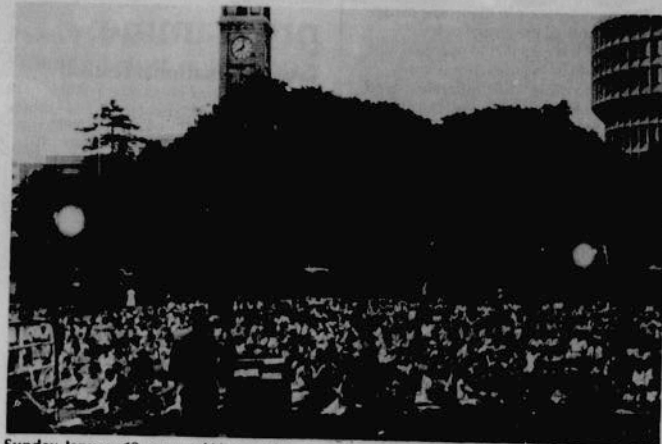


Churches' doors close in Newcastle



Sunday, January 12, many of Newcastle's churches closed their doors, so that the congregations could join in the open-air witness, organized as part of the "41st AUSTRALIAN CHRISTIAN ENDEAVOUR CONVENTION".

An estimated 600 people sat on the grass, sang well-known hymns and listened to the various speakers, including the Convention's guest speaker, Rev. Bill Thitchener. Throughout the Convention, Mr. Thitchener's theme was "CHRIST IS LORD".

photo Ramon Williams
WORLDWIDE PHOTOS

Dean staggered

Church Blamed for Domestic Violence

Dean Lance Shilton speaking recently said:

I was staggered to read in the press recently the headline "Church has role in violence, women say". It was prompted by a sensationalised argument in the Australian Council of Churches newspaper, "In Unity".

The article says amongst other things that "Church structure reinforces the subordination of women and fosters an environment in which domestic violence can occur".

The report of a task group set up by the Australian Council of Churches Commission on the Status of Women is, to say the least, most disappointing. It contains a web of cleverly chosen generalisations mixed with half-truths which easily deceive the reader into believing that the Church promotes domestic violence.

Such negative attitudes against the Church as a whole based on a few isolated incidents discredit the report and lead the reader to ask if the members of the group are sincere Christians or prejudiced feminists.

The report is used as an excuse to plug a particular theory of women in the church and to discredit the structure, the language and symbols by claiming that they legitimise violence against women.

Of course, the church is not perfect; it is a congregation of sinners and not a museum of saints. But it is, as a whole, deeply concerned for the problems of all people and women in particular who suffer from domestic violence. To suggest otherwise is to accuse church people of disobeying Christ's command to love God with all their being and their neighbours as themselves.

If it were not for the witness of the Church, women would be in a worse position. Look at the position of women in those places where there has been no Christian influence.

The way forward is not a negative attack upon the Church and the traditional family, but a realistic assessment of some of the causes of domestic violence against women, such as excessive drinking, the emphasis upon pornographic sex and the break-up of family life by abortion on demand and easy divorce.

As well as structural changes in society, there needs to be personal conversion. It is the Living Christ Himself who can change the nature and behaviour of a person from violence into tenderness, from lust into love and from bad temper into tolerance and from prejudice into sincerity.

MAINLY ABOUT PEOPLE

DIOCESE OF RIVERINA

Rev. P. Hunt resigned from Barellan early February to take up duty at Balranald.

Rev. R. Smith resigned from Balranald to take up duty at Barellan.

Rev. A. Backhouse has been appointed Assistant Deacon at Mulwala.

Mr. M. Moulder is now Stipendiary Catechist in Broken Hill.

DIOCESE OF CANBERRA-GOULBURN

Archdeacon K. Stephens of Pambula-Eden has been appointed to the parish of Cooma.

An ordination service was held on December 21 in St. Saviour's Cathedral, Goulburn and the following were ordained. Rev. G. Ballard (to continue at St. John's, Canberra), Rev. D. O'Leary (to continue at St. John's, Wagga). Those made deacons were Dr. J. Cohen (Honorary, St. Paul's, Turvey Park); Mr. C. Cole

(Cootamundra); Mr. D. McGuire (Cooma); Mr. Robin Miners (St. Paul's Wanniasa); Mr. Paul White (St. Nicholas' North Goulburn).

