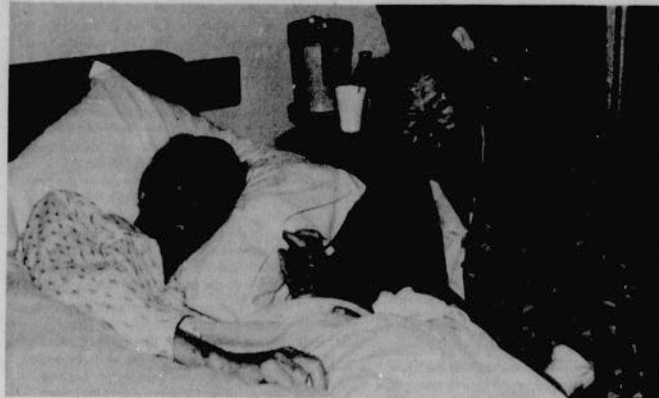
Community nursing at Eversleigh

Situated at Petersham, in Sydney's inner western suburbs, Eversleigh is in the middle of a multi-racial area. Both staff and patients reflect a diversity of ethnic backgrounds. The Health Care Interpreter Service is often required but quite frequently members of staff speak the language required.

A Portuguese patient was first admitted to the Palliative Care Ward about ten months ago. Her condition improved and so after a couple of weeks her family took her home. The family consisted of her husband, son, daughter, son-in-law and baby granddaughter. Some months later a very tired daughter was glad of services of the newly opened Langley Palliative Care Day Hospital, to care for her mother two or three days a week. The Palliative Care Community Nurse visited the home regularly. When it became evident that mother required admission for full



Neringah Hospital, Wahroonga



Mr. & Mrs. W. at Greenwich.

inpatient care, the family were free to visit her at any time.

A 62-year-old man with cancer and a serious alcohol problem was found in the street and admitted to Eversleigh for terminal care and pain control. He signed himself out of hospital after three days. Sister Ryan, one of the two community palliative care nurses, followed him up and maintained him at home until within two days of his death.

Another man with cancer was being cared for at home by his 85-year-old wife, who was partly disabled and found his care a big load. He and his wife were maintained at home for four months and his pain was controlled. The doctors who had cared for him in a large teaching hospital liaised with the community nurse in this. He spent his last three days at Eversleigh. Sister Ryan supported the wife in her bereavement and is now arranging her admission to a Nursing Home.

Birthday parties are a feature of life in the palliative care ward. Each patient has his own special birthday cake prepared by the chef, complete with candles! Staff and other patients gather to sing the old refrain. It is a maxim of hospice care that **each patient should be allowed to live until he dies.** Surroundings are made as home-like as possible and patients and their relatives encouraged to interact as normally as possible. Once pain or other symptoms are controlled patients are sometimes able to return home for just a few hours, overnight, or for a few days or even weeks. Regular visits by the Community Nurse and perhaps attendance at the Day Hospital help to keep patients in their home environment. Most people prefer to live at home rather than in hospital. This can often be achieved until very near the end of life and perhaps until death when there is a supportive family. Patients without adequate social support or who are more physically dependent tend to require longer hospitalisation.

A ward at Neringah

Sister Kilmister is the Charge Nurse of a busy palliative care ward at Neringah Hospital, and relates well to her patients and their relatives. Included in her ward, Sister Kilmister has a room with four terminal patients at different stages of their illness.

One, Mrs. G., who has cancer with secondaries to the spine, is being discharged. Her physiotherapist, Barbara Smith, worked very hard to improve her physical level with tremendous back-up from Mr. G. and their family. Earlier, Barbara Smith with Heather Astle, the occupational therapist, visited her home to advise on adapting it for her. A ramp was installed, rails fitted in the bathroom and adjustments made to the shower. A shower chair, wheelchair and walking frame were also needed, and now Mrs. G. is going home, something that seemed impossible to her on admission. Her whole attitude to living changed during her stay.

Mrs. P., the second ward member, came for terminal care but it seemed wise at the time to try a further course of chemotherapy in an effort to control her cancer. She has just made the decision

not to continue with this as she now believes that the quality of her remaining life matters more to her than possibly increasing the length of her life.

The ward developed a strong communal atmosphere among the patients and their families. Mrs. M's daughter while visiting her mother very regularly steadily worked away on a patchwork quilt. Not only Mrs. M. has enjoyed watching this grow but other patients and their relatives have become interested and at times the room looks like a patchwork factory.

Mrs. W. the fourth member, is a grandmother. Her most obvious contribution to the atmosphere is in all the photographs and children's paintings which adorn the ward display board. She is a quiet person but happily joins in a game of Scrabble or Trivial Pursuit with other patients and their relatives. The nurses too join in as they go about their work.

