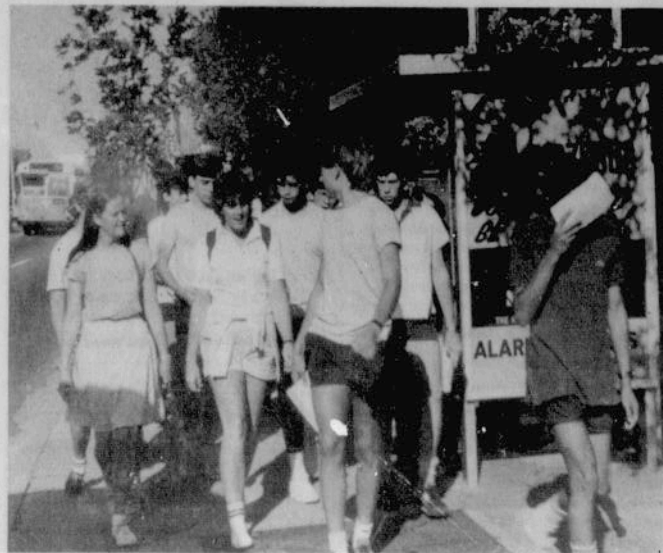


Cross the bridge walkathon



A group of students arriving back at SCEGGS-Redlands in Military Road, Cremorne after last year's walkathon. They had not just got off the bus, but were completing a 20km walk.

A dozen kilometres was not enough for most students of SCEGGS-Redlands in their Centenary Walkathon last year. Even 20km was too short for many.

This year they are repeating the walkathon and want to include crossing the Harbour Bridge both ways.

The extra distance will help them achieve their higher target in this year's effort. Last year they raised \$13,748 for three Home Mission Society services — group homes for Indo-Chinese teenagers in Australia without parents, Christian camping holidays for needy children, and emergency food supplies for needy children.

This year, the students want to focus their effort on one project. They have not yet made their choice, but are considering three HMS services.

The extra distance will again take the students — and the harder teachers — to the locations in Neutral Bay, Kirribilli, Milson's Point, Waverton and Greenwich where the school has been situated during its 101-year history.

The big difference will be that Harbour Bridge crossing.

For further information:

Telephone: Steve Blatchford — 265 1555
Heather Wright — 265 1555
The Rev. Donald Hood (School Chaplain) — 909 3133

Bank with the Bible Society

1985 Bible investment programme

"Billions of dollars could be working for the Kingdom of God", said the NSW State Secretary of the Bible Society in Australia. Recent reports from Australian banks indicate that vast sums of money, tied up in cheque and savings accounts often earn no interest, or around a meagre 3%.

Thousands of depositors who allow their money to be used in this way are Bible loving Christians, who are unaware that their money could be working for the growth of the Kingdom if they invested with Bible Society.

Money loaned to the Bible Society's Trustees Deposit Fund can gain either the same rate of interest or more, with the same gilt edged security. Thousands of people have found this Fund an excellent way of making their savings work creatively to spread God's Word around the world.

People wishing to know more about the Society's Investment Programme for 1985 should contact the Bible Society in their State. Mr. Treseder said, "This free and confidential service is a wonderful act of caring offered by Bible Society to those who love God's Word."

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MAINLY ABOUT PEOPLE

DIOCESE OF RIVERINA

Rev. G. McAuliffe was instituted as priest in charge of the parish of Colembally and Darlington Point on February 1st.

Rev. Ian Clark was instituted as priest in charge of the parish of Hillston on February 4th.

Rev. Dallas Hinds was inducted as Rector of parish of Coolamon and Ganmain on February 6th.

The Very Rev. John Gibson was installed as Dean at Griffith in January.

DIOCESE OF GIPPSLAND

Rev. John Boughton was made Deacon by the Bishop of Gippsland in December last. He will continue to teach at Hillcrest Christian College and work in the parish of Poowong-Loch on a part-time basis.

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

DIOCESE OF THE MURRAY

Rev. Peter Roper has become Rector of St. Barnabas parish at Bordertown.

DIOCESE OF CANBERRA/GOULBURN

Rev. S. Rigby from Lismore is now the Rector at Crookwell.

Rev. P. Woodhart was inducted as Rector at Gunning on February 15.

Rev. D. Francis is now the Rector at Holbrook.

Captain E. Cocker of Church Army has been commissioned for service St. Paul's Manuka.

Dss D. May has been commissioned for service at Lyons-Chifley-Phillip.

Rev. D. Nichols, Diocese of Wangaratta, has been appointed to St. Paul's Turvey Park, Wagga Wagga as from May 1985.

Mr. D. McCarthy has been appointed Lay Director of Cursillo for 1985.

Rev. G. Ballard has been ordained Deacon to serve at St. John's Canberra.

Rev. D. Octigan has been ordained Deacon to serve at St. John's Wagga Wagga.

DIOCESE OF NEWCASTLE

Rev. G. A. Parker, at present Rector of North Lake Macquarie has been appointed Rector, Mayfield as from May 2nd, 1985.

DIOCESE OF WILLOCHRA

Rev. I.L. Robertson was ordained Deacon at Clare on February 1st.

DIOCESE OF WESTERN AUSTRALIA

Rev. H. MacCullum, formerly at Katanning will be commissioned Rector, St. Augustine's Como on April 12.

Rev. D. Reynolds will be commissioned Rector, St. Margaret's Nedlands on April 24.

Rev. R. Burn will be commissioned Rector, St. Nicholas Forest Park on April 23.

Rev. H. Wheeler is taking up a teaching position at Guildford Grammar and will continue to function as a self supporting Deacon in North Beach.

Rev. R. Beresford-Peirse is moving to Albany and will continue his ministry as a self supporting Deacon with Rev. B. Marsh.

Rev. R. Loyer, formerly in Adelaide Diocese, has been appointed Associate Minister at Rockingham/Safety Bay.

Rev. J. Foran was commissioned Rector Kelmscott/Roleystone on Feb. 14.

Mr. A. Novilas and Mr. P. Tinney were ordained Priest and Mr. A. Brodie and M. Morrison were ordained Deacon on March 1.

Rev. D. Overington was commissioned Rector, East Fremantle/Palmyra on February 17.

Rev. S. Threlfall, formerly Rector, Nedlands has now been transferred to Guildford.

Rev. Peter Hodge for many years Chaplain, St. Bartholomew's Home, Perth died February, 1985.

American Prof puts yes case

the meeting, Bishop John Reid stated that it was the best presentation of the YES case he had heard.

Editorial Comment

Dr. Scholer's visit is an important one. He is an acknowledged New Testament scholar who has concentrated on the women's ordination issue for some six years and has read widely in the matter — including the articles in Southern Cross and Australian Church Record. His is also a gifted communicator. He brings rationality and scholarship rather than the emotion we have become used to in the debate. But there are some serious flaws in the argument presented by Dr. Scholer at that meeting.

(1) On the matter of hermeneutics Dr. Scholer quoted Archbishop Robinson's statements in "Agenda for a Biblical Church". It was a good way to get the audience on side but Dr. Scholer did not go on to give any indication of why, if they start out together, they should end up diametrically opposed at the end.

(2) On the question of widows, Dr. Scholer sees everything in the light of Galatians 3:28. If we use his own rules of hermeneutics and put it into its context that verse states that there is no difference between Jew and Gentile, slave and free and male and female — but the whole argument in Galatians is an argument about their place in salvation

continued

and has nothing to say on the question of function. By his own logic, if Dr. Scholer has not properly treated this key verse then the rest of his argument is built on a shaky foundation.

(3) Perhaps the most important criticism of Dr. Scholer's approach is that he has left the terms used without clear definition. This fuzziness detracts from his whole view. For example there is a difference between women in the church, women's ministry and women's ordination — yet Dr. Scholer uses these terms interchangeably. There is no doubt that women are included among those who are saved and there is no doubt that women have an important ministry in the Church — these things are not at issue. Dr. Scholer's approach does not solve the ordination issue.

(4) And finally, Dr. Scholer's comments on headship and submission are open to question. Function does not affect status — except in a worldly sense. To use Paul's body illustration in 1 Corinthians 11, the hand is not more important than the foot — so the ordained person is not more important than the unordained. In the total life of the Church the preacher and the person who waits on tables have their God given role to play and are just as important in God's sight — providing they are obedient to God's will for them.

Dr. Scholer puts the YES case well — but if his is the best possible argument then we are left unconvinced.

Bibles banned in Albania Christians afraid to read the scriptures

An Albanian Christian told an Open Doors courier that he dares not read his Bible because "the risks are too great." The Albanian told the courier that he could get 12 years in jail if caught reading the Bible.

"Picking up the Bible is something you do unthinkingly in the West," said the young Albanian. "But here in Albania that is a serious criminal act."

The Albanian government is officially atheistic, and seems determined to stamp out religion. In 1967 Enver Hoxha, the country's leader, proudly proclaimed Albania to be the "world's first atheistic state." Since that time all religious actions have been illegal and punishable.

Easter and Christmas have been abolished. Albanians must not use Bible names for their children. The wearing of crosses is strictly forbidden. An estimated one in fifty of the Albanian population act

as police informants, placing Christians under intense surveillance.

Despite these efforts to suppress religion, there are still many evangelical Christians living in Albania. According to the Open Doors courier, an Albanian film crew, during a propaganda film, rang the bell of a closed-down church. Immediately the whole village dropped what they were doing to hurry to the church in the hope that it was open. "The villagers' bitter disappointment is eloquent proof of their desire to attend church and worship God," said the courier.

An improvement could be on the horizon for Albania, however. Enver Hoxha, who has led Albania since 1944, is reportedly ailing. The Open Doors spokesman commented "It is not expected that he will live much longer."

(EPNS)

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"A glorious day at the Governor-Generals"



Scottish Highland dancers at Admiralty House

Nearly 7000 people — mostly members of Anglican congregations, nursing homes, retirement villages and schools in Sydney Diocese, thronged the beautiful grounds of Admiralty House and Kirribilli House on Saturday, March 23.

They were enjoying the day of fun and friendship arranged by the Anglican Home Mission Society and the parish of St. John the Baptist, Milson's Point.

Apart from the packed programme of entertainment, the varied displays and multitude of speciality stalls, the large crowd had an opportunity of hearing the Archbishop of Sydney, the Most Reverend Donald Robinson, speak about the purpose of the day and seeing the Governor-General and Lady Stephen enjoying some of the entertainment items.

Some of the most popular items on the central entertainment stage were the fashion parade arranged by Carla Zampatti with top fashion models displaying the creations, the Rambling Aboriginal dance group from Arnhem Land, the Maori choir and the young breakdancers from the Newtown Care Force centre.

Final accounting has not yet been completed but the indications are that HMS funds will benefit by about \$15,000 from the day's effort.

Other entertainment which attracted large and enthusiastic crowds included The Royal Australian Navy Band, the Scottish Highland dance group supported by the NSW Police Pipe Band, the Australian Heritage Dancers, the Macarthur School Choir and the Danebank Bellringers.

New leader for NSW Presbyterians

Rev. A. G. Ingram is moderator-nominate

The Reverend Arthur George Ingram, minister of the parish of Tamworth-Manilla, N.S.W. is Moderator-nominate of the N.S.W. General Assembly of the Presbyterian Church.

Mr. Ingram enlisted in the A.I.F. at 18 years of age and served in the Darwin Force (12th Division) and later in the 7th Division at Morotai and the landing and campaign at Balikpapan in Borneo.

Following his discharge from the Army he entered the Missionary and Bible College, Croydon, N.S.W. gaining the College Diploma.