DIOCESE OF SYDNEY

The following were ordained to the Diaconate on 16th February, 1986: Peter Bolt, Mosman (St. Clement's); Patrick Collins, Dundas; Peter Friend, Caringbah; John Gray, Lithgow; Timothy Harris, Wollongong; Peter Johnson, Narrabeen; James McDonnell, Moss Vale; Colin Mackellar, Hurstville; Peter Middleton, Engadine; Paul Mostyn, Springwood; Gary Mulquiney, Willoughby; Ross Nicholson, Penrith; Gary O'Brien, St. Ives; Jason Page, Adelaide; Ian Powell, Liverpool; Wayne Presbury, Gladesville; Michael Raiter, St. Turramurra; Kevin Russell, Richmond; David Short, Manly; Bruce Southwell, Glenquarie.

Rev. S. W. Gissing will resign as Rector, All Saints', Oatley West on 30th April, 1986.

Leading Aboriginal's view on Land Rights

Beware of pressures manipulating debate

A distinguished Australian Aboriginal leader, the Rev. Cedric Jacobs, was given an enthusiastic welcome during a recent visit to Esperance, W.A. The former chairman of the National Aboriginal Conference (NAC) and current president of the Aboriginal Evangelical Fellowship was in Esperance January 16-23 to address church and community groups.

Mr. Jacobs, who was awarded an M.B.E. for his services to Australian Aborigines, is a forthright minister of the Word of God. He also is "politically alert to the pressures manipulating the Land Rights debates". As a minister of the Uniting Church he is not popular for his advocacy of a position on Land Rights, often at variance with that denomination. But for that he makes no apology.

In Esperance he addressed the local Rotary Club, met with Shire councillors, was interviewed on Radio 747 and preached in town churches. His visit to the People's Church, at the invitation of the Rev. Dallas Clarnette, gave him exposure to a large gathering. On January

23 he addressed a public meeting on the purpose of the "One Australia Movement".

Unlike many Aboriginal spokesmen Mr. Jacobs thanks God for the whites who settled in Australia. "Just think," he said, "how different Australia's history would be, and the lot of the Aborigines especially, if this land had been settled by Hindus, Buddhists, or Moslems. Australian Aborigines ought to thank God that white men brought the Christian faith to the Aboriginal people."

Mr. Jacobs declared that communists are at work in the federal and state governments, and are infiltrating the churches, seeking to exploit land rights as a means of subverting this country. The "One Australia Movement", he said, is attracting wide support from both blacks and whites in every state.

(Interested people may contact the Rev. Cedric Jacobs through P.O. Box 361, Midland, W.A., 6056).

New Life

US Vice-President backs Falwell

New political organization founded

Washington, D.C. — Vice-President George Bush, speaking at the founding convention of the Rev. Jerry Falwell's new political organisation, said America is "in crying need of the moral vision" exhibited by Falwell and his followers.

Bush assured some 500 people gathered to launch Falwell's Liberty Federation that he shared their views on abortion, school prayer, pornography, and support of anti-Communist movements around the world.

Liberty Federation is being formed by Falwell to take more direct involvement in politics than Moral Majority. Goals of the new organisation include registration

of one million new voters this year, and addition of 20 million voters by the 1988 elections. Bush praised this goal, saying that American tradition requires, "a wall between church and state, but there should be no wall between the church or synagogue and politics."

Bush said Falwell's detractors were hypocritical for supporting political involvement by liberal clergymen (such as Jesse Jackson, a 1984 Democratic presidential candidate, and William Sloane Coffin, a leader in the anti-Vietnam war movement) while criticising conservative ministers for pushing their views. (EPNS)

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COORPAROO: St. Stephen's, Brisbane, Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wanniasa Cn. McBryde Cres and Laurens St. Services: 8.15 a.m. 10 a.m. and 7.00 p.m. All welcome. Rev. Paul Watkins.

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Studying externally



A student receiving a Diploma from the Archbishop of Sydney.

At the annual Moore Theological College Graduation and Commencement service held at the beginning of March, the Archbishop of Sydney presented a number of students with Diplomas and Certificates awarded by the College's External Studies Department.

An increasing number of people are finding that, although unable to attend College full-time, they need to study God's Word at a deeper level than is usually offered in parish Bible Studies and Sunday sermons. To meet this need Moore College provides 2 Courses which can be done externally.