Extra-ordinary care

The Winifred Tier Day Hospital for Palliative Care Patients at Neringah has helped many families with a seriously ill member. Mr. F. has cancer and comes to the Day Hospital two or three days each week, while Mrs. F. attends to the things which she is unable to do while caring for her husband. Mrs. F. is her husband's sole carer, including at night. Recently Mr. F.



Mrs. P. entertains her visitor at Neringah.

was admitted for three days for symptom control to allow his wife a few nights of undisturbed rest.

There is a Telephone Resource Service at each hospital enabling contact with a senior member of the nursing staff if any problems arise, including the middle of the night and at weekends.

Mr. G., a patient with cancer aged 80, wanted to see his mother on her 103rd birthday. The hospital lent equipment necessary for Mr. G. to make the journey to the Far North Coast, and taught his two sons how to handle the care for him on the trip. The journey was successfully made and Mr. G. was most grateful as his mother died six weeks after the visit.

Personal Care at Greenwich

Recently at Greenwich a Quiet Room was established to enable relatives to stay overnight and for other similar purposes.

Mr. & Mrs. W. were married 59 years ago. Progression in Mr. W's cancer required his admission to the Palliative Care Unit at Greenwich and almost daily Mrs. W. is seen sitting beside her husband.

Occasionally they have tea together in the Quiet Room. They enjoy some privacy together and after one such afternoon of talking and looking through some papers, Mrs. W. said . . . "It was lovely — a beautiful thing they did . . . he forgot he was sick for a while. Thank you."

A solarium was made adjoining the ward areas enabling patients to enjoy the sun and the garden more, including having picnics there.

Mrs. A. knew she was dying and questioned the Chaplain as to why God did not take her right away. He talked with her about God's timing and His purposes. As Dr. Viktor Frankl said "The patient should not be allowed to think his illness is without meaning — this is despair". Later Mrs. A. told the Chaplain that a nurse had given her a big hug and told her that she had enjoyed knowing her and would always remember her for the courage she had shown. She saw something of God's purpose in this. Mrs. A. had believed to some degree all her life, but as she faced death she wondered whether she had been good enough. The Chaplain saw her many times, and was able to point her from looking at her works to what Christ had done, and through Scripture reminded her of God's mercy and forgiveness. When the end came, Mrs. A. seemed to be at peace and looking forward to her death.

Spiritual help

Spiritual support and counselling is every patient's right, especially when death draws near. Relatives usually know what the patient wants if he is unable to indicate. Sometimes a patient asks a leading question about God and his faith, or else states that God does not care for him as he has not even gone to church. This is a cue for the nurse that spiritual help is needed, and requires a Chaplain's special expertise. The nursing staff often find it a great comfort to a patient to share Psalm 23 and the Lord's Prayer. It is often evident that a patient experiences a lifting of his burden and release from his



Mrs. A. at Greenwich

In the Quiet Room at Greenwich, the wall is decorated with a picture of the same tree in four different seasons of the year. In bereavement, every season has its own memories and people need to grieve through each of the seasons. It is hoped that some relatives will see that whatever the season is now that Spring and Summer will come again.

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

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Highlights of Sydney Synod

The Synod of the Diocese of Sydney is over again for another year. Most Synod members would have heaved sighs of relief. The members take the proceedings seriously but the conditions in the Chapter House are cramped and the seats hard. Nevertheless, a good deal was achieved and the Synod voiced its mind on several contentious issues. A good deal of attention was focussed on issues of ministry.

Since this report is written by a lay member of Synod, a few lay observations may be in order. The view has been expressed to the writer, by a senior and respected member of the Diocese, that the work of the Synod is largely that of a rubber stamp to the Standing Committee and the hierarchy. There may be a good deal of truth in this, but if so, it is the fault of the Synod members themselves. There is ample opportunity for members to study the issues, to move motions and to contribute to debate. The Archbishop of Sydney, as President, is meticulously careful in allocating the call, and always tries to ensure that as much debate takes place as the Synod wants to hear. Since the Standing Committee is responsible for the drafting and presentation of ordinances, and the continuity of functioning of Synod business throughout the year, it is inevitable that material from the Standing Committee will dominate the business paper.

Year after year, the business of Synod seems to be dominated by a relative handful of people. The handful varies as older members retire and new ones take their place, but the situation remains. And among the handful, the lawyers predominate. This, too, is probably inevitable since, as the Archbishop reminded members in his 1984 Presidential Address, "the primary business of Synod is the making of ordinances." It is true that many random contributions are made throughout the debates by both clergy and lay representatives, but the scope for meaningful contribution is limited to the thought, time and effort that these members are prepared to take in the delivery of speeches which will, in fact, affect the mind of Synod when voting takes place. It is possibly true that about 90% of Synod members are happy to listen attentively to the debates, and then to make up their minds on the persuasiveness of the arguments presented by the speakers for, against, and by way of amendment. Happily, the Synod is blessed with Christians of high calibre, both clergy and lay, and it is rare for the issues not to be thoroughly canvassed from a Biblical perspective, particularly reports presented for the consideration of Synod. While many Synod members are not happy with the strong legal emphasis, and sometimes express their impatience with legalities, the good news is that the lawyers, too, are soundly based in the Scriptures.