In 1948-49 he served with the Aborigines Inland Mission as a missionary

at Cherbourg and Woorabinda settlements in Queensland, then he served on the staff of the Sydney City Mission from 1950-57 at Paddington as district missionary.

Mr. Ingram joined the service of the Home Mission Department of the N.S.W. Presbyterian Church in 1957 and commenced training for the ministry in 1961.

He was ordained in the parish of South Grafton in April, 1965; from 1969 to 1974 he ministered at Bexley-Rockdale; 1974 to 1981 at West Strathfield; and from 1981 at Tamworth-Manilla.

(APL)

Anti-Discrimination Board's discrimination

Discrimination and Religious Conviction report Attack and Defence

On Tuesday March 5 the Anti-Discrimination Board delivered a sharp rap on the knuckles to Alan Gill, the Sydney Morning Herald's reporter on religious affairs. At a consultation held that day a statement was distributed which alleged that Gill's report in the Herald on Saturday March 2, headed "Anglicans criticise report on prejudice" contained a "major inaccuracy" which might lead to "unnecessary concern about the recommendations of the Board's report "Discrimination and Religious Conviction".

Gill had stated that "the Board's report sought to make discrimination on religious grounds illegal, with substantial fines for offenders." The Board claims that this is "simply untrue" — that "nowhere in the report does such a suggestion occur, nor does the Anti-Discrimination Act impose criminal penalties in discrimination cases."

Under the Act damages (not fines) to a maximum of \$40,000 may be awarded by the Equal Opportunity Tribunal against an offender after the failure of conciliation. Offences come under civil, not criminal law. The amendment "that it should be unlawful to discriminate on the ground of religious belief or absence of religious belief" is not yet included in the Act, but this is the major recommendation of the Board's 1984 report.

It could be argued that the Board in its rebuke of Alan Gill was being overly technical. His point stands that a substantial penalty is possible, whether it is technically damages or a fine, and he made no claim that a criminal offence was involved. Moreover, the President of the Board has the power to take

proceedings in a Court of Petty Sessions to impose a fine of up to \$1000 for a breach of an order of the Equal Opportunity Tribunal.

So to call Gill's mention of "substantial fines" a "major inaccuracy", and to threaten to make complaints to both the Press Council and the Ethics Committee of the Australian Journalists Association, would seem to suggest that he is being subject to intimidation, when his main role has been simply to record the serious opposition that many in the churches are expressing to some proposals of the Anti-Discrimination Board.

Some fifty or sixty delegates took part in the consultation on the Report on Religious Conviction called by the Board. They represented many major or minority churches, ecumenical bodies, educational authorities, non-Christian religions and groups such as the Civil Liberties Union and the Humanist Society — all who had been sufficiently interested in the Board's report to react to it with submissions. Some of these welcomed the major proposals; many,

continued page 2

Christian social workers challenge secular notions of welfare

Doesn't meet real needs

Many Christians have become frustrated and disillusioned with the secular version of welfare. It is often impersonal, doesn't meet real needs and lacks a sound Biblical basis.

Christians working in the social work and welfare field have taken up the challenge with the publication of a collection of papers presented at a Conference in March last year. The authors aimed to apply Christian ethical thinking to specific social issues. They have since revised their papers following discussion by the 35 Christians from the welfare field who attended the Conference.

A Christian social work student, Bruce Hart, felt frustrated by the secular basis of the theoretical social work models presented in his university course. He could find neither a Christian alternative to, nor a Christian critique of, these models. His paper presents his frustration and his attempt to fill this gap.

This student analysis is complemented by that of an experienced social worker Monica Claxton, who is currently undertaking postgraduate research in sociology. Her paper suggests the positive contributions that Christian insights and experience can make to social work practice.

Pat Bacik and Ron Frey's paper on the family arose out of their negative experiences of lone parent families. They

highlight the Church's inability to accept and provide support for Christians in these situations.

A paper on unemployment by experienced social workers David Blyth and Vaughan Bowie defines work more broadly than just paid employment. They suggest that this is more consistent with the Biblical view of the contribution that each person can make to the life of the community. The paper gives practical examples of Christian groups which provide new employment opportunities.

As a background to these papers the Rev. Dr. Bruce Kaye, Master of New College, University of N.S.W., presents a practical model for applying Christian theology to professional issues.

The book is being published by Christians in Social Work/Social Welfare. This is an inter-denominational group of Christians in welfare aiming to provide encouragement and support in what can be a lonely and demanding field of work. As well it seeks to apply Biblically based Christian thinking to social work practice. For more information on this group Monica Claxton can be contacted on 798 0464.

The Church Record is planning to review this book shortly following its launching by the Rev. Canon Allan Whitham, Secretary-General of the Anglican Home Mission Society.

Moore College Library

MARANATHA

'Curse God and die' — Job 2:1-13

Francis Schaeffer has remarked that the first argument of the gospel is not that Jesus died for our sins. Nor is it, 'God loves us, and has a wonderful plan for our lives'. Schaeffer says that the first argument of the gospel is, 'God is there'. There is a God, and he is in control of life.

This is one of the tremendous lessons in the book of Job. The presence of God in the life of a man, who recognises that true wisdom is unyielding allegiance to that God — even in the face of excruciating trials.

The Heavenly Perspective 2:1-3

In Ch 2 the action moves into a second round. Once again God initiates action against Job. It is reminiscent of Ch 1. These two chapters give us a heavenly perspective on our trials, and perspective is a critical factor in our Christian lives. Satan has completely failed in budging Job. It is now obvious that Job fears God for nothing. Notwithstanding his losses and suffering Job cleaves to true wisdom. He continues to fear God.

He is in Your Hands 2:4-6

Satan's argument is that a person is alright as long as he enjoys health, strength and vigour. Take these things away, and he will curse God. Satan's purpose is to get us to curse God to his face (v5). 'Skin for skin' (v4b) is a sarcastic parody of the praise with which Job had responded to his distress (1:20c). Satan insinuates that Job's praise is the cautious response of a shrewd bargainer. Job concealed his bitterness over his losses out of selfish concern for his physical health. Satan implies that Job, by his praise had only feigned love for God as a fee for health insurance. Satan requests more leeway (v5). If God will let Satan touch not only Job's possessions, but also his person, then Job will vilify God by cursing him. Again God allows the mystery of suffering to engulf Job. We see God's restriction upon the power of Satan, but this time the boundaries are moved closer.

Foolishness v Wisdom

Here we have the first assault on Job's body (v7). Notice here that Satan went every bit as far as God allowed him to go. Modern medical opinion is not agreed in its diagnosis of Job's disease, but according to the prognosis in Job's day, it was seemingly hopeless. Each part of Job's body was touched as Satan went to the limits of his power (v7). Job became repulsive in appearance. He ends up an outcast, ostracised like a leper, on the rubbish dump outside the city. Job faced the dark hour of unspeakable suffering with no explanation whatsoever.

If that was not bad enough, the one to whom he should have been able to turn for emotional support turned against him. Job's wife remarked, 'Are you still holding on to your integrity?' (v9). Her faith has been shattered. She no longer believes in the compassion and love of God. Her husband's experience is proof that God has abandoned his promises and people. The narrative reminds us of the temptation in Eden (Gen 3). Job's wife plays a role much like that of Eve. Each woman succumbed to the tempter and

became his instrument for the undoing of her husband. Job's wife urges him to apostasise by abandoning true wisdom, 'Curse God and die!' (v9)

We see the result of this second round of tests (v10). Instead of offering him comfort his wife caused him great agony. He calls his wife foolish. This is not a sharp rebuke, rather he is suggesting that this is a temporary loss of faith on her part. She is like one of the foolish women. The foolishness of her behaviour brings into sharper contrast the wisdom of Job's godly patience. In the Bible, 'wisdom' is a virtue, and the 'foolishness' Job refers to is not lack of intellectual prowess but lawlessness and godlessness (Ps 14:1). Job reaffirms, 'Shall we accept good from God and not trouble?' We take the pleasant things God sends our way with gratitude. What if he gives us something unpleasant? Are we going to abandon our wisdom and curse him to his face? Job truly sees God for nothing but for God himself. His wisdom proved sound.

Here we see one of the wonders of redemptive grace. Job the sinner stands triumphant where righteous Adam tragically fell. Thus, for the confounding of Satan and the reassurance of his people, the Lord gave clear proof that a righteousness more enduring than that of Adam was being provided through the second Adam. This triumph over Job's patience provided a seal of God's promise that he would give the faithful the gift of eternal salvation through the Christ to come.

The Coming of the Wise Men 2:11-13

These verses set the scene for the major argument of this book. The trial of Job's wisdom was by no means finished. Though Satan does not appear again, he is none the less present, using Job's friends as his accomplices. The places which his friends hailed from are significant. Edom was proverbial for wisdom (Jer 49:7). The Shuhite tribe (Gen 25:2,6) and doubtless Naamah, were located in the east country, land of wise men (1 Kgs 4:30).

His friends are so shocked at Job's monstrous physical appearance they assume him to be on his deathbed (v12). They observe him in silence for seven days. It seems unfortunate that the lengthy silence had to be broken by the cry of the distraught sufferer rather than by a healing word of comfort from a friend. The scene is prepared for a series of lengthy speeches which throw into sharp relief God's wisdom with that of the world.

Jesus our Wisdom

The NT affirms the marvellous truth that in the crucifixion God made Jesus our wisdom (1Cor1:24,30). This wisdom embraces righteousness, sanctification and redemption. All these things are ours if we belong to Christ. As the slain yet exalted Lord of the church, he is venerated for wisdom (Rev 5:12). 'Receive' in this verse implies recognition of attributes which are already Christ's; for in him 'are hidden all the treasures of wisdom and knowledge' (Col2:3).

MICHAEL CHAVLURA

From radio to television

2CH's loss C.T.A.'s gain

A Baptist minister has been appointed Manager of Christian Television Association in New South Wales.

He is Rev. Norris Brook, presently the Religious Programmes Director of Radio Station 2CH, Sydney.

The licence of this station is owned by the Council of Churches in N.S.W. and operated by A.W.A.

Mr. Brook has occupied this position since late 1981. Previously he was the pastor of the Turramurra Church in Sydney.

Mr. Brook's appointment with C.T.A. will take effect from April 29 next. A Commissioning Service was held in the West Lindfield Uniting Church on Sunday afternoon, March 24.

The Union was be represented by one of its representatives on C.T.A., Rev. T. J. Cardwell.

Christian Television Association offices are now located in the premises of the West Lindfield Uniting Church.

Anti-Discrimination *continued*

however, including all but one of the major churches, rejected them and made severe criticisms of the report.

Carmel Niland, President of the Board, seemed intent on disarming some of the opposition with her opening remarks. She said that, as a result of reactions to the report, the Board had already reconsidered some of its recommendations. She mentioned as recurring themes in submissions from many religious bodies the fundamental question of the difference between just and unjust differentiation or discrimination; the problem of religious group rights as against individual rights; and the problem of conflicting rights generally. She said that the Board as a secular body would not consider itself competent to intervene in a dispute between a religious body and one of its adherents.