The first, a Correspondence Course, consists of more than 20 subjects in which Notes and exams are provided and which leads to the award of a Preliminary Theological Certificate (P.T.C.) after 9 subjects and a Th.C. after 18 subjects. The course is studied by students throughout Australia with a growing number of overseas students. Present enrolment is about 1500. Those who were able to attend the Service in March received their awards from the Archbishop while others had their awards mailed to them. 19 students received the Th.C. with 4 of

them at 2nd Class Honours level (19 subjects averaging over 65%) and 1 at 1st Class Honours level (20 subjects averaging over 75%).

The second Course is a series of 18 subjects offered by evening lectures at 5 centres in Sydney. This year the Course is being offered for the first time at Wollongong and Campbelltown. Such is the interest in studying the Bible that over 300 students are enrolled this term. Graduates of the evening course receive a Diploma in Biblical Studies. At the graduation service the Archbishop presented the Diploma to 10 students, 4 at Pass level, 4 at 2nd class Honours level and 2 at 1st Class Honours level. Kimberley Hawtrey gained his First Class Honours with an average of 82% over the 18 subjects while Janelle Mackellar had an average of 76%.

Commenting on the Certificates and Diplomas, the Director of External Studies at the College commented on the difficulty of studying at the level required while engaged in full time employment. He congratulated all of the graduates on their achievement.

Canberra EFAC Conference

Fuller church growth expert to speak

"People will have to work at this conference", says Diane Heath, Victorian chairman of EFAC (Evangelical Fellowship in the Anglican Communion) and program coordinator. "Our speakers are all top people in their fields, no one will go to sleep!"

"Bridging the Gap" is the title of the conference, the gap being the failure of the church to evangelise specific groups of people. The morning addresses on Australian society will be aimed at identifying these groups. Professor Max Charlesworth of Deakin University, widely known for his books on religion and philosophy, will lead this analysis. He will be followed by Ruth Sturme-Jones, sociologist and researcher into family life, Philip Ruthven, business strategy consultant, on "Reaching public figures and government" and Mal Garven of Fusion, Australia, who has had more experience perhaps than anyone else in this country in ministry to marginalised youth.

Morning Bible studies are to be conducted by Dr. Eddie Gibbs, British church growth expert now at Fuller Seminary and evening addresses on evangelism and its components will be given by John Chapman, Graeme Wade, Ray Barraclough and Peter Corney. The final Communion service will be conducted by Bishop Bruce Wilson with David Hewetson as preacher.

A broad range of afternoon electives

will look at "people groups" and appropriate strategies for reaching them.

The venue for this EFAC Australia conference is Ursula College at the Australian National University, and the dates are May 12-16. Delegates are expected from all over the country and are urged to live in, but daily rates are available for Canberra people.

"And this is not just an Anglican show", explains Diane Heath. "People are coming from other churches and we look forward to the inspiration and challenges they will present as we seek to equip and motivate ourselves for evangelism".

For information and brochures ring Sydney 520 8965, Canberra 73 1634, or Melbourne, 578 6270.

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CHURCH RECORD

APR 1 1986
FIRST PUBLISHED
IN 1880

Five Scottish Churches come together

Recognising each other's ministries and members

In a bold move towards unity, five of Scotland's Churches have signed an agreement to recognise each other's ministries and members.

The statement, signed on February 3, declares that "there exists between our Churches such mutual trust and consensus on essentials that we are able — to recognise all members ... as welcome to Holy Community and eligible for transference of membership — to recognise those ordained to the ministry ... as exercising (that ministry) ... within the Holy Catholic Church — and to recognise that (they) ... may exercise all aspects of their ministry, including the celebration of the sacraments in any of these Churches, when invited to do so ..."

Leaders of the Church of Scotland, the Congregational Union of Scotland, the Synod of the Methodist Church in Scotland, the United Free Church of Scotland and the United Reformed Church in the United Kingdom go on to ask all members of the Christian Churches and the wider community to

"take note of this open declaration of our commitment to one another within the larger endeavour of the whole Church of Jesus Christ to 'attain to the unity inherent in our faith'."

They were anxious to point out that this agreement would not prejudice the agreed aims of the Multilateral Church Conversations, presently in progress in Scotland, to formulate a basis and plan of union which could be accepted by all the Churches. These talks include, in addition to the five signatories, the Episcopal Church of Scotland, which although not taking part in the present scheme, has warmly welcomed it.