When in doubt, and the vote is taken by show of hands, one technique is to watch the Bishops and see how they vote. Even this device has its pitfalls, because sometimes they abstain! However, when all is said and done, the majority vote by the attentive 90% (coupled with that of the contributing 10%) is usually the right one by reverberating "ayes" or "noes" throughout the Chapter House. And even if there is some doubt, the Archbishop has the right to withhold his assent to ordinances — a right which he has made it plain he will exercise in certain circumstances.

And now to the main issues decided and discussed at the Synod.

The ordination of women

In its last issue, the Australian Church Record reported that there was overwhelming support for the motion "Synod supports the present practice of ordaining only male persons to the priesthood."

Deacons yes, Priests, no

The Synod passed an ordinance to adopt a Canon of General Synod to the effect that the Bishop of a Diocese may ordain a woman to the office of deacon. There was lengthy debate, some Synod members fearing that this may be a "backdoor" entrance for women to the office of priest. In the final sentence of its

long report on the ordination of women to the priesthood, the Diocesan Doctrine Commission concluded with this statement. "We do not consider that any scriptural objections exist to the ordination of women to the Diaconate as described in our formularies."

To put the issue beyond doubt, Synod voted for an inclusion in the preamble to the ordinance, to the effect that the ordination of a woman as deacon in no way opened the door to ordination to the priesthood, unless the Synod so decided at some time in the future.

However, in his Presidential Address, the Archbishop had a good deal to say on the question of ordination. He concluded his remarks with these words:

"Much of the movement for the admission of women to the diaconate has been associated with a desire for a different kind of diaconate from that envisaged in our present Ordinal, and specifically for a permanent diaconate open to both men and women. Whatever may be said for this idea . . . the position as I see it is that it cannot be achieved without some modification of the present concept of the diaconate as set out in the Ordinal and of its relation to the priesthood, and such a modification is not and cannot be achieved by a canon of the sort recently passed by the General Synod. I am not opposed to the idea of a permanent diaconate to which both men and women could belong, but I do not support ordaining women to the present diaconate if that means an open door to advancement to the priesthood."

Marriage of divorced persons

The Marriage of Divorced Persons Ordinance, 1985, is described as an ordinance to record certain rules and principles embodied in the consensual compact of the Anglican Church of Australia in the Diocese of Sydney and to make further provision concerning the practice and procedure to be followed before a person who has previously been married and whose former spouse is alive may be remarried by a minister in a church building situated within the Diocese of Sydney.

The passing of the ordinance gives to the clergy guidelines on their duties and the procedures to be followed. The ordinance stipulates that no minister shall solemnize the matrimony of a divorced person unless he is satisfied that such matrimony, and the solemnization thereof, is not contrary to the teaching of the canonical scriptures of the Old and New Testament or the will of God as revealed therein.

The minister also needs to be satisfied, on the basis of his knowledge of the particular case, that the divorced person has sought forgiveness of Almighty God for all his or her sins, and in particular, to wrong conduct on his or her part which has or may have caused or contributed to the separation.

Homosexuality

The Synod endorsed a report from the Standing Committee that unrepentant practising homosexuals, and others who promote homosexuality, are excluded from "any form of ministry" within the church.

The report makes a clear distinction between a person who is engaging on a current and continuing basis in homosexual acts on the one hand, and a person with a homosexual orientation who does not engage or no longer engages in homosexual acts. The report says that Scripture does not condemn a person merely because of his or her homosexual orientation or inclination.

The report says: "In applying theological criteria to lay ministry, the Committee has concluded that a practising homosexual cannot properly occupy any office or perform any duty which involves ministry within the Christian fellowship. Consequently such a person could not fulfil any of the roles of lay ministry. Various forms of lay ministry are outlined in the report.

The motion was proposed by Canon Alan Langdon, who also chaired the sub-committee which produced the report. He said the Scripture was unambiguous in regard to homosexuality — refusal to act on this matter would be to show "lack of love" to homosexuals, he said.

LETTERS

Scripture evidence for women deacons?

Dear Sir,

In the debate during the recent Sydney Synod of the Ordinance to ordain Women Deacons it was maintained with vigour and repetition that there was no theological reason against women being made deacons. Scripture, it was claimed, must be placed above Prayer Book, history, etc. As there was not time for all who desired to speak, I ask through your columns — where 's this scriptural and theological evidence?