Amongst the Board's second thoughts were:

- 1) To drop the proposal that the section of the Crimes Act concerning blasphemy be repealed, keeping instead the well-accepted alternative recommendation that it be widened to afford protection to non-Christian as well as Christian beliefs.
- 2) The recommendation that secondary school students should have the right to withdraw from Special Religious Instruction and General Religious Teaching was under review. Many had objected to it on the grounds that it could set children as young as eleven against their parents' wishes in regard to religious education in public schools.
- 3) It was looking again at what employment positions are those "in which religion may constitute a genuine occupational qualification" which may therefore be excepted from the Act.
- 4) It had decided in the face of fierce protest to withdraw the recommendation that private educational authorities should not be excepted from the employment provisions of the Act.
- 5) It was withdrawing in its present form its intention to seek repeal of the section of the Act which excepts aged persons homes and services from its provisions so that elderly people may have access to such accommodation regardless of religious belief or lack of it.

Dr Juliet Sheen, the main author of the controversial report, sought to reassure its critics that there was no justification for their worst fears.

In the general discussion that followed, however, it seemed that many fears were far from soothed.

Anglican Response

Alan Gill had reported on the response of the Sydney Anglican Diocese, a 40-page document highly critical of the Board's weighty 565-page book. Bishop John Reid and the Rev Bruce Ballantine Jones spoke of their concern about what they saw as the report's major flaws. Dr John Hill, representing the Roman Catholic Diocese, expressed similar concern. Bishop Reid, referring to the report's perceived bias against the mainline churches, questioned the assumption that "the religion of the majority can look after itself" and that only minority religions were subject to discrimination. He instanced the plight of the Roman Catholic church in Poland, a country he had recently visited.

Dr Hill picked up this point strongly; Eastern Europe, he said, has ministries of church affairs to control religion. The inclusion of "religious conviction and absence of religious conviction" in the Anti-Discrimination Act he sees as a category mistake — religion being unlike any other ground in the list — establishing a dangerous principle whereby, he said, "the State arrogates to itself the right to control religious affairs." This would open the way "to a mischievous mutilation of law".

The Rev Fred Nile MLC of the Festival of Light also voiced opposition to a secular

body's right to interfere in the sensitive area of religion. He too considered that present common law safeguards are adequate to protect individual rights.

I was there representing the Council of Churches in NSW, a long-established body linking seven Protestant denominations. The Council had submitted a response strongly upholding the principle of freedom of religion which the Board purports to be defending. It points out that the report has the fundamental weakness that it fails to recognise the rights of groups as against individuals, and considers that in fact "many of the recommendations actually inhibit rather than enhance religious freedom."

Representatives of the Anglican and Roman Catholic education authorities both expressed opposition to the proposal that in the area of education religious discrimination should be unlawful; and with religious schools a major employer, there is a large overlap between the areas of education and employment. Once again the problem is to define "discrimination" and distinguish between what is justifiable and what is not. The exemption of non-State schools from the Act would ally many of their objections, but not all.

Uniting Church and ACC approval

The Uniting Church was the one main church dissenting from the chorus of rejection of the Anti-Discrimination Board's proposals. Their representative, the Rev Ann Wandsborough, said that her church supported the main recommendations, considering that they would remedy some injustices and protect some of the society's most vulnerable groups.

Ms Jean Skuse of the Australian Council of Churches (a body quite distinct from the Council of Churches in NSW) also welcomed the report. So, on the whole, did representatives of Jewish and Muslim groups, the Civil Liberties Union and the Humanist Society. A Greek Orthodox spokesman however expressed reservations, as did a representative of the Latter Day Saints (Mormons), who felt that community toleration of minority groups like theirs was improving anyway without the need for legislation.

For someone not familiar with the content of the Board's report, all this concern and controversy amongst religious groups may seem petty and alarmist. The common ground amongst all of us, the Anti-Discrimination Board, its supporters and critics alike, is that unjust discrimination on the ground of religious beliefs or practice, or the absence of such, does exist, and ought not to. We differed on the means of remedy, and on many matters of definition — of injustice, of religion, and of discrimination, for a start.

To quote the submission of the Council of Churches in NSW: "The exercise of religion, a fundamental right, will at some point entail differentiation. The question that must be answered is when is this rightful and when is it wrongful. When and why, if at all, must the freedom to exercise religion give way to other freedoms? What is it that turns some differentiating measures into what is "unreasonable, arbitrary, unfair, unjust, capricious and invidious"?

The report does not address itself to the principles involved in reaching a satisfactory general answer to these fundamental questions of what is unjust differentiation. In its anecdotal approach the report virtually adopts the restricting answer that all differentiation is wrong. That answer is in fact directly opposed to the right of freedom of religion as defined in International Declarations and Covenants, and so the report's claim to be championing religious freedom is false."

Lesley Hicks

Billy Graham's '84 British crusade

Over £2 million was donated during evangelist Billy Graham's British crusade last summer — enough to cover all bills and leave a surplus of £38,000, according to the audited accounts.

A Mission England press-release points out that Dr. Graham and his American team, including a sizeable choir, received no fees from Mission England but were funded by American supporters.

(CHURCH TIMES)

Affirming women's ministry

Service at St. James Old Cathedral, Melbourne

"When women are ordained — not only in the Anglican Church of Australia, but in the Church universal — it will not be because anyone has won, but because at last we have together understood something more fully human and therefore more fully Christian about ministry and about the Gospel itself," declared Dr. Patricia Brennan in a recent sermon in St. James Old Cathedral.

Dr. Brennan, who founded the Movement for the Ordination of Women in Sydney, was preaching at a Service to Affirm Women's Ministry, held recently to mark the final year of the Decade for Women.

Attending the service were Lady Murray, wife of the Governor of Victoria, Mrs. Jean Penman and representatives of women's church and community groups.

The service was conducted by Diane Heath, a Licensed Diocesan Reader with the Revs. Alan Nichols and Blair Grace. Women taking part in the service included Sister Mary Lou Moorhead of the Victorian Council of Churches, Chaplain Norma Barnett of Peter MacCallum Hospital, Miss Rene Jeffreys of South Australia with Denise Nichols and Julie Goodie of St. James Parish.

To a packed congregation Dr. Brennan said: "In this service . . . the mood is one of celebration. There is no gift that women have not offered; there is no place too far or too low for them to have gone. This service marks the end of the decade declared by the United Nations to look at the status of women — but a shadow falls across our celebrations. And it is simply this — that we do not find ourselves at a service affirming the ministry of men. Their ministry does not need affirmation. The real affirmation of women's ministry must surely rest in the outward and visible sign of it — their ordination."

Dr. Brennan said that in any belief there is an interplay between the inherited tradition and the person's contemporary

experience of Christianity. "A particular problem that faces us with this question is the speed with which women's role has changed in the last quarter of a century, placing considerable strain on interpretation of scripture and tradition."

Old interpretations will not be adequate in a rapidly changing society, Dr. Brennan said, while new interpretations will tend to be hasty and unconvincing. In the resulting division position among people, both sides make the same claim — that their position "grows directly out of a desire to be faithful to God's word and to bear witness to His truth."

"In this, they were not so unlike the Jews in Isaiah 58, in exile after the disastrous fall of Jerusalem, lamenting the loss of the temple, the physical sign of their spiritual identity. They called for special fasts as acts of mourning and repentance towards God. But the prophet appears and points to their efforts as an outward show of religious zeal in order to please God. At their time of crisis, when they need God, their reflex action is to increase their acts of piety and lawkeeping."

Dr. Brennan pointed to a parallel between these people and the church's response to the question of women's ministry. "What stands between women and their vocation is a weight of oppressive obligation, thrown up by the church and underpinned by an oppressive theology."

Status and privilege is only gained by the impoverishment of others, Dr. Brennan said, and Isaiah's solution to balance the scales is not only to stop oppressing others but also to redress the injustice.

"Yet, in all questions of injustice and discrimination, whether against race or class or gender, many will agree that it is wrong, but few will pay the price of setting it right."

(SEE)

New Bible Society team member

American appointed as Youth Worker

"My vision for the Youth Department of Bible Society is the development of an arm of Christian service that will continue to assist the church in the task of making young people aware of how central and essential the Bible is to life and Christian growth," says Dave Kendall who was recently appointed Youth Representative for the Bible Society in NSW.

Dave grew up in Michigan, U.S.A. He opened his heart to Christ as a 5 year old but it wasn't until he was 16 that he came to understand not only what Christ did for him, but what he could do for Christ.

When he finished High School he worked as a printer for a year, then entered the Moody Bible Institute where he graduated from the pastors course in 1963.

His ministry has included Youth Pastor at Narwee Baptist, Pastor at Singleton

Baptist, Youth Director at the Parramatta Regional Methodist Mission, Training Director for Fusion (NSW), Pastor Berowra Baptist and Associate pastor/ Youth Worker for Baukham Hills Baptist Church. He has attained graduation level with the Baptist Theological College, NSW.

"It is important that Christian young people understand their responsibility not only to be at home with the Bible, but make the Bible available to others. We will look at the literature needs, motivational needs and general awareness of youth to the Bible. Through deputation for the Bible Society we will seek to fulfill these needs and contact young people at youth services, I.S.C.F., Scripture Seminars and classes in state schools, camps and any other youth fixtures."

Victorian brothels too costly to legalize

Finding of the Victorian Council of Churches

The cost of regulating and policing legal brothels will be much greater than the cost of minimising prostitution in Victoria. This is the view of the Victorian Council of Churches Working Group, in its submission to the Government Prostitution Inquiry.

The Churches rejected all four options presented in the Inquiry's Options Paper, and chose a fifth option — repeal the Planning (Brothels) Act 1984 and tighten laws to enable successful prosecution of all activities associated with prostitution.

Other points made in the Churches' Submission were —

- Local communities should have the option of refusing to have brothels in their area.

- Health checks in legal brothels cannot be effective.
- Advertising should be banned except in "Adults Only" bookshops.
- Women on prostitution-related charges should have an option of choosing rehabilitation in an approved welfare program, instead of proceeding to conviction.
- Will a government Green Paper, or its equivalent, be made public during 1985, to enable the public to respond to likely conclusions?

The Churches' Submission raised 42 questions about how any regulations to govern legal brothels could be framed. It points out the dilemma of prosecuting women in an illegal brothel for activities which would be permitted perhaps a block away in a legal brothel.

No one immune

Help for alcoholic clergy

R.A.C.A. (The Recovered Alcoholic Clergy Association) was founded October 28, 1968, in San Francisco, by James T. Gelder and five other recovered alcoholic priests (Episcopal Church).

R.A.C.A. has three general purposes:

1. Mutual self-help.
2. Fellowship.
3. Pastoral concern for and assistance to clergy with a drinking problem.

'All three have been accomplished and are being accomplished. Unfortunately some of the work has to be done by a sort of remote control. Fellowship, for example, is difficult among two hundred people scattered all over the United States and beyond. But at the same time it gives each member courage and confidence to know that there are one hundred and ninety nine ex-drunks out there somewhere doing the same job — staying sober twenty four hours at a time.'

This is an extract from a circular letter sent out by the president of the R.A.C.A. in 1980.

'It should be no secret that alcoholism among clergy of all communions continues to parallel alcoholism among the general population. We estimate that in percentages the disorder among clergy is considerably less than that of the non-clerical population, but the numbers of persons affected are vastly more. A priest and his family are high-profile persons in their communities. Expectations which a community has for a priest are, properly, higher than those for other professions

Membership is open to all Bishops, priests, deacons and members of religious orders and to seminarians. There are no fees or dues. No one is dropped from membership unless there is a return to severe habitual drunkenness (2 in 12 years out of 217 members).

Membership in R.A.C.A. is anonymous, and no member may break the anonymity of another. However, many, possibly half including all the Board, believe that is is more helpful to others (and to themselves) to be known as members of the Recovered Alcoholic Clergy Association.