The five Churches, in declaring their mutual recognition, are, they say, also committing themselves "to seek new, imaginative and flexible means of working together," such as united lay training, joint appointments, opportunities for joint session of their governing bodies, regular shared worship and Bible study, local ecumenical projects and the development of 'partnership in mission'.

(See page 6 for Scottish reaction.) (CEN)

Multi-Church outreach 100,000 doors in Sydney's inner west

During the last week in March more than 500 people, presumably all Christians, will be involved in a leaflet drop which will reach between 100,000 and 150,000 homes centred on the Sydney suburb of Ashfield. It will be on the scale of a mini-census stretching from Ashfield itself northwards to the Drummoyne peninsula, south to Bardwell Park, in to Glebe and out west to Homebush.

The leaflets will publicise and invite people to attend COME ALIVE 86, a crusade which takes in a large slice of Sydney's inner western suburbs. The speaker will be Canon John Chapman, Director of the Department of Evangelism in the Diocese of Sydney.

John Chapman has a simple approach to the many missions he conducts. "Evangelism", he says, "is to tell people the Gospel in its simplest form".

He will be doing this nightly in Ashfield Town Hall from April 6, through to April 20. The old Ashfield Town Hall was spacious, accommodating large crowds, and has been the focal point for many a rally and meeting. The new hall is modern but with a lesser seating capacity of about 400. With a leaflet drop of up to 150,000, maybe the expectations of the organising committee will be exceeded. Who knows? But in any event, the stage is being set for a movement of the Spirit of God in and around the Ashfield region.

COME ALIVE 86 is the latest in a series of regional crusades in Sydney. Others have been held at Sutherland, Liverpool, Hurstville and Allambie Heights, all as focal points for specific regions of Sydney.

Seven churches have combined their resources as joint sponsors of this crusade at Ashfield. They are the Anglicans, the Uniting Church, the Presbyterians, the Brethren, the Baptists, the Church of Christ and the Salvation Army.

A good deal of prayer has been going on. Between 100 and 150 people joined together on a recent Saturday morning to pray just for the mission. There have been other regular prayer sessions.

About 130 people attended a meeting set up to train for the follow-up of inquirers.

An enthusiastic group of local Christians has produced some surprising statistics concerning religious beliefs and language needs in the inner west. About seven languages will be translated simultaneously at Ashfield Town Hall during the rallies. There are high concentrations of Chinese, Italian and Greek families within a fairly close radius of Ashfield.

The Youth Committee has planned to reach out to the 14 high schools in the area, some of which do not have Christian scripture classes. Access has been gained to at least twelve, allowing two Scripture Union representatives to go in and preach the Gospel and present the Christian message in drama and music. Two of the schools have allowed the Scripture Union people to spend a whole day at the school, speaking separately to the different age groups.

John Chapman himself has been spending a good deal of time speaking in the churches in the area and attending 'pre-evangelism' functions. By 'pre-evangelism' he means — 'getting people ready to listen'. One such function was a men's dinner at the Burwood R.S.L. Club.

Quoting from John 4:34-36, where Jesus says: 'I tell you, open your eyes and look at the fields! They are ripe for harvest', John Chapman points out that in an earlier section of this passage Jesus had drawn attention to a then current proverb which said 'Four months more and then comes the harvest'.

"It meant that people could rest for a while. The seed had been planted and there was nothing else to do until harvest."

Moore College

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Quick Cuts

Make your own buns!!!

A couple of years ago one of our leading newspapers contained an article headed 'A Recipe for a happy Easter'; the sub-heading was a beauty: 'Make your own buns', it said. It made me laugh before it made me cry, so I guess it accomplished something, having pushed me through the whole gamut of human emotions in 3 seconds flat.

What can you say to something as deliciously trivial as this? Well I guess we don't have to say anything. On the other hand I can't resist such a brilliant title 'The Recipe for a happy Easter'. What is my recipe?

I'd say first of all that not having any Easter at all may be a good idea. After all if you don't believe that Jesus Christ was crucified to take away the sins of the world on Good Friday, and that he was raised again from the dead on the following Sunday, coming out of his tomb, body and all to convince his doubting disciples that their teacher was Master and Lord, then why celebrate Easter? Why go to the trouble?