The fact is scripture references to a diaconate are scant indeed. Phil. 1:1 tells us little more than the fact of deacons. The main reference is 1 Timothy 3:8-13. Dr. Leon Morris' considered opinion is that Act 6, which does not use the noun "deacon", was "a purely temporary measure taken to meet a particular crisis" (Ministers of God, p.88), although it may well have influenced later development.

References to women deacons are even more uncertain — 1 Tim. 3:11 (a parenthesis) and Romans 16:1 — where the translation for women deacons is possible but by no means certain. The normal meaning and translation of the Greek diakonos in the New Testament is servant/minister, attendant. So much for the scholarly and uncertain biblical basis.

Perhaps more seriously is the false assumption that the anglican deacon can be equated with the New Testament deacon. What we have in the Anglican Ordinal is a later historical development and we must not read later meanings back into the New Testament.

We have a similar situation with the word "bishop". No scholar worth tuppence would claim that the historic episcopate is the bishop of the New Testament, where the words bishop and elder/presbyter appear to be interchangeable (Acts 20:17,28; Titus 1:5,7 and Bp. Lightfoot's essay "The Christian Ministry").

The Oxford Dictionary of the Christian Church under "Diaconess" reveals that that office has had a somewhat chequered career in the history of the church. We would also do well to consider how the word "deacon" is used in other Christian denominations.

If the Ordinance becomes law and creates a permanent diaconate for women, we shall have two distinct diaconates and, in fact, four orders in the Anglican Church. I would question the legality of such a situation and the legality of using the service in our Ordinal to make such deacons.

Yours sincerely,
(Rev.) Maxwell Bonner

Disappointing headline

Dear Sir,

As one who was fortunate enough to attend Dr. Carson's public lecture on the topic "Women's Ordination and the Bible", I was disappointed at the headline in the September 23rd Church Record.

Dr. Carson's point about Sunday Schools was in answer to a question at the end of the lecture, and was one point amongst four concerning women missionaries.

The headline does not in any way relate to the substance of this very careful lecture. I am disappointed at the headline not only because it does not accurately report the substance of the lecture, but because of the implied swipe at Sunday Schools, a swipe which I did not hear Dr. Carson making.

Yours faithfully,
Peter Brain,
Maddington, WA.

Peace for women missionaries

Dear Sir,

I was deeply grieved by some remarks published in your issue of September 23rd purporting to have been made by Professor Don Carson during some recent lectures at Moore College which I was unable to attend. My consolation is that I am assured by hearers

that he did not really make these remarks: but, if so, I have another problem — why were they so reported?

I have (I think) no quarrel with Professor Carson's theology, and I respect him as a Biblical scholar. But when he says (as reported in your columns) that the use of women missionaries to plant churches is one of the greatest inconsistencies in Christendom, I am flabbergasted. Does he mean that it contradicts our common attitude at home? If so, he may well be correct — more is the pity. But if he means that he disapproves of it, then all I can say is that God does not, or it would not happen. Also, if he "blames" the number of women missionaries (and indeed the number of women in the church) on the rise of the Sunday School movement it is very simplistic. Not only is this "number ratio" true in areas of the Church where the Sunday School movement has never been a major factor — it is also true of most non-Christian religions, with the possible exception of Islam.

I shall not presume to comment on possible reasons for this phenomenon; but it is ludicrous to suggest with Professor Carson (as again reported in your columns) that women are sent to the mission field simply because they are available for service and that since the Church will not ordain them, it also does not know what to do with them. The mind boggles. Women do not offer as missionaries (in CMS at least, and I judge in any evangelical missionary society) simply because they cannot find a "niche" for Christian service at home, but because (exactly like men) they have a deep personal sense of call which they dare not refuse or disobey. It is true that often their ministry is valued and recognised overseas in a way in which it is not similarly recognised at home — but that is quite another matter. Two-thirds of our missionaries in CMS are women, whether single or married, and to fail to recognise the validity of their call is to do them a deep injustice — which, after all Professor Carson may not have intended.

Alan Cole,
CMS Federal Secretary

(Dr. Carson's address is available on tape. The ACR has reported it accurately.

The growth of the Sunday School movement and the increase in women missionaries are historical phenomena. What the relationship between these two might be is a matter of historical analysis.

Whatever the correct answer to this is, the twin pastoral pleas made by Dr. Carson should not be lost sight of.

1. If we affirm a hierarchical view of family and society, our christian work needs to be consistent with it. That is, instead of investing time in the order children — women — men, we need to invert the order and seek the conversion of heads of families as a first priority. Of course, this does not mean the dropping or depreciation of either children's or women's work; which neither Dr. Carson, or the ACR, has said or implied.