R.A.C.A. is especially anxious to help those who are now drinking to excess to lead them to sobriety and membership in R.A.C.A. Also wanted as members are those who have recently achieved sobriety through counselling, treatment facilities, A.A., or on their own. In this connection 'recently' means at any point in a lifetime, even fifty years or more ago. Once an alcoholic, always an alcoholic.

In the United States several members work full time as alcoholism counsellors in hospitals and treatment centres. Others are active in various organisations that are concerned with the problem of alcoholism. Many others are active in Alcoholics Anonymous, where they do a considerable amount of twelfth-step work. There is an R.A.C.A. Hot-Line service for clergy and members of clergy families.

Contact the Revd John Brooker P.O. Box 190, Merewether 2291. Phone (049) 63 5175.

"She died in my arms"



The following is an excerpt from a letter written by World Vision's Relief Director, Dr John McMillan:

"She was in a refugee camp, driven from her home by drought and famine. I never knew her name, but I'll never forget her face. I held her gently as I checked the circumference of her arm to determine what degree of malnutrition. Suddenly her body went limp — not a sound or whimper. She was gone."

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Evangelism: In Action

(1) In Action — "Connection 85"

Enthusiasm is running high in churches in Sydney's Warringah area. The stage has been set and the countdown has begun on "Connection 85", an evangelistic outreach to the Peninsula area of the northern suburbs of the city — home of a string of Sydney's finest beaches.



Concert at Killarney Heights High School

From April 14 to April 28, 1985, Canon John Chapman, Director of the Department of Evangelism in Sydney Diocese will be speaking at a series of meetings centred on the Allambie Heights Community Centre and the Collaroy Classic Theatre.

This is the third regional type crusade in Sydney. The other two were at Sutherland in the southern suburbs and Liverpool in the western suburbs. Dick Lucas was the speaker at Sutherland and John Chapman at the other two. Local committees have done the organizing in all cases, making use of the resources of the Department of Evangelism.

"Connection 85" has engendered a lot of prayer in the Warringah area. It has engendered a good deal of practical action, too, at the level of the local Christian.

The Reverend Victor Cole, Rector of St. David's, Forestville, is delighted with the response of his parishioners because they are actively getting out among their non-Christian friends, inviting them to regional dinners and getting them to come along to guest services at which John Chapman is the speaker. This trend is being repeated in parish after parish in the district.

Club dinners and gospel explanation

The dinner was held at the R.S.L. Club at Dee Why, a neutral area where the non-Christian may not feel threatened. One of the aims of these pre-crusade functions is to allow people to see John Chapman at first hand as a Bible expositor in whom they may have



Killarney Heights High School assembly hall

confidence, particularly when the crunch comes and the invitation to respond is given at the actual Crusade meetings.

Victor Cole estimates that about one third of those attending the pre-crusade meetings are non-Christians. Many



Geoff Wellsman, youth worker, Manly. Speaking at Connection 85.



Geoff Wellsman, youth worker, Manly. Speaking at Connection 85.

Christians are therefore accepting the challenge of evangelism and actively inviting their friends along so that they will have an opportunity of hearing the Gospel clearly explained. Luncheons, men's dinners and other similar functions have been promoted along the lines that John Chapman will be telling the story of Jesus in a natural way and that people can be helped to meet Jesus.

Already guests have been inquiring about becoming Christians and others are seeking how they might find Him.

In communicating his enthusiasm to the Australian Church Record, Victor Cole says that each of the local churches have nominated three or four people to sub-committees which are acting specifically in the areas of men, women, youth, music, child minding, arrangements and contact.

19 schools participation

"One of the most exciting spin-offs from the whole concept is that 19 schools in the Warringah area have agreed to participate in a series of concerts at which there will be an evangelistic speaker," said Mr. Cole.

The first concert was held at Killarney Heights High School.

The concerts are being held during the day at the schools and with strong support from the school Principals.

The speakers at the 19 schools will include Youth Workers Larry Galbraith and Geoff Wellsman from two of the local Anglican churches.

The bands will be featuring contemporary Christian rock and folk music.

There will be no offertories at the crusade meetings. The local churches are all contributing proportionately towards the costs.

Jack Normand, Rector of Manly Vale Anglican church is training people to follow up and nurture those who make commitments and inquiries.

"All the local churches are exhibiting the strong sense of commitment which is vital to the success of this Crusade," said Mr. Cole.

"John Chapman is a home grown Australian evangelist who speaks in 'Aussie' terms. He explains the Gospel in real terms", he added.

Plastic Gospels

Red Army believers have them

Christian prisoners and believing soldiers in the Red Army have a deep longing for the Word of God. Hunger for God's Word when you are deprived of it can be felt far more sharply than physical hunger.

Under conditions of strict surveillance it is almost impossible to hide a Bible or a New Testament. However, God looks after His Word if His people are faithful. It was reported to us that a prisoner who had a few pages of the New Testament, hid them in a piece of garden hose which he plugged on both ends and placed in a water supply tank. Whenever the opportunity arose, he retrieved the precious pages and shared the Truth of God with other prisoners.

Maybe it was his ingenuity which inspired our fellow-workers in Germany to print the Gospel of Mark on thin white plastic pages!

Last year I saw these marvelous little Gospels, about the size of a match box, being made ready for shipment through our channels. I was told that a brother had actually boiled one with the soup, to prove that they were virtually indestructible: the plastic copy of the Word of God suffered no damage at all!

Now the first plastic Gospels of Mark have arrived in the USSR and are distributed. Young soldiers in the army and prisoners for the Gospel's sake are reporting on the wonderful blessing they have been to them. Evangelism in the barracks and the prison camps will be more effective because of them. Pray for the users of the PLASTIC GOSPELS.

(FACT)

Evangelism: Explained

John Chapman thinks aloud

There is a famous definition of evangelism which the Archbishop's Committee gave on its report on the evangelistic work of the Church in 1918, in England.

"To evangelise", declared the Committee, "is to present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in God through Him to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church".

It is a good definition. Canon John Chapman, Director of the Department of Evangelism in the Diocese of Sydney has a more concise one. "Evangelism", says John Chapman, "is to tell people the Gospel in its simplest form."

He believes that pre-evangelism is an important element. By "pre-evangelism" he means getting people ready to listen.

The Australian Church Record approached John Chapman for an overview on evangelism, particularly in the light of the imminent commencement of the rallies associated with "Connection 85" in the Warringah area.

It is hard to talk to or listen to John Chapman without becoming enthused by his enthusiasm for the Gospel. As a communicator and Bible teacher he ranks among the best. The Diocese of Sydney knows well that it has a gem in John Chapman. More importantly, he is a man with special gifts who has been set apart by God in a special way.



"The Son of Man came to seek and save the lost. I think that part of our ministry in evangelism is to do that. It is to seek people who are outside and to urge them to come back into a relationship with God," he said.

Two motives, two loves

There are two motives, he adds, that should spur Christians constantly to evangelise. The first is love for God and concern for His glory; the second is love for man and concern for his welfare.

The means vary from time to time, place to place, person to person.

"Evangelism is nearly as personal as your toothbrush," he says with typical clarity.

"Some people find person to person relationships hard. Others find them a breeze."

"The method has to be like the message so that there is no distinction between the way I bring the message and its content."

"My life must reflect what I am saying," he said.

No matter which evangelistic method is followed, John Chapman believes that there are four basic principles which should be involved. The principles may be turned into four questions:

- Will we actually contact unbelievers?
- Will the atmosphere be such that they will want to listen?
- Is the Gospel preached?
- Is it preached in a way that people can understand it?

"With these four principles kept in sight — go for it!" is John Chapman's advice.

The strategic units

The Record asked whether there was an overall Diocesan strategy on evangelism.

"No", he said. "The unit for the strategy is the parish and the individual Christian."

In this context the role of the Department of Evangelism is to provide staff resources in terms of manpower, and then know-how to the local churches to help them in their work of evangelism.

Training courses are one tool.

The Department had no wish to duplicate excellent evangelistic material available from such sources as Evangelism Explosion and the World Home Bible League.

John Chapman recognises that the local minister has an important role to play in parish evangelistic outreach. So that new ministers are aware of trends and principles he lectures all third year students at Moore Theological College, outlining concepts such as Evangelism Explosion, the World Home Bible League programme, "Christianity Explained" etc.

"There is so much material available at the parish level that evaluating it is one of the problems most parishes have to come to terms with," he said.

John Chapman is not slow to point out some of the simple basics of evangelism — obvious things like going out to meet people in their homes in a programme of regular visiting.

He cites the activities of Mormons and Jehovah's Witnesses who both engage in door to door witnessing with the result that both have experienced rapid growth.

"They keep growing because they keep meeting people and offer service to them," he said.

"Contact is important, and there is a message for all Christians here," he added.

Australian picture

John Chapman does not see much difference between evangelism strategy in Sydney Diocese and evangelism in Australia as a whole.

"The local Christians do it locally and so you keep on flowing resources to the local Christians", he said.

The Department of Evangelism in Sydney frees John Chapman for six weeks a year to serve the wider Australian church outside of Sydney Diocese.

At the invitation of Canon Bernard Buckland, the Rector of Northampton he has just spent the last week in March in the Diocese of North West Australia conducting seminars on personal evangelism at Paraburdoo, Carnarvon and Northampton.

"My aim is to provide a stimulus for people to run their own training courses. Most parishes have the resources to train themselves," he said.

This is a principle which John Chapman expounds in his book "Know and Tell the Gospel" — the why and how of evangelism.

He was a little reticent to talk about this but it is without doubt one of the most valuable available tools on evangelism.

"John Chapman's book contains some of the important things which he has learned about evangelism, both from the Bible and in the crucible of experience" writes his Series Editor, Dr. Paul Barnett.

In his own Preface to the book, Chapman says: "Being engaged in evangelism is exciting, rewarding, the privilege and responsibility of every Christian. I did not always believe so, but have been convinced that this is the perspective of the Bible, and therefore of God."

As the interview progressed, he returned to the role of Ministers.

"The Minister is firstly a Christian and

everything that is the responsibility of a Christian is his, as well as his responsibility as a minister," he said.

"As well as teaching the members of the congregation the Gospel, the minister will by way of example show members how to evangelise."

"It is his job to see that people are trained for evangelism — this is part of godly living."

"I would expect him to offer important help in going about evangelism. If he does not have skills he must learn them or call in other people to help him. The minister must be seen to be part of any evangelistic programme," Mr. Chapman said.

He describes the minister as "a playing coach" — he coaches the team but plays himself as well. The term was borrowed from the Rev. Geoffrey Fletcher a former Director of the Department of Evangelism for whom John Chapman has an obvious warm admiration as evangelist and friend.

"It is possible that a minister, either through carelessness or forgetfulness might omit to teach his congregation some aspect of the Christian life. This is unfortunate, but it does not relieve the individual Christian from pursuing it"

"It will count for much on the Day of Judgement if we say to the Lord 'I didn't do it because my minister didn't teach me'."

Chapman says that encouragement is important because he readily concedes that evangelism is hard work.

"We must teach people to make friends with people. Make sure that you are not so busy at church that you don't have time to make friends," he said.

As far as John Chapman is concerned, it doesn't make much difference where Christians take their opportunities for evangelism as long as they take them, whether it be at school, at home, in the workplace or wherever.

"The business person has more free time at work than he does at home, and he should use that time. You can talk to a person as easily at lunch time than you can after work."

How is all that we know about evangelism affected by our belief in the sovereignty of God? We put that question to John Chapman.

"Belief in the sovereignty of God will give you confidence to know that God will call His own people back to Himself. Because God is sovereign, and because He longs for people to come back, you can engage in this work of evangelism knowing that you are not doing it on your own."