On the other hand, what if you do believe all this? In a sense, even then, Easter is an irrelevance. The best recipe for a happy Easter is to make every day your Easter. After all, if Jesus Christ really did die to take away the world's guilt and really did rise again on the third day, these things have made such a sensational difference to our world, that you'd be an idiot to think of them only once a year or once a week for that



Peter Jensen

matter. Every day the Christian is supposed to follow Christ in the way; every day he or she is supposed to walk in the power of the Resurrection; every day we are meant to have hope and joy — even in the midst of pain and despair — because we know that our risen Lord is going to return.

The Recipe for a Happy Easter? If you know Jesus as your Lord, then Easter will never be the same. And you can enjoy making your own buns — and eating them too!

Peter Jensen

The Year of Review

Armidale Diocese looks back and looks ahead

The year 1986 has been appointed as "The Year of Review" in the Anglican Diocese of Armidale. The purpose of this Review is to evaluate activities and structures in the Diocese, past and present, and so to plan for appropriate future developments.

The Diocesan Synod in August 1985 resolved to establish the Diocesan Review, with the responsibility for planning and implementation of the Review being assigned to the "think-tank" Parish and Ministry Development Committee, a sub-committee of the Diocesan Council.

The Review programme has four stages. Stage One, now almost complete, is the collection of information. This has involved a widespread survey of the Diocese during February. Questionnaires were distributed to all 34 parishes of the Diocese, as well as to three church schools, the Children's Home, and Diocesan committees and officers — even the bishop. Already, people have expressed benefit in thinking through a great diversity of issues, from activities within the local parish to the place of the Diocese in the wider Anglican Church of Australia.

In Stage Two the Diocese welcomes four consulting visitors: the Rt. Rev. H. Goodhew and Deaconess Margaret Rodgers from Sydney Diocese; the Rev. Paul Robertson, Rector of Scone (in Newcastle Diocese); and Mr. Brian Norris, Registrar of Canberra-Goulburn Diocese. During May these visitors will meet with

some parishes and other groups, and report to the Parish and Ministry Development Committee.

Stage Three of the Review is scheduled for June and July. Synod Representatives and Parish Councillors from throughout the Diocese will meet in regional centres to discuss the visitors' report and to plan future initiatives.

In the Fourth Stage, the August 1986 session of the Diocesan Synod will implement appropriate changes and introduce new activities.

These four stages, then, are the plans for evaluation of past and present, and for setting new directions. Central in the Review programme is a call to prayer and dependence on God. The challenge of James 4:13-15 is relevant: "If it is the Lord's will, we will live and do this . . ."

The Diocese of Armidale has already seen significant change over the last twenty-five years, particularly an increasing enthusiasm for the Biblical basics of the Christian faith, and a keenness to re-examine our church traditions in the light of the gospel and in the face of a changing society. This present Diocesan Review should be seen, in part, as a continuation of these trends.

The present economic outlook in rural Australia is not good. Rural interest groups are becoming more vocal. The responsibilities of God's people in this social and economic environment must surely be one of the issues facing the Diocese of Armidale as it seeks to map out future paths.

Holding presented his Government's policy on Aboriginal Affairs to the United Nations General Assembly some two years ago. It included freehold title to Aboriginal Land and the right to veto mining on it. The failure of the Federal Government to honour its promises is more than disappointing. They've put money before people and greed before principle, in bowing to the powerful mining lobby,' said Mr. Huard.

Director to become Archdeacon of Melbourne

The Anglican Archbishop of Melbourne, Dr. David Penman, has announced the appointment of the Rev. Alan Nichols as Archdeacon of Melbourne. He will take up the fulltime appointment on July 1, 1986.

The Archbishop said: "His task will include normal responsibilities of an archdeacon within the 45 parishes in the City, Camberwell and Heidelberg Deaneries; assisting in the management of the Archbishop's office and public ministry; increased responsibility as a spokesman on social responsibility issues; and (by arrangement with the Board of the Mission of St. James and St. John) he will become an honorary consultant with the Mission in order to continue coordination of the International Project on Family and Community for the Anglican Consultative Council and the Lambeth Conference.

"This past year has been an exceptionally heavy one for me, and I look forward to the administrative experience and community awareness that Mr. Nichols will bring to his

important new task. Hopefully, it will also mean that I will 'survive' just a little longer!"

The Rev. Alan Nichols, who is 49, was a journalist before experiencing God's call to the ministry. He was ordained 24 years ago and served in four working-class parishes in Sydney before joining diocesan staff in the Anglican Information Office. In this capacity, he published An Australian Prayer Book in 1978 for the Australian Church. He has continued his interest in Christian publishing and for some years has been Chairman of both the Australian Christian Literature Society and Acorn Press Ltd.