2. Having operated for over a century in the way that we have, it is a little precious to blame women when they seek recognition for their very hard-working ministries. Dr. Carson said, as was reported, that it is the duty of christian men, and the Church, to seek substantial and constructive ways to recognise and facilitate women's ministries.

It is a great pity that we have allowed MOW's erosion of the Bible's teaching to sidetrack us from the real task of thoroughly overhauling, in line with Scripture, our denominational systems so as to promote career opportunities for women. Having now reaffirmed the teaching of St. Paul, we have no excuse for not tackling this problem. It may well be that the missionary movement, from its extensive experience, will be able to assist in that task. (Ed.)

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uniqueness and truth content, is in the end another myth:

"We have to recognise first of all that the Bible belongs essentially to this world of Myth. Myth, as we have said, is the symbolic expression for Reality in terms of the human imagination. . . . The Father loves the Son and the Son loves the Father and they are united in the love of the Holy Spirit, which is the expression of their mutual love. This, of course, is 'mythological' language, . . . (*The Marriage of East and West*, 1982, page 31)"

The price Bede Griffiths has asked us to pay is too high, for Jesus Christ has promised, "who has seen me has seen the Father (John 14:9)." What we have in the Gospel of the Lord Jesus is not a mythical pointer to some god beyond God, but the real thing. Further, Jesus promises that he alone, exclusively, is the way to God (John 14:6). The Bible tells us that the teachings of all other religions are the doctrines of demons (Ephesians 2:1-2, 4:17-24; Isaiah 44:20; Romans 1:25).

Secondly, Dom Griffiths, along with all followers of mysticism, believes that other religions can speak to Christianity because the starting point and goal of any true spirituality is the cultivation of ones own inner-self, or being. For people of this view-point, real life is being, and meditation techniques which help one focus on the inner-self are to be sought after and honoured. Hinduism, which is basically a meditative religion, has thousands of years of experience in this area, and is an obvious resource for Christians to tap into.

But the Bible stands directly against this idea that the goal of life is the cultivation of the inner-life, and says instead that real life is relationships. Our Lord commands us to look away from ourselves and instead find our fulfillment, our true spirituality in seeking to "love God . . . and our neighbour (Matthew 22:36-40, Mark 8:34, James 1:27)."

Is it true that Asian mysticism has anything to teach biblical Christianity? In the words of St. Paul, "What fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols? (1 Corinthians 6:14-16)" None.

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THE GOOD READ

"Triumph" or tragedy

J. O. Hogg, published by Stanmore Baptist Church

This 34 page booklet is an interesting collection of material relating to the formation and operation of the Sydney College of Divinity. It was written primarily for the Baptist Union of NSW. Pastor Hogg claims that the Baptist Union allowed their Theological College to join the Sydney College of Divinity without adequately informing its members of the implications.

The Sydney College of Divinity was set up at the request of the Higher Education Board and came into being after many years of negotiations. Its members are made up of 3 Roman Catholic Colleges, a Uniting Church College, the Churches of Christ Theological College and the Baptist Theological College.

Pastor Hogg has carefully collected material relating to the College and presents it in such a way that must be

causing Baptists some concern. He shows how they were not adequately informed, he shows what the College stands for and he shows how many compromises will need to be made by College members. All of it leads up to a call for the Baptist Union to resubmit the matter, debate it thoroughly and, hopefully, to withdraw from the Sydney College of Divinity.

In what it sets out to do the book is successful. It is an important compilation of material which, one hopes, will be filled by denominational leaders. It is an excellent example of how evangelicals can be drawn into an ecumenical activity which has disastrous consequences for the Gospel.

Unfortunately, some of the impact of the booklet is lost by "overkill". The facts speak for themselves and do not need some of the more exaggerated interpretations which, though they may well be true, are likely to lose some support. Probably the worst example of this is in Chapter 2. Pastor Hogg points

out that Moore Theological College withdrew from the discussions and, to give the reasons, cites a report from the Australian Church Record. He then goes on to criticise the College for ever having been involved in the discussions. It would have been far better for him to have simply cited this withdrawal as an example of how Anglicans approached the matter and left it at that.

Despite this criticism, the booklet is a valuable document which ought to sound a warning to all evangelicals. It is to be hoped that the Baptist Union gives it careful consideration.

D. Kirkaldy

The office and work of the Holy Spirit

James Buchanan, Banner of Truth

Over the past few years there seems to have become an almost limitless

collection of books about the Holy Spirit and His work. This new book, a reprint of a work originally published in 1843, could be just another book in the pile.

However, I found it a helpful book to read and meditate upon. It is certainly not all that there is to say on the subject, nor does it necessarily say it best — but it is a good book on the subject and has much to commend it.