"The reason we are telling the Gospel is because this is the way God converts people. Have a look at Romans 1:16. This is the way God does it."

"That God will save the elect is a fact. How will God do it? Through the preaching of the Gospel and our prayers. We must not confuse our part with God's part. If you try to do God's part you will find it too hard. Election is entirely God's business," he said.

The truth is that the sovereignty of God undergirds evangelism. It upholds the evangelist by creating a hope of success that could not otherwise be entertained.

Greatest manpower resources

John Chapman sees great opportunities in ethnic evangelism in Sydney. He believes that in line with the command of Jesus to go to the uttermost parts of the earth, that the many migrants who have settled here are our immediate "Jerusalem".

Does he see any need for another Billy Graham type crusade in Sydney? "Whether we will ever run a city wide crusade again is problematical. It is increasingly difficult to know where to hold it!"

"The business person has more free time at work than . . . at home, he should use that time"

"The demographic centre is now west" of Parramatta. At the last crusade at Randwick Racecourse it was nearly impossible for people west of Parramatta to come and bring an outside friend. By the time they got home from work and had tea, it was too late. This is one reason why we have been running regional crusades and will continue to do so," he said.

If the media is to be used as a tool in evangelism, so be it, he says. Evangelism must not be thought of in a narrow framework.

"We must encourage people with skills in every direction."

John Chapman is firmly of the view that the best resource that the Christian church has in terms of evangelism is manpower.

"There is more manpower at our disposal than in any other voluntary organization in Australia. There are more people who go to church on any given Sunday than any organization in Australia."

"We should be training and using that resource," he added.

John Chapman says that he "just happened" to concentrate upon evangelism in his overall ministry.

His impression of his 16 years in Sydney's Department of Evangelism?

"It's been great fun", was his reply. In that case John has lots of good times still ahead of him because he has more regional crusades planned for at least the next three years.

FOOTNOTE: For those who do not know how John Chapman was converted, he tells it this way in "Know and Tell the Gospel."

"I was led to Christ by the boy who sat next to me at high school . . . Although I was a regular churchgoer, it was apparent to him, as indeed it would have been to a casual observer, that I knew nothing about the Gospel."

He begins his book with this illuminating anecdote:

"I remember going to a weekend conference some eighteen months after I was converted and a girl there asked me if I was a Christian. I answered 'Yes'. 'Tell me', she said, 'what have I to do to become a Christian'. I didn't have the faintest idea where to begin! The incident left an indelible imprint on his memory."



John Chapman preaching at Prayer Breakfast

No place to run to

The Myth of nuclear free zones

The following article is an extended version of a talk given by Dr. Leslie G. Kemeny on an ABC News Commentary. Dr. Leslie Kemeny is the Senior Lecturer in nuclear engineering at the University of New South Wales. He is a committed Christian and engages in active Christian witness. Dr. Kemeny is recognised as a world-authority on nuclear power by the leaders in many nations. His informed comments provide valuable insights into a vexed subject and will prove helpful to many in reaching a reasoned and reasonable view of both the MX missile and related nuclear issues.

Mx missiles and media attitudes

The short "text for the day" at the bottom of my desk calendar for Monday, February 11, 1985, is attributed to Thomas Fuller and reads, "Craft must have clothes but truth loves to go naked."

It is a rare pleasure to observe that on the media front a new ethos has developed over nuclear issues. The reporting of New Zealand's neurotic preoccupation with nuclear ships and the Hawke government's dilemma over the testing of the MX missile is now the object of critical discussion in editorial columns and sensible analyses in letter columns. Even the investigative journalism of the printed and electronic media is relatively free of cynical disinformation, emotional manipulation and the selling of sensation.

Truth overshadowed

However, if the media, at this critical time of tension in the world and ominous threat to the political and power structures of an increasingly destabilised South Pacific, has finally learned that "truth loves to go naked", our politicians and politically oriented and funded mob orators are still donning their stage clothing and fancy dress.

Palm Sunday has already been designated by some as the focal point for an attack on the principle of properly conducted, verifiable, multi-lateral nuclear disarmament and the propagation of the ultimate lie — the myth and fantasy of a nuclear free zone. That this should be done in the name of the Prince of Peace should be a cause of concern to believing Christians in Australia and New Zealand, as it is already in the United States.

Myths about nuclear free zones

From the moment of creation to the present day there has been not one spot on the planet earth which has been nuclear free. Our constant irradiation from the thermonuclear fusion powered energy source of the solar system — the sun — ensures the continuity of human life and is, basically, the producer of all our fuels, both conventional and renewable. Products of the radium-uranium decay chain are present in all our soils, building materials and the oceans of the world.

Whenever an Australian farmer ploughs his fields radon gas and its daughter products are released in significant concentrations. When your friendly neighbourhood "greener" proposes to live underground, in caves, he merely ensures that his intake of these gases is many times above that of the normal surface dweller! A return flight from Sydney to Auckland by Australian vacationers could result in a radiation dose equivalent to that received by a worker in a nuclear power station over a period of one year.

Both categories of people would survive to a ripe old age with no indication whatsoever that their activities result in a health hazard.

Despite the fact that the average Australian loves his food and alcoholic beverages, it will not be the high potassium 40 content in certain parts of our food chain, nor the hundreds of picocuries per litre in milk, mayonnaise or whisky, that will represent a life shortening experience. It will be our

obesity and the alcoholic destruction of our digestive system.

Nuclear ship v. volcanic eruption

As for our New Zealand friends — I am not sure when the term "allies" is appropriate for the moment — it is time that Mr Lange understood that a volcanic eruption releases far more radiation than could conceivably result from the visit of a nuclear powered vessel. New Zealand memories are very short.

How many Kiwis remember the interest and excitement of a past decade when the first power reactor in this part of the world, albeit a small one, was flown by the United States via Christchurch to supply light, heat and fresh water to their Antarctic base at McMurdo Sound?

No, there are literally hundreds of fuels, chemicals, agricultural toxins and socially acceptable domestic and transport risks which represent hazards of orders of magnitude greater than ships, and, yes, even missiles without explosive warheads, which have been willingly accepted by all three members of the ANZUS community. Furthermore, as many learned marine engineers will freely concede, within perhaps two decades, most ships sailing the oceans of the world — both merchant and military — will be powered by nuclear marine propulsion units.

Fortunately responsible energy experts have reached the consensus that the long term effects of the continuing burning of fossil fuels are a far greater hazard to future generations than a fully expanded nuclear industry.

Coming to grips with reality

At this stage some may feel that the writer is not coming to grips with reality. What would be the consequences of allowing nuclear ships with nuclear weapons to enter ANZUS ports? What would happen if Australia gave every assistance to the United States in conducting her MX missile tests?

The answer to those questions is so simple that our hard-line left wing politicians will not, cannot, or dare not, see it. It represents far too great a danger to their dogmatic ideology.

In the first place it could be that President Reagan and not the Prime Minister of New Zealand would become the prime candidate for the Nobel Peace Prize. His achievement would represent the greatest contribution towards verifiable, multilateral nuclear disarmament.

To corner the Russians and to keep them at the negotiating table, to strengthen and monitor international aspects of the non-proliferation treaty, and to maintain a continuing government to government dialogue throughout the International Atomic Energy Agency is an achievement far more commendable than renegeing on an alliance at the first moment of difficulty for the sake of expediency.

The distinguished former principal of one of Australia's foremost and largest theological colleges recently wrote perceptively in a letter to one of our national dailies regarding the necessity to observe treaty obligations. His third paragraph is especially worth quoting:

"Having an ally means cooperating with him in actions intended to forward your protection. Alliances depend upon mutual trust and obligation. If we pick and choose in what we will cooperate we will find — human nature being what it is — that our ally may pick and choose to what extent and in what circumstances it will defend us, and we will have turned the alliance into a mirage."

He then, with simple common sense, sums up his case by stating:

"If we do not want to have a reliable ally with nuclear weapons, we might as well cease spending any further money on defence, because conventional weapons, by themselves, are useless protection against a determined aggressor who possesses nuclear weapons."

Uncertainty for Soviet believers

Mr Mikhail Gorbachev's attitude to religion unknown

Michael Bourdeaux, director of Keston College, writing in the Church Times recently said: After their return from Moscow this week, world leaders will presumably be able to put away their season tickets to Kremlin funerals. At last the Politburo has taken the step, which could hardly have been put off any longer, of instituting a leadership which will be visibly active.

Konstantin Chernenko was an activist in the anti-religious campaign. In June, 1983, at the Ideological Plenum, he attacked the growing influence of religion on the young. At an earlier stage in his career, learning his political craft in Moldavia in the 1950s, he had almost certainly been involved in the war of attrition against the Orthodox Church in an area where it was at its strongest, this republic having been annexed from Rumania after the Second World War.

Mr. Chernenko's appointment was yet another stage in the deterioration of the Church's situation since 1979 under the last three leaders consecutively. There is nothing comparable in the record of Mikhail Gorbachev. We have no hard evidence about any likely policy on religion and human rights.

Religious growth

As an optimist I would express the hope that he would come to realise that religion is not only widely present and growing, especially amongst young people, but also that the Christian faith has a potentially positive, but unfulfilled, contribution which it could begin to make to Soviet society if only it were permitted to do so.

Liberal policy?

The Party dogma is that religion is a problem, like corruption, bad harvests and drunkenness, to be tackled and eradicated. If Mr. Gorbachev proves to be an efficient executive of this dogma, this can be only bad news for the Church.

Most so-called "improvements" in the situation of religion in recent years have been local, and have been due to inefficient carrying-out of policy rather than to any change of attitude at the top. But Mr. Gorbachev clearly (from his December visit to Britain) wants to cultivate a good image.

Let Churches throughout the world press on him that a liberal policy toward religion would give his international image a tremendous boost. To release the four hundred and more Christian prisoners in the USSR would do more for détente in the popular mind than the signing of abstruse technical agreements on arms-control, welcome though these would be.

(CHURCH TIMES)

Toymaker and son brings tears and smiles

Youth With A Mission's "Toymaker and Son" drama troupe spent 10 days in mainland China recently at the request of the government. The group performed the "Toymaker and Son" production for government and cultural officials, drawing laughter, smiles, and even tears from a thoroughly engrossed audience. Missionary News Service reported recently.

Because of the drama's religious content, however, the team was not allowed to present the production to other audiences. "Toymaker and Son" is an allegory of the life, death, and resurrection of Jesus, presented with dance, mime, and music. The production has been performed in over 30 countries, and the group had been invited to mainland China specifically to present the drama.

(CATW)

Women priests in Scotland

Bishops warn motions can't succeed

Two motions relating to women and the priesthood which the General Synod of the Scottish Episcopal Church will consider at its 1985 meeting cannot succeed, the Primus, the Most Rev. Alastair Haggart, has told Synod members.

Both the motions, due to come to the Synod at its meeting from May 31 to June 1, will fall in the House of Bishops, the Primus has warned in a statement on behalf of the College of Bishops.

One motion will propose that women priests ordained overseas should be allowed to exercise a sacramental ministry during short visits to Scotland. The other proposes that the ordination of women should be permitted in the Scottish Province.

"The College of Bishops has no wish to frustrate open debate within our Church, but believes that it would be wrong to conceal from the Church the fact that the necessary majority to carry either motion cannot be looked for in the House of Bishops; and, further, that this information should be made known now before the 1985 diocesan synods meet," the Primus said in his statement.