For eight years he has been Executive Director of the Mission of St. James and St. John and Vicar of St. James Old Cathedral. For some of that period, he served on the Boards of both the Victorian and Australian Councils of Social Service. In 1982 he was asked by the Victorian Government to chair the Income Security Task Force. In 1983 he was a member of the ACOSS team at the National Economic Summit Conference.

Special session of General Synod

Women's ordination issue the reason

The General Secretary of the Anglican General Synod, Mr. John Denton, announced today that the special session of General Synod will be held from the 23rd-27th August 1987.

The Standing Committee Executive, meeting in Sydney on the 26th February, decided that the Synod would open with a service in St. Andrew's Cathedral on Sunday evening 23rd August. The business sessions will be held in the Chapter House of St. Andrew's Cathedral

and will begin on Sunday evening to deal with procedural business and then from Monday 26th until Thursday 27th August.

Mr. Denton said "the reason for the special session of Synod is that when the Canon for the Ordination of Women as Deacons, Priests and Bishops failed at the 1985 session of Synod a petition from 25 members was received by the Primate requesting that a special session of Synod be called within two years to reconsider the matter".

New fund to reach outback

Diocese of the North West's plan

The Anglican Diocese of the North West plans to raise a Capital Fund of \$1,000,000 to establish church buildings in major parishes, and to undertake other essential areas of extension.

The Fund will be called "The Outback Church Foundation", and will, we hope, become a permanent part of the life of the Diocese. It will incorporate the present North West Fund.

It is hoped that the Outback Church Foundation will remain an ongoing means for people to make gifts and bequests to enable the Church in the North West to take root and grow.

We will be seeking the support of the people of North West Australia, as well as friends beyond the diocese, in order that

the Foundation might have a profound effect on the future of the Church in the region.

The plans for the Foundation are based on the belief that:

- The people of the Diocese want the Church to have the basic facilities for its mission.
- They want to be the first donors themselves, and not just look to others to provide all the funds.
- To respond to this challenge will be a great blessing to our own spiritual growth as Christians.
- Working together for the Foundation will enhance the sense of family within the Diocese. (ANGLICAN MESSENGER)

Christian Community Schools Conference

"A Christian approach to education" theme

Dallas Theological Seminary.

From all over Australia, Christian teachers, Principals, Pastors and School Board members gathered in Sydney for the Tenth Annual Summer Conference of Christian Community Schools recently.

Over 400 participants from fifty-five Christian Community Schools and other similar schools were challenged over the four days to evaluate their 'Christian Approach to Education'.

The Curriculum Director of Christian Community Schools, Rev. Bob Frisken, in welcoming the participants said: 'This is our biggest conference yet. Every year we have seen tremendous increases in the number of our schools and the growth of the conference has reflected this. This year participants have come from all the States of Australia except for the Northern Territory.'

A challenging series of messages on the theme 'A Christian Approach to Education' was given in a lively and interesting and sometimes humorous manner by the keynote speaker, Pastor Lloyd Robertson, chaplain of the Dalby Christian School. Pastor Robertson is a graduate of Bob Jones University and

Special sessions were held for Pastors, Principals and Board Members. These covered a number of issues of importance to participants. Mr. David Magill, the Executive Director of Christian Community Schools, led a number of sessions on problems relating to funding and government intervention in schooling. Mr. Magill is a gifted and well-informed speaker who was able to give a great deal of guidance and help to those who attended. Other sessions were held to discuss problems encountered by Pastors and Principals in running successful Christian schools.

Muslim Evangelism

How do we approach Muslims?

Christians need to come to grips with the growing incidence of the Muslim faith in Australia.

For most Australians, Christian thought and understanding have shaped their ideas and assumptions as to what religion is all about. This stems from our Christian tradition, which in some areas can now be seen to be evaporating.

Notwithstanding the Christian basis for many of our laws, and indeed for the Australian way of life, Australians for the most part are pretty good at staying away from Christian gatherings. In other words, only a small percentage of the population attends church.

In thinking of the Muslims, the fact is that the mosque and the temple are quite open, and a small but growing number of Australians are venturing into them. 'Live and let live' is a popular Australian concept. But this raises a question for Christians. How are we to come to grips with the Gospel in a multi-cultural society? Or to take the question a bit further — How is the Gospel to come to grips with a multi-cultural society?