Chapter headings include "The Work of the Spirit in Enlightening the Mind", a number of illustrative case histories (eg Timothy & Lydia), a section on revivals and "The Spirit's Work as Comforter".

I found the chapter on regeneration of infants to be very interesting and of pastoral value, containing helpful statements about the death of children. In fact the whole book seems to bristle with pastoral hints.

Readers will find much to help and encourage them in reading this book.

R. Colacino

Capernwray Summer School

Tutors from England

Capernwray Summer School, Moss Vale, New South Wales, will include two overseas lecturers in its next programme, December 28-January 16.

The Rev. Canon Don Churchman, from London, England, will lecture on the Person and Work of Jesus Christ, and on the Training of a Leader — Moses. Mr. Charles Price, who works with the Capernwray Missionary Fellowship, England, will lead studies on The



Mr. Charles Price

Christian Life — God's Perspective.

Other lecturers at the school will be the Rev. George Lazenby, of Melbourne, and Mr. Haldane Rowan, director of the Australian Capernwray.

Registration forms providing full details of studies and costs for the Summer School are available from Capernwray Summer School, PO Box 184, Moss Vale, NSW 2577. Phone (048) 91 1516.

(NEW LIFE)



The Rev. Don Churchman

A welcome South African product

Evangelist Michael Cassidy to visit Australia

Internationally renowned evangelist Michael Cassidy will tour Australia next year to lecture on the authority and relevance of the Scriptures in the modern world.

He will deliver the lecture in Sydney, Melbourne, Brisbane and Canberra late July/early August as the guest of the Bible Society in Australia. The lecture will become the 13th in the annual Oliver Begun Memorial Lecture series, whose namesake was the first General Secretary of the United Bible Societies from 1949 to 1972.

While in Australia Mr. Cassidy, who is the founder of African Enterprise and its

South African team leader, will speak on his work at several deputation meetings.

Mr. Cassidy was born in Johannesburg and grew up in Lesotho. He later studied at Cambridge University in England where he earned his Masters Degree in Modern and Medieval languages. While a student here he encountered Jesus Christ and committed his life to Him.

His call to evangelism came at a Billy Graham crusade in New York City and was crystallised in the early 1960s while he was studying for his Masters Degree in Divinity at Fuller Theological Seminary in California.

Mr. Cassidy's extra interests include music, photography, tennis and squash. He currently resides in Pietermaritzburg, South Africa.

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The Christian Bookselling Association of Australia

Changes and challenges in the Australian book trade

"This year has been a year of dramatic change, in terms of Council membership. In some senses, this Annual Meeting marks the end of an era." Thus commented John Waterhouse, incoming President of the CHRISTIAN BOOKSELLING ASSOCIATION OF AUSTRALIA, at the Association's Annual Meeting in Adelaide, in September. He was reflecting on how a number of key, long-term Council members were stepping down from office, to be replaced by a brand-new team.

The CBAA has its origins as the religious group within the Australian Booksellers Association — a general trade association. The first Religious Book Convention was held through the ABA in 1973 — in the Maccabean Hall, Sydney. Combining both retailer wholesale/publisher members in its association (hence the subtle name change, "CHRISTIAN BOOKSELLING" not "BOOKSELLERS ASSOCIATION"), the first CBAA Convention was held in 1974 at the same venue. It began when six participants, during a footpath conversation, each dug into their pockets to produce \$10 to raise the necessary \$60 deposit for the hire of the hall! They were: Jack Atkinson of the Bible Society, Brian Gesling of CMC, Kevin Engel and John Cleaver of CMS, Les Boggis of Christian Press and Ron Briggs of the Baptist Bookshop, Sydney.

The 1985 Convention in Adelaide saw 43 wholesalers/publishers and 220 retailers present. While this compares more than favourably with the 60 retailers present at this year's ABA Convention in Brisbane, the "success" of the CBAA Convention should be viewed in context: its total national retail sales equal approximately \$25 million, or one-twentieth of total national retail book sales of \$500 million.

John Waterhouse in his acceptance speech said "I have found some claims from the Christian publishing and music industry, a little tiresome: 'This is my ministry'; 'This is my organization'; 'The Lord has given me this vision'. This is not my theology of the Church. God has given us a ministry; these are our



John Waterhouse

organizations; the Lord has given us a vision of what can be achieved through Christian books".

John Waterhouse concluded his acceptance speech by quoting from a new book entitled "LIGHT THROUGH THE CURTAIN". It describes the courtroom defence (in August 1979) of Vladimir Poreh, a young Soviet Christian converted when at Leningrad University. Arrested by the KGB for publishing and distributing a small journal called "COMMUNITY", his commitment to Christian literature has cost him five years' imprisonment, followed by three years' exile. He is married, with two young daughters:

At his trial, the courtroom was packed. His friends listened spellbound to his impassioned plea for their cause. As he was sentenced, a great shout rang round the hall, "Vladimir, we love you!" As they sang "Christ is risen", he knew that his trial was not a defeat, but a victory for all of them.