The General Synod commissioned the Church's Faith and Order Board to bring the motions and they must be on the agenda, a Church spokesman said this week. But a meeting of the seven members of the House of Bishops had shown that the motions had no chance of the simple majority required in all three houses; and the Primus apparently thought it best to ensure that no one had any false expectations, the spokesman added.

(CHURCH TIMES)

Vienna's Bulgarian Embassy rejects petition

Sofia Congregational Church pastor for trial

Keston College has been informed that Pastor Hristo Kulichev and his brother Dimitar, of the Sofia Congregational Church, are now expected to be tried in March. They are said to be in good spirits although they are not being allowed any visits, even from their families, until after the trial.

As previously reported, the brothers are being held under article 324 of the Criminal Code which prohibits the practice of a profession or trade without the requisite authorisation. This follows their refusal and that of the congregation to accept the state appointee for the pastorate.

Under article 5 of the Religious Denominations Act, it is stated that: "in their organisational structure, ritual and services, the religious denominations are guided by their canons, dogmas and statute stipulations, if these are not contrary to the laws, public order and good morals".

On 20 February, an Austrian "Committee for Persecuted Christians in Bulgaria" (formed in response to the case of the Sofia Congregational Church) attempted to present a petition bearing 400 signatures at the Bulgarian Embassy in Vienna. Representatives of the committee were politely received by Hristo Georgiev, the First Secretary, who maintained that there was no possibility of religious persecution in Bulgaria. (He himself had a Christian name, he affirmed, and his own mother was a Christian). He insisted that the Kulichev brothers must have been indulging in some other activity and he refused to accept the petition.

(KESTON COLLEGE)

REVIEW

English Bishops tackle remarriage mess

Free for all pastorally irresponsible

Several Church of England Bishops have already responded to the demands of the clergy within their dioceses for clarification of the position concerning the remarriage of divorcees, following last month's General Synod debate.

Remarriage was one of the main subjects in the presidential address of the Bishop of Bradford to his Diocesan Synod last Saturday. The Right Rev. Roy Williamson told the Synod: "A matter of integrity I cannot give permission for the current law of the Church to be ignored."

The Bishop said that any kind of free-for-all in the diocese would be "pastorally irresponsible" and that, as a Bishop, he had "to uphold the present law of the Church." However, he did acknowledge that some clergymen were remarrying divorcees, as was their right by civil law.

"In order that the maximum amount of pastoral consistency and fairness may be achieved I am asking clergy to seek my advice before proceeding in such cases. There will be no stigma attached to those that ask me for counsel because they wish to allow a 'second marriage', nor will there be a stigma attached to those who, in all conscience, steadfastly refuse to countenance such a thing."

The Bishop of Chester, the Right Rev. Michael Baughen, has taken a similar line. While affirming the right of the clergy in his diocese to marry divorcees under civil law he reminds his clergy that he cannot give them episcopal permission to do so.

In a recent *ad clerum* the Bishop writes that "all clergy maintaining the regulations and not agreeing to marry divorced persons are fully within the meaning of these regulations and they will have my full support. No appeal by the parties concerned to me can alter the position. I cannot give permission for what is not permitted, and I will not overrule an incumbent."

The Bishop of St. Albans, the Right Rev. John Taylor, told his Diocesan Synod last Saturday: "It is clear to me that, in the present climate of opinion in the Church of England, 'second' marriages will continue to be exceptional but will not be totally forbidden by Bishops: and services of prayer and dedication will be conducted with increasing frequency — and will be as generous and celebratory as befits a couple's wedding day."

(CHURCH TIMES)

"Golden Halo" awards

Christian network honoured

Fort Worth, Texas — The ACTS television network, operated by the Southern Baptist Radio and Television Commission, has been honoured for "excellence in religious programming" by a group of Hollywood actors, directors and producers. The "Golden Halo" award is given by the Southern California Motion Picture Council, a group committed to raising the standards of decency in the entertainment industry. This is the first time the group has honoured a Christian network.

The award was presented by David Soul, star of television's "Starsky and Hutch." Soul, a Christian, praised the work of ACTS, and said "What you have accomplished so far must continue. If the church does not do the kind of programming that captures the attention of the American people with the gospel, we are fools." The nine-month-old cable and low-power television network now has a potential audience of almost three million.

(EPNS)

Unevangelized shrink, slightly!

Words Christian percentage also

Nairobi, Kenya — The number of unevangelised people in the world has dropped by about four percent since 1980, but the percentage of Christians in total world population also dropped by about one half of one percent during that time, according to a report by David Barrett, Anglican statistician and editor of the World Christian Encyclopedia.

According to Barrett, the number of unevangelised in the world has dropped by 45.3 million in the last five years, leaving an unevangelized population of 1.3 billion, 27.9 percent of the world's population.

The number of Christians in the world grew by 115.9 million during that period to a total of 1.5 billion, or 32.4 percent of world population. This is a slight drop from 1980, when the percentage was 32.8.

In the last five years Muslims added 94 million adherents for a new total of 817 million. Hindus now stand at 648 million, a gain of 64.8 million, and Buddhists added 22 million, and presently total 296 million.

Barrett notes a gain of 400 Christian missionary-sending agencies; the new total number of agencies is now 3,500. There are 250,000 foreign missionaries, an increase of 1,000 and 3.5 million national Christian workers, up by 550,000 in the last five years.

(EPNS)

Receiving you loud and clear

KSAT outreach from Saipan

KSAT, the Far East Broadcasting Company's local station on Saipan, which now broadcasts with a 10kW transmitter, is receiving regular off island mail response to a vernacular music programme, Chamolinian Country. Several reports have come to the station indicating a strong, clear signal monitored on Guam 200 kilometres to the south. There is at least one business in Guam which "pipes in" KSAT over the building's public address system.

FEBC received two surprising responses! KSAT was monitored on Manus Island, just north of Papua New Guinea, some 1920 kilometres south. The listener reported a clear, strong signal, saying, "I will be listening more often." The other letter was from the southern tip of New Zealand's South Island, approximately 8800 kilometres from Saipan!

Bamboo door opens wider

Foreign students in mainland China to double

Mainland China will double its admission of foreign students for regular courses by 1990 bringing the number to about 5,000 from the current 2,500 said the Chinese Minister of Education, He Dongchang in Beijing recently, China Daily reported.

Speaking at the opening meeting of a 10-day national conference on the admittance of foreign students, he said the number of foreign students for short-term studies will increase to 6,000 in 1990, as against 4,000 last year. In the past 35 years, mainland China has received 15,000 foreign students, and another 13,000 have taken short-term courses since 1978, he added.

He Dongchang said mainland China would open more universities, colleges and technical secondary schools to meet the growing applications by foreign students. At the same time, courses and specialties such as medical science, textiles, vehicle making, machinery, radio, agriculture and water conservation would be opened to students from Third World countries.

(CATW)

Praying and acting

Our attitudes towards prayer in a crisis situation can be complex and are not always helpful. We can hover between two contrasting unhelpful attitudes: A form of fatalism which drives us to pray but which robs us of any hope of a good outcome and freezes us with inactivity. Or, a form of hyper-activity which puts prayer in the background while we head off into a series of random and impulsive endeavours designed to deal with the problem once and for all. The outcome for our relationship with God is not good in either case.

An example of the kind of attitude which looks good on the surface but which fails under close scrutiny, occurred in a television drama I was recently watching. The hero was faced with a crisis in which it appeared he was powerless to act. What can be done? Pray. But how? The hero remarked that he needed to pray as if he could do nothing and act as if God could do nothing. Good scripting, but is it a sound attitude?

This attitude appears to combine the two unhelpful attitudes I described earlier. The first part of the statement forms a basis for a trusting and hopeful relationship with God. However, problems begin to emerge when it is combined with the second part of the statement: "... and act as if God could do nothing". This fits the macho image of a television drama character, but it is hardly good theology.

The Bible teaches that God is far from an inactive and passive God: "The Lord is near to all who call Him, ... to all who call on Him in truth. He fulfils the desires of those who fear Him; He hears their cry and saves them. The Lord watches over all who love Him". (Psalm 145:18-20)

It is simply incorrect to act as if God could do nothing — God can and will act as He sees fit. Even if God appears not to act, that is not because He cannot act, it is because He has chosen not to do so. This is not really inactivity at all, but a form of action which we had not counted on, or which we cannot correctly interpret.

The scriptwriter has left a way out. We can act as if God could do nothing, thus we are forced to do more than merely pray passively. Perhaps this is a form of "God helps those who help themselves". But why attribute to God a false quality? He is not a God who cannot act. Our hope in prayer is based upon the fact that God hears, cares and helps and that He has promised this to His people in clear and certain terms. As David expressed it: "Hear my prayer O Lord; let my cry for help come to you, do not hide your face from me when I am in distress ... He will respond to the prayer of the destitute; He will not despise their plea." (Psalm 65:1-2 and 17)

To add the "as if" is to run the risk of becoming blind to the clear promises of God. Yet there is a sound point being made in the imperfect statement we are considering. Prayer and action need to coexist. Perhaps not in the dichotomy implied by the scriptwriter, but in a more cohesive and compatible fashion implied in Scripture: When Paul was in chains and suffering, he stated that he knew that through prayer "and the help given by the Spirit of Jesus Christ" what had happened would turn out for his deliverance and to the advancement of the Christian gospel. (Philippians 1:12-30) His prayers, the prayers of other Christians, and their activities would all be under the control of God.

Prayer is a form of action. God's response to our prayers is also a form of action. So too is God's influence upon our thoughts and plans. Our response to our crisis in the light of the process of



Alan Craddock

prayer is also action. Perhaps a better statement of our attitude would be that we pray as if we can do nothing, and act because we are confident in God's faithfulness and His provision for us.

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LETTERS

Offensive headline

Dear Sir,

Your article, "Pig keeping Primate visits Australia" (ACR Mar. 11) deserves some comment. The more I hear of the theological positions taken by some of the bishops of the Church of England, the less I like those positions. If his belief concerning God's judgment has been reported accurately, then it seems that Dr. Runcie, in keeping with the Archbishop of York (according to a recent Sydney Morning Herald article he denies that God could possibly hear and answer prayer) and the Bishop of Durham, is quite happy to deny clear doctrines of Scripture, while continuing to be treated as a fully qualified leader of the People of God.

However, I must query the propriety of the headline which was used in your article, "Pig keeping Primate". I suggest that the tone of such language, accurate as the language may be, does little to commend the Truth. If the Archbishop is wrong, then he ought to be corrected (even in his absence) with gentleness. There is nothing wrong with his hobby. Since I have, on occasions, wronged others by the tone of my language, then I feel that I ought to encourage the ACR not to fall into my error.

There is another issue raised in the article which surely needs clarifying. It is the stated intention of providing the Archbishop of Canterbury with a helicopter ride over Sydney. First, let me say that I would love to be on board. But the question arises as to who is paying for the trip. Is it the Vision for Growth Committee? If not them, then who? Whoever is paying, how can flying Dr. Runcie over Sydney be justified as a valid use of money dedicated to the preaching of the Gospel. If the Archbishop of Canterbury was involved in the Vision for Growth programme then it may be possible to understand the expenditure, but he is not. Quite possibly my concern could be relieved by a simple explanation. But it is an explanation due, not only to me, but to all those who give sacrificially week by week, lest they too assume that their money is being spent on an apparent joyflight.