In my view it is time for us to be more adventurous in investigating what folk of other religions say and believe. Even if there ever was a static Australian culture, there is certainly not one now. By no means can it be assumed that we live in a static religious community because we are witnessing an unprecedented traffic in religious ideas.

The Prime Minister, Mr. Bob Hawke, came to forsake the faith of his Congregational minister father after visiting India in his student days. Repelled by the poverty and inequality he saw, Mr. Hawke claimed that he could never again see the point of any kind of formal religion. Professor Manning Clark saw the class oriented ways of old style Anglicanism as out of touch with the pains of the wider world. Australians as a whole have become progressively disillusioned by religious faiths which were not seen to be 'doing' something. But let it be added that this is no reason at all for Christians to assume that there is no call for them to exercise a leavening influence.

The Gospel is to be made clear today. Is there then to be fraternisation? Yes, but not at the point of replacing evangelisation.

Let me illustrate with China today and the Muslims and Christianity.

After China cracked down on religion during the Cultural Revolution, the Christian and Muslim minorities had to maintain a low profile. Relations with most Western and Muslim nations cooled. But in the early 1980's China again opened up to the world. Significantly some Arab countries responded. During a visit to the United States in 1985, King Fahad said Saudi Arabia's athletes would compete in the 1986 Asian and African games in China. Countries like Oman and Kuwait established economic and political ties. And so in China today, the Islamic faith seems to be not only surviving, but

gradually reviving. In Lanzhou on the banks of the Yellow River, for example, a Muslim mosque and Madrasa Seminary stand side by side with Buddhist shrines in White Pagoda Park, under China's present leadership, Christianity and Islam appear to be undergoing a modest revival. Islamic and Christian leaders are both reporting more worshippers now than before the Cultural Revolution, and a re-awakening of interest in religion among the younger people.

As in China, so too in Australia, Muslims have not only won religious gains but have won significant community concessions to the point of playing an increasingly important role in local administration.

In China these turnarounds in policies probably reflect a more realistic attitude by China's government towards minorities, both Christian and Muslim, who make up no more than 10% of the population.

However, the comparison would be false if we were to stop here. Our concern is for the Muslims, and we are seriously off the track when we ignore the condition of our society into which the Muslim with his Qur'an and mosque has entered.

What then of Australian society? It is difficult to generalise, but some would see Australian society as stagnating on top of a heap of mineral resources with Australians showing signs of laziness and greed because material life has been too easy. Many of the stresses of parenthood are artfully smoothed away along with its responsibilities and privileges. And so we face a perilous point of transition. Government welfare and support agencies are increasingly sought after to apply band-aids to family wounds. Some parents, induced by the media and by their peers to expect a continuing romance with their ideal partner, seem to be regretting that children get in the way of the parents' desire for the monopoly of each other. The West's most secular nation wears an infinite variety of masks, especially in its relationships — with family and with God.

Dr. Peter Jensen, Principal of Moore Theological College in Sydney, in an article in the "Sydney Morning Herald" answers the question 'Why is Australia pagan?' by correctly indicating that the fundamental problem is moral, not intellectual. The Christian message is about relationships before it is about lifestyle. Specifically it is about relationship with God. He must come first.

For this reason it is more appropriate than ever that we should ask ourselves 'What think you of Christ?' This is not merely a rhetorical question. It should be asked because the Muslim, like the rest of multicultural society, needs to know.

Unless we know the answer to this question, FRATERNISATION will be endorsed, and EVANGELISATION reprobated.

And so there is another question to be answered — FRATERNISE or EVANGELISE?

Moslem girl humiliated

Stripped and denounced for accepting Christ

Blantyre, Malawi (WLC) — A 21-year-old Moslem girl was denounced, publicly stripped and then thrown out of her home by her parents, after accepting Christ during an Every Home Crusade in Malawi.

Elda Kamanga committed her life to Christ after an EHC Pioneer Crusader had explained to her the way of salvation during a house-to-house visitation in the Nkhosakota District of this African country.

"She knelt down in a prayer of confession and repentance," explained John B. Nyirenda, EHC Director for Malawi. "After this wonderful experience of knowing Jesus as her personal Saviour, she began witnessing to other Moslems, challenging them to come to a living faith in Christ.

"When she got home, her parents were angry about this Jesus story. They denounced her, publicly stripped her of her clothing and then threw her out of the house. They also warned her that they and the local Moslem community would kill her if she continued witnessing for Christ.