"That is the price a fellow Christian has been prepared to pay for declaring what he believes. Do we have similar commitment?" asked Mr. Waterhouse.

(CBAA PRESS RELEASE)

NSW Baptists assemble

Revival its theme

The 117th Annual Assembly of the Baptist Union of New South Wales was held in the Central Church, Sydney, September 23-27 last.

Rev. Reg Pope was inducted as President on the opening night and he took as his theme, "Commitment to God — Key to Revival".

Assembly delegates were greatly blessed through the ministry of two guest speakers, Dr. J. Edwin Orr and Dr. Glenn Sheppard, who both stressed and

amplified the theme of Revival and Spiritual Awakening.

Dr. Orr has visited 150 of the world's 160 countries in the cause of revival within the church and is the author of 35 books, some popular-style and some scholarly. He is Professor Emeritus of History at Fuller Theological Seminary.

Dr. Sheppard serves on the staff of the Southern Baptist Convention's Home Mission Board as Special Assistant in Spiritual Awakening with the Evangelism Section.

(Australian Baptist)

Tapping the power

Holy Spirit Convention

A National Convention on the Holy Spirit is being held from 21st to 23rd February next year in Sydney. It will take place at the Namaroo Conference Centre at Lane Cove. It is being organised by World Evangelism.

The speakers for the Convention are: Dr. Gordon Dicker, Dr. Dean Drayton, Rev. Dan Armstrong, Mrs. Sue Armstrong, Rev. John Blacker and Rev. Alan Walker. The program will include times for all delegates to engage in sharing, discussion and prayer. The Convention will open and close with Public Rallies in Chatswood.

The Doctrine of the Holy Spirit is moving to the heart of the Uniting Church. What is the baptism of the Holy

Spirit? How does it relate to the issue of re-baptism? What are the 'gifts of the Spirit'? How can the corporate church tap the power of the Holy Spirit? These are some of the issues which will be faced by the Convention.

The Convention is open to people from all States. Already one church in Melbourne has decided to organise a bus-load of people to attend. The cost for full accommodation and needs for the three days is \$37.50, plus a \$10.00 registration fee.

All inquiries and registrations are to go to: Rev. Ronnie Goh, World Evangelism Centre, 1 Angel Place, Sydney 2000. Tel: 232 8244.

The Womens ordination issue

Bishop predicts split in C of E

The Bishop of London's warning that the Church of England might formally split into two parts if women were to be ordained to the priesthood brought strong reactions this week from both sides of the fence.

The potential split was discussed by more than a hundred priests at a private meeting in New College, Oxford, recently with the Bishop, the Right Rev. Graham Leonard, as both chairman and one of the main speakers.

As the priests considered the effects of a General Synod decision to proceed with legislation for the ordination of women to the priesthood Dr. Leonard warned: "It is commonly assumed by those who are determined to press ahead with legislation that those who cannot accept it will either depart for other Churches or will in due course come to accept it. This is not the case."

The proponents of women's ordination were swift to respond, accusing Dr. Leonard of threatening schism and stressing their desire for a "peaceful" Church in which all could worship and work together.

'Schism' denied

However, the Bishop this week denied that he was advocating a policy of schism of division. And he vehemently denied reports that he would be willing to play a leading part in a breakaway Church. Dr. Leonard said that he had only been saying that a split was a possibility: people should face this, and begin to think how to deal with that situation should it arise.

(CHURCH TIMES)

Bicentennial battles

The Bishop of Wollongong hopes

"How much does it cost to run a Bicentennial? To date some reputations and a fair quantity of printers ink, not to mention the much discussed half-million payout.

"Most of us are hoping for a 1988 which will in some way celebrate the last 200 years of history in this country with dignity, with due regard for the interests of all sections of our society and with some resolve to making the future profit from the past.

"We have a lot to celebrate together and just as clearly a lot for which we should be profoundly regretful. But who will make the big birthday really mean something valuable? In the end not the Bicentennial Authority. That

responsibility belongs to you and me.

"So, how much does it cost to run a bicentennial? It will cost each of us personal effort in giving our community a sense of direction and purpose: In curbing our personal interests in the pursuit of an improvement of national life: In making the effort to see that we all contribute to and benefit from a developing Australia.

"May God grant the request of many who regularly pray that in this country 'All things may be so ordered . . . That peace and happiness, truth and justice, faithfulness and true religion, may be firmly established among us' and that we may be 'A blessing to other nations . . . !'"

Brothels in the High St.