Yours sincerely,
(Rev.) Ian Pennicook
Keiraville

Dear Sir,

Each fortnight we eagerly await the new edition of the Australian Church Record. This week, however, we were saddened by what we saw when we opened our copies. The caption and sketch accompanying the article on the impending visit of the Archbishop of Canterbury could be interpreted as an insult to him. Whether or not we personally like Dr. Runcie, and whether or not we agree with him on matters theological, we see no excuse for publishing material which could be seen (at face value) as blatant rudeness. It is regrettable that the ACR and some of its correspondents have recently displayed an increasing

tendency to being critical merely for the sake of it. Surely this must be helpful.

The caption and sketch about pig-keeping will only serve to anger those in other dioceses who hold Dr. Runcie in high esteem. Thus, there is the danger that the stereotype of the Sydney evangelical as a narrow-minded bigot will be reinforced. This will not serve to further the gospel. Let us beware lest that stereotype accurately describe us!

It goes without saying that wherever there is error, it needs to be corrected — but it there is any offence, let it be the offence of the gospel of Jesus Christ, rather than that of insensitive rudeness. The New Testament calls us to conduct ourselves with love, reverence and humility; in a manner worthy of the gospel.

The reputation of the ACR has been for many years something of which to be proud. It would indeed be sad if that reputation were to be tarnished.

Yours in Christ,
Colin Mackellar, Kevin Murray
Newtown

Dear Sir,

I was disappointed to read your front page article of 11/3/85 headed "Pig Keeping Primate Visits Australia."

The article was simply an itinerary for the Archbishop of Canterbury's visit to Australia — what was the point of adding the pieces of personal abuse to it? What were you trying to achieve? The result was in poor taste and very childish! Your paper claims to be evangelical — this article does not serve to advance the cause of the Gospel.

Yours sincerely,
David Alsop
Student, Moore College

Dear Sir,

What a pity the Church Record cannot find someone with more maturity and good manners to edit. As a Schoolmaster, I find it offensive to now have hoisted upon me, in a publication to which I have subscribed for twenty years, crudities of headlines and poor taste cartoons, things which I would neither expect nor tolerate from the twelve year olds in my care.

Yours sincerely,
Alison Lyons
KENMORE

Blasphemy against the Holy Spirit

Dear Sir,

Dr. John Gaden in addressing the Holy Spirit as "she" has blasphemed against God (ACR 11/3).

What Dr. Gaden is holding forth is a new unchristian concept of God. He has deserted the 'faith once delivered to the saints'.

If he does not recant this heretical doctrine and seek the forgiveness of God, he should in all conscience resign from the Church, or be removed from office.

Yours sincerely,
Alan Barron
Modbury North, S.A.

Dear Madam,

An open letter to John Gaden

In response to the report of your address in Church Record, (11th of the 3rd, '85) I thought that calling the Holy Spirit she was a mild improvement on calling the Holy Spirit it. Though the bible obviously treats the Spirit as personal, I have yet to discover a passage in the bible where the Spirit is given the feminine pronoun. Feminizing the Holy Spirit did not in anyway improve your speech. However it did raise the question in my mind; if the Holy Spirit is to be addressed as 'she' is there any reason why you (also a spiritual and personal being) should not also be addressed thus?

Yours sincerely,

Roslyn Cole
Forestville

Who reigns supreme?

Dear Sir,

Ecumenical enthusiasts may yet be stalled from swallowing all of Rome's heady Cup. "L'Osservatore", the Vatican daily, has signalled a warning. Ah well, as the old adage "There's many a slip twixt the cup and the lip", and its Front Page editorial vigorously attacks a German book co-authored by Jesuit Karl Rahner and Father Heinrich Fries of the University of Munich. It is called "Unity of the Churches — REAL POSSIBILITY" and presents a concept of "a hierarchy of truths in a UNIFICATION based upon the Bible and the doctrines from the first two ecumenical councils. That would exclude such later Roman dogmas as the universal primacy and infallibility of the Pope."

Indeed, if such a concept eventuated, it would exclude most of Rome's abominations which have, through the centuries, accumulated till in 1854 the "Promulgation of Mary, mother of God, who died, rose from the dead and ascended into heaven, should henceforth be worshipped as the Immaculate Virgin, conceived and born without sin." Prior to that date, decrees were more or less in the name of Christ, but today they are pre-eminently done in the name of the Immaculate Virgin — her voice reigns supreme.

The "L'Osservatore" accused the two Germans of grave errors, stating "The Church of Christ exists in the Catholic Church so that only she possesses the complete means for salvation." It also maintained that "REUNION CANNOT OCCUR WITHOUT ASSENT TO ALL AND EVERYONE OF THE DOGMAS PROFFERED BY ROME."

It is clear Pope John Paul would settle for nothing less — and if our Australian enthusiasts are so weak-kneed as to drink ALL the Cup, it would resemble somewhat the notorious five o'clock swill.

Yours sincerely,
Phyllis Creasey

Dear Sir,

It is a serious development that the Australia Day Council this year gave money to promote the "Gay" Mardi Gras. Money bled out of pensioners and wrung out of small business is happily squandered on aiding a selective minority group of deviants, now dangerous to the whole of our society. I wonder if the Australia Day Council will be promoting such

Fearless speaking

Dear Sir,

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Praise amongst the pines

A Norfolk Island pastors thoughts on hymn singing

The Revd Brian Black writing in the current Norfolk Island Church of England Newsletter said:

"There is no music to match the music of faith" (Decision Jan. 1966). I wrote those words in my hymn book when I first read them. I believe them with all my heart.

Hymn-singing plays an important part in our worship. The Psalmist wrote: 'I will praise God's name in song'.

Hymns are chosen that they might be a meaningful component in the whole service of worship.

The opening hymn is usually one of praise or penitence as we approach God, who is holy, just and good.

The second hymn at Morning and Evening Prayer is normally one that fits in to the concept of prayer because it occurs in the midst of our prayers.

The hymn prior to the sermon prepares us for the hearing of God's Word as it is proclaimed.

The hymn following the sermon seeks

to gather up something of the preacher's theme and continue its thought.

Many members of the congregation have their favourites, and enjoy singing them. A list of some of these is being compiled at the moment so that they might find a place in our worship. Other hymns may be new to the singer although we try and sing them to familiar tunes. It is good, I believe, to broaden the range of our hymnody and to discover many more meaningful hymns. It was Saint Augustine who said, "... nowadays it is not the singing that moves me but the meaning of the words when they are sung in a clear voice to the most appropriate tune ..."

The words of the hymn are more important than the music. But the hymn is greatly enhanced if the tune perfectly matches the inspiration of the words.

Let us then hearken to the advice of the Charles Wesley, "Sing lustily, and with good courage ... Beware of singing as if you were half-dead or half-asleep; but lift up your voice with strength!"

an occasion for inmates from corrective training establishments next.

While we may not judge these people and we want to help them back to normality, there is no reason to let them cavort in our streets/ making a spectacle of themselves and making fools of us. Buggery has proved itself to be not "an alternate lifestyle", but a quick death-style.

What is more serious is that the action of the Australia Day Council shows that the Government body approves of those who commit buggery. This approval is condemned by St. Paul in Rom. 1:32. We must speak out against it.

It was Noah, the preacher of righteousness, who also walked with God, who was gloriously saved from God's judgement. Lot, who though vexed in his righteous soul, did not preach righteousness. He was saved, but ingloriously. Let us be like our ancestor, Noah!

Yours sincerely,
Constance Knox

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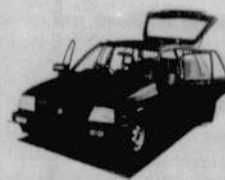
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Moore College Library

Petrol sniffing a ghastly problem

Nungalinga College Principal writes

Dear Friends,

Did you see the "Sixty Minutes" TV programme on Petrol Sniffing last week? It drew attention to a ghastly problem in many Aboriginal settlements where young people are being steadily blinded and destroyed.

Some say the problem is insoluble. Research has been carried out and task forces formed. Repugnant additives, elaborate security measures and public censure, have all alike failed to deter groups of young petrol thieves who often display great ingenuity as well as destructiveness.

Community elders are reluctant to criticize or punish petrol sniffing and drunkenness. Such behaviour does not clearly transgress traditional taboos. No relevant laws have been handed down from totemic ancestors. These problems have arisen only since the white man's invasion.

During the last decade the outstation movement has offered a partial solution. Many have left the troubled settlements in order to establish hamlets on their traditional lands where there is less peer group pressure, alcohol and petrol. This movement has helped retain something

of the old lifestyle where the young learnt common values and discipline from the elders through the ceremonies and hunting. (There is also a vigorous Christian movement in many of these homeland centres.) But today the ceremonies have diminishing appeal for the young. They do not help them cope with the bewildering social change and cannot compete with the allure of the white man's TV and video.

For many of them petrol sniffing brings a sense of excitement, belonging and significance and brightens what is otherwise a fairly empty and pointless existence.

Nungalinga has no slick solutions to these immense social problems. But there are in our student body those who have been delivered from petrol sniffing and alcoholism. This month we celebrate the historic ordinations of our first graduates. Please pray that they will be equipped to nurture in their communities living Christian fellowships where young people come to know and obey the Creator who made them and loves them.

Thankyou for your support and fellowship.

TONY NICHOLS

THE GOOD READ

**William Barclay: The
Authorised Biography**
Clive L. Rawlins, Paternoster
791pp. £19.95

Like thousands of others, all over the world, I owe a great debt to William Barclay. As a young Christian I could not understand the sermons (a series on the Book of Revelation), and I could not understand the massive and ancient commentary I found in the local library. So, armed with my pocket money, I went to the local Christian bookstore and bought the only commentary I could afford — an orange covered paperback; in the Daily Study Bible Series, volume one of the 2 vols. on Revelation. Suddenly the Bible was opened up to me — though that original volume still bears the question marks beside what, even as a new Christian, I was not sure was right.

Since then I have purchased every Barclay volume I could lay hands on. In so doing I have disregarded his "heresies" and simply sought to learn about the New Testament and also about how to communicate it to others. My approach to the Bible owes a lot to "Willie".

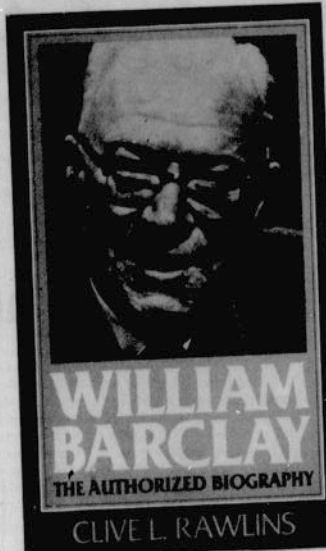
I therefore, read with interest this large biography, painstakingly researched; a job made more difficult by the destruction of all of Barclay's papers when he died. It is a superb work.

Barclay himself wrote that to be a good biographer you need to be either: passionately love or passionately hate the subject or work. Rawlins is unashamedly a Barclay fan — but the real strength of the work is that he is not blind to Barclay's weaknesses and he does not hesitate to be critical where he feels it is warranted. It is, as Barclay requested, a "warts and all" biography.

Rawlin's approach is interesting. He regularly puts Barclay's life into its wider context. The result is long and fascinatingly detailed excursions into Scottish history and geography and, even into world history. Barclay's early years, and especially the influence of his parents, is recounted in detail, as is his school and early University career — though there are some gaps which can't be filled, noticeably his time at Marburg University and the influence, if any, Bultmann had on him. The account of his 14 years as a parish minister at Trinity Church, Renfrew; years which spanned the second world war and a vital ministry to troops, are given in the detail that enables us to understand how and why Barclay became so concerned with the "common man".