Casual shopping and illicit sex don't go together

Speaking at St. Andrew's Cathedral recently, the Dean of Sydney, the Very Reverend Lance Shilton commented on the proposal for shop-front brothels in Sydney. The Dean said:

"In response to the call by the Chairman of the Select Committee of the Legislative Assembly upon prostitution for community reaction to the recommendation that brothels be allowed in commercial centres I, like many other church people, deem it an affront to common decency, an insidious association of immoral sexual behaviour with legitimate business and a bad example to teenagers and children with

long term harmful effects to the family.

"It's time we stopped using euphemisms such as 'industry', 'trade', 'profession' and 'customers' as a cover up for degradation, shame, manipulation and immorality. Prostitution flouts God's laws and substitutes lust for love.

"The christian message with its emphasis upon true love could never allow girls and boys to be used up for the selfish gratification of others. It also maintains that the way of forgiveness, through trust in the compassionate Christ, is always open for client and prostitute alike."

Quick Cuts

Yoga

Yoga has been around for so long that it just seems like part of the Australian way of life. I, for one, had never thought of raising any questions about it assuming that it was merely an exercise programme. Some people go to the gym, some have golf, some have yoga, and so on. But the question was raised for me sharply a few years back by someone who wanted to know wasn't yoga a religion? Didn't it come from India? Was it all right for a Christian to take part? Should churches allow their halls to be used for yoga classes?

I passed the enquiry on to someone who knew more than I did, but the questions stayed with me. What does a Christian make of yoga?

I was glad recently, therefore, when a small booklet on the subject came into my hands. It's by John Allan, a man who was until recently National Training Director of British Youth for Christ. His book is called "Yoga: A Christian Analysis", and it's published by the Inter-Varsity Press.

What most impresses me about John Allan is that he is not hysterical. It would be easy to issue rabid denunciation of yoga and just be a stirrer. But Allan is more careful in his analysis and his conclusions.

Peter Jensen

(We suggest that you might like to use this article in your Parish Paper)

We've got you covered

Church lawsuits galore in US

A San Francisco woman named her priest yesterday in a multi-million-dollar lawsuit which claims he violated the sanctity of the confessional by telling police she had embezzled church money. From New York, Sally MacMillan reports that litigation against churches has reached unprecedented heights.

When the new Baptist preacher knocked on Harold and Hazel Hester's farmhouse door in Clearmont, Montana, they made him part of the family.

The Rev. Don Barnett held the Hesters' hands in prayer, peeled potatoes at their kitchen table and befriended their three children.

But when he began telling townspeople that the Hesters' children were mistreated, the children were placed in a foster home.

The Hesters sued the preacher for \$US1 million for "malpractice". The suit was thrown out of court, but the case highlights what has become an epidemic in America — malpractice suits against a wide range of professionals.

"As far as I can tell, no profession is immune from suits now," said Mr. John Cleary, general counsel to the Church Mutual Insurance Company in Merrill, Wisconsin.

Mr. Cleary's company offers what amounts to malpractice insurance to cover clergy for suits charging that their counselling caused damage. Hundreds of clergymen and churches are buying malpractice insurance.

"It's an issue that's going to have to go before the US Supreme Court in one fashion or another to determine exactly where the demarcation line is between church and State on religious practices," said Mr. David Cooksey, attorney for the Grace community church in Burbank, California.

This inter-denominational church was sued this year by the parents of a young man who killed himself after his minister counselled him.

The parents, Mr. Walter Nally and his wife, Maria, alleged that the pastor used counselling techniques that referred to suicide as "one of the ways the Lord takes home a disobedient believer." Their case, seeking \$US1 million, went against them.

However, other litigants against the clergy have won.

Ms. Marian Guinn, a divorced mother of four teenagers who was expelled from the Church of Christ in Collinsville,

Now whether Allan's description of yoga is correct I cannot say. But at the end of his book he has a little section called "Reacting to Yoga" that I found useful. In it he shares his doubt that yoga leads to involvement in the demonic, and he admits that "many dedicated practitioners of yoga manifest a self-discipline and self-mastery which puts the lives of many Christians to shame."

He warns, however, that participation in yoga does involve religious aspects, even when claims to neutrality are made. He particularly isolates the beliefs that all religions are true in a relative way and that experience counts for more than argument. These beliefs are at odds with the Christian Gospel, and he warns that "most groups teaching yoga in Britain today are dedicated to teaching the underlying Hindu philosophy . . ."

This is a serious charge and, if it is right Christians should not take part. Indeed I believe if Christians do have contact with yoga they should analyse the whole thing, and not accept assurances that it is religiously neutral. Why not start your thinking with this book? John Allan, "Yoga: A Christian Analysis".

(We suggest that you might like to use this article in your Parish Paper)

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