Rawlins is at his best when dealing with Barclay's work — especially his writing. We learn how he produced Sunday School lesson notes for the Church of Scotland and how through this he came to begin his greatest work — the Daily Study Bible. Rawlins gives us insights into his work procedure, aptly entitling one chapter "The Battery Hen Years", and gives an excellent dissection of each major piece. Often he is able to account legitimately for seeming contradictions or statements which veered from the orthodox. Only at one point — his equating of some of Willie's views with Calvin (p555,6) — did I feel he was stretching things a little too far.

There is no attempt made to hide the ambition Barclay had or the hurt he felt from his colleagues. Often we see that he was treated poorly — at other times he seems to either have overreacted or to have deserved the treatment he received. His personal life is treated in detail, with the help of information from his son. It is full of tragedy, especially centred on the death of his daughter in a boating accident. The account of that and the



marks it left on him is most moving — especially when one reads his commentary on Jesus stilling the storm, written just a short time after the accident. The effect on his wife and the difficulty Barclay had in handling his relationship with her and the decision to adopt another girl when both he and his wife were nearing 50 caused tensions at home with which Barclay simply couldn't cope. It gradually became reflected in his writing.

Barclay's last years — the years in which he received the greatest criticism and in which his reputation came under attack from all quarters — were spent in extreme ill health. He had numerous illnesses but over them all was the dreaded Parkinson's Disease which had its effects on his abilities to do even the

most mundane tasks such as dressing himself, his relationships with others and, most significantly, his prodigious memory and his writing. This helps to explain some of those parts of his autobiography, Testament of Faith, which conflict with what he writes elsewhere and which have puzzled me since I first read them.

What did I learn from the book? I gained a new respect for Barclay's work. Given the background against which he wrote I am amazed that he could achieve so much and write so well. But above all else I have begun to see why Barclay wrote some of the things for which he has earned the ire of evangelicals; and having begun to understand the background I have learned how early pressures can sway one from the truth and distort one's view of Scripture. I am convinced from the book (and backed up by his writing) that Barclay remained true to his evangelical upbringing in his own personal walk with God. The quality of his relationship with his Master simply grew and deepened. But his public face was one shot through with inconsistencies as he reacted to each different situation he encountered. There is an object lesson in the story from which we can all learn.

Mr. Rawlins has given us a human yet detailed account of the life of one of this century's greatest Bible communicators. He has done us a great service and in the process has shed greater understanding on those aspects of Barclay's work that have perplexed those who have learned so much from his approach to the Scriptures and have at the same time wanted to disagree with so many of his conclusions.

If I may be permitted one criticism — it is directed to the publisher (and not just Paternoster!). There was a day when "Footnotes" really were that! Now they are just "Notes", to be stuck at the end. This book has 1097 such "Notes". I wanted to read it carefully and on numerous occasions I wanted to check either the reference or the author's comment. Such a task was not easy — nor did it do too much for the book's binding! In this computerised age it should be easier to have footnotes where they belong than it ever was. Any publisher who hears this plea and heeds it will win lots of friends!

Not everyone will want to part with what is a large amount of money for this biography. That's a pity. It's one of the best biographies I've read and has much to teach us. I will long treasure my copy.

D. Kirkaldy

More than just a memory

Rejoicing for David Watson one year on

Canon David Watson, evangelist, preacher and author, can, it seems, pull out the crowds as much now as when he was alive. His name packed out the City Temple in London last Saturday night for a joyful evening of thanks for his life, writes Anne Tyler.

Entitled 'We Remember, We Rejoice', and held one year after his death from cancer, the evening, billed as one of 'celebration, performance and worship' was so exuberant that it ran on for three and a half hours, ending at just on 11pm.

"It was an encouragement to Christians," Canon David MacInnes, who preached, said later. "It showed them that different art forms are possible for Christians. It was also a real 'thank you' to God for David's life, and a challenge to us there that night to proclaim the Gospel of Christ, as David did."

"One couple who'd come in by mistake (looking for another concert) enjoyed it so much they stayed, and the last I heard they were going to go along to St Michael's Chester Square the next day."

One bemused veteran evangelical-meeting-goer told me firmly: "It was the first stage in the canonisation of St David Watson."

(CEN)

Bible training in the west

Perth Bible College commences 58th year

Nine New Students commenced their study at P.B.C. on 15th February. They were joined by nineteen returning students to give the College a total student body of 29. Of these six are third year students engaged in the "Field Work Programme".

History of the College

In 1928 the Lord placed a burden on the heart of Rev. Carment Urquhart to commence a Bible Institute in Perth. As he was concluding his pastorate at the

involvement due to the pressure of other areas in their ministries but took the opportunity of welcoming six new honorary lecturers to the team of some thirty men and women who serve in this capacity.

Commenting on the new students he stated that although they were all female they were a very diversified group in other ways including their denominational affiliation: two are from the Brethren Assemblies; 2 Churches of Christ; 2 from independent fellowship; 1



Principal with student group

Maylands Baptist Church and as other Christians confirmed his exercise to be from the Lord, on 2nd July, 1928 he took a bold step of faith and launched what is today the PERTH BIBLE COLLEGE. On that day he assembled a company of intending students and well-wishers in a large rented room in Mount Lawley and delivered the first lecture. The Perth Bible Institute Inc., continued with evening classes during 1928, 1929 and 1930 with the first full-time course commencing on 17th March, 1931.

P.B.C. has had several 'homes' over the years, firstly in rented properties around Mount Lawley but then in 1934 into buildings on their own land in Joondanah. Since February, 1951, P.B.C. has been located at 35 Glenroyd Street, Mount Lawley.

The past fifty years have seen many distinguished men of God giving leadership to the College. They have been:

1928-1945 Rev. Carment Urquhart;
1946-1949 Rev. John Watson; 1950-1959 Dr. Edward Gibson; 1960 Rev. J. Hendry;
1961-1963 Dr. Harold Witney; 1964-1969 Rev. Colyn Lansdown; 1970-1978 Dr. Alfred Brown; 1979-1983 Dr. David Beavis and 1984 to the present day, Dr. Alan Meers.

Orientation Programme

The 1985 school year began with Orientation camp at Lake Cooloolungup and it was evident that all of the new arrivals soon began to feel at home. The programme began at a hectic pace with "Stalk the Lantern" which involved all the students and even faculty members! As the week-end progressed the whole school became welded together and this unity was seen in the studies, the activities and even the chores.

Upon return to the College campus, the students were involved in an extensive orientation programme which covered subjects as diverse as "P.B.C. and your finances"; "How to study"; and "How to keep in good health whilst at P.B.C."

Commencement Night

The nine new students were warmly welcomed to P.B.C. by over two hundred friends at the College's annual Commencement Night service which was held on Tuesday evening, 26th February.

In his report, Dr. Meers, The College Principal, paid tribute to four honorary lecturers who had withdrawn from their



Students study in library

C.&M.A.; 1 Baptist and 1 Uniting.

Dr. Meers explained that despite the fact that there were no men students in the 1985 intake, the number of men and women in the College is, in fact, very balanced with 14 women students and 15 men students.

Mr. Pearce, the president of the College, then presented P.B.C. Certificates, Bethel Teacher Training Certificates and "Touch of His Hand" Teacher Training Certificates to 32 Part-time students who had qualified for these awards.

The audience was then given the opportunity to become a "Prayer Partner" for one or more of the students. Prayer Partners covenant to pray at least once a week for the student who, in turn, agrees to write at least once a term to his prayer partner.

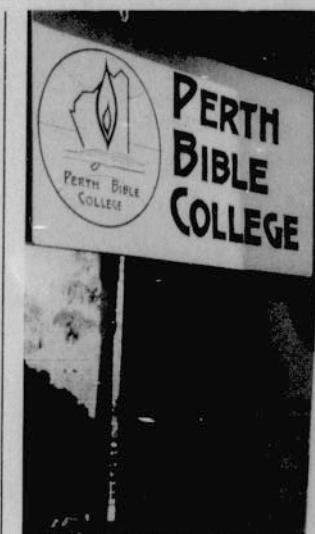
P.B.C. Objectives

Perth Bible College exists "to provide instruction and training for men and women desiring to fit themselves for Christian service." We aim at:

Providing a Biblical Foundation
Promoting a Biblical Life-style; and
Preparing for a Biblical Ministry.

Study Programmes

To achieve our objectives and aims



Welcome to PBC!

P.B.C. offers five different study programmes.

1. **Residential Study Programme** — Primarily for young people, P.B.C. offers a one year full-time "Certificate of Biblical Studies" course and a three-year full-time "Perth Bible College Diploma" course.



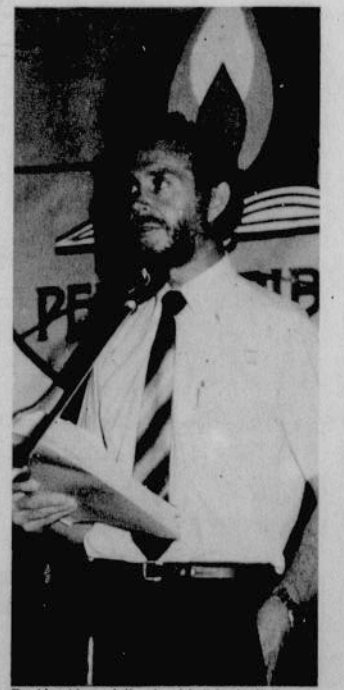
The Diploma Course is divided into two major divisions in the first two years the student is involved in the "Study Programme" which provides a foundation of biblical knowledge and then in the third year the student moves into "The Field Work Programme" where he is enabled to develop practical ministry skills in a wide range of options.

The study programme is a core of required material. There students study, but allowance is made for each student's study schedule to be built according to their ability, previous educational background and areas of particular interest.

The Study Programme is divided into two primary areas. Direct Bible Study accounts for half of the study programme while related subjects occupy the other half.

During the third year of their course students have the opportunity to learn about and to begin to develop some of the skills necessary to be an effective servant of the Lord in some chosen, specialized field of Christian service.

At present field-work experience is offered in seven areas of ministry: Cross-Cultural; Youth; Para-Church; Christian Education; Pastoral; Discipleship; and Christian Service.



Dr. Alan Meers delivering his Principal's Report

But whoever has this world's goods, and sees his brother in need and shuts up his heart from him, how does the love of God abide in him.

1 John 3:17

For just \$5 we can put a Bible in his hand!

Have you ever wondered what it would be like to have your quiet time without the Word of God? For millions of Christians in the world today that is a reality.

Consider this. If 10% of your body lacked its lifeblood and needed urgent medical attention would you not do your utmost to rectify the situation?

About 50% of the body of Christ is suffering through persecution and they need their lifeblood — God's Word — right now!

Through each gift of \$5 one of your Christian brothers or sisters in a restricted country can receive a copy of God's word.

Open Doors with Brother Andrew is a ministry dedicated to supporting Christians in restricted countries. At the request of the suffering church in China, South East Asia, Eastern Europe and many other countries where Christians have difficulties in receiving Bibles, Open Doors responds by frequently sending couriers with the Word of God.

Won't you help provide Bibles? Mail \$5 for each Bible you wish to send today with the coupon below.

God's Word is so precious.

YES! I will give a Bible/s to a brother or sister in a restricted country. Here is my gift of:

Please tick

☐ \$5 for one Bible ☐ \$100 for 20 Bibles

☐ \$10 for two Bibles ☐ \$..... for Bibles

☐ \$25 for five Bibles ☐ I would like more information about the Ministry of Open Doors.

Dr/Rev/Mr/Mrs/Miss

Address

Postcode

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