"To rescue her from that fate, our prayer partners in the area decided to take her in and look after her. This means that the girl and those who have sheltered her are all facing Moslem wrath."

Director Nyirenda now says that Every Home Crusade volunteers are hoping to reach every Moslem home in their country with the Gospel. "We also want to reach those suffering along the Malawi/Mozambique border," he added.

Muslim Update: 1985 by Don M. McCurry

We are hearing a lot of news about the resurgence of Islamic fundamentalism. And no doubt it's true. But equally true that there is renewed interest by Christians in Muslim evangelism. In fact, Christian outreach toward Muslims is perhaps at its highest point in 50 years.

Our efforts have not gone unnoticed. In London, England, there is an Islamic institute which monitors Christian missionary activities among Muslims. The institute sends information out to alert Muslims about these evangelistic initiatives (e.g., literature and conferences).

The image we get from the media of Islamic fundamentalism is one of a hostile, reactionary, anti-United States religion. This is not wholly inaccurate.

Sierra Leone ethnic groups are now targeted for either strengthening current work or instigating new work.

A trip to the Philippines in June was

"I remain optimistic about Christian prospects for reaching Muslims"

similarly characterised by co-operation, a "can do" attitude, and concrete plans to reach Muslims.



What we do not hear is that there are many individual Muslims who are not only interested in the person of Jesus Christ, but who are actually becoming Christians. This is the paradox: a radical Islam is on the rise, so the number of Muslims coming to Christ is also on the rise!

As I have held Muslim evangelism seminars in different parts of the globe this year, I remain optimistic about Christian prospects for reaching Muslims. I do not, however, pretend for a moment that reaching Muslims will be an easy task.

My first stop in 1985 was to Sierra Leone in February for a Consultation on Muslim Evangelism. The degree of co-operation was encouraging — several evangelical groups co-sponsored the event. Twenty-one churches and missions were represented.

Five of the speakers at the consultation were Muslim converts from different tribes, and all are engaged in winning fellow tribesmen to the Lord. One of the highlights of the meetings was to hear the Christian testimony of Tokunboh Adeyemo, the son of a Muslim tribal chief.

The "can do" attitude of the participants was the most heartening thing about the conference. "You 'can do' win Muslims to Jesus." No defeatism here. A team was formed to reach the Muslims of East Freetown (which is one-third Muslim). Others volunteered to go to the country of Guinea which had just opened up. And that is not all: 16 major

had finally come to work among the 13 Muslim groups totalling 2-5 million people.

On the island of Jolo it was our privilege to visit two prominent public officials (both fine Muslim gentlemen), helping to add to the good relationships between local Christians and Muslims. We are not out to coerce Muslims to Christ, but to love them into the kingdom.

In Metro Manila we also held seminars not only attended by church and mission workers, but also by Christian university students who run into all kinds of Muslims in the classroom.

Finally, let me give you an update on what is going on under the umbrella of the Lusanne Committee. There is growing interest in establishing a network of worldwide research-training centres to help recruit and train labourers for a the growing harvest among Muslims. A small conference will be held next year to pursue the matter.

Furthermore, conferences are planned over the next three years in strategic centres in the Muslim world. Case studies of successful evangelism and church-planting strategies are now being sought for study and possible publication.

What is our goal in all this? Nothing less than to see the church of Jesus Christ planted in every Muslim people group in the world.

(The author is the Lausanne Senior Associate for Muslim Evangelization.) (WORLD EVANGELISATION)

If we need any justification for the works of our hands, then we will find it in Psalm 8. The harnessing of Creation, using the resources of the earth, the mining, the farming, the exploration, the research; even the mundane, such as planting a garden, or making a home, or shaping a personal environment that delights, or baking a cake — all of it somehow fits into the exercise of dominion over the works of God's hands which man has been given.

When that mandate was given, it was clearly God's work that man was doing. For all of man's glory and honour, he was none the less under God (v. 5): we are not creators, owners, controllers, but shapers, stewards, agents. And there are bounds set on our dominion, for right and wrong, good and evil, come from the mouth of God.

Our difficulty lies not so much with that, but with the counterpart to the mandate for work, namely the **PATTERN OF GRACE**.

In the Genesis account of creation, the pattern emerges: "it was evening, it was morning, one day". Evening begins the day. It is the onset of God speaking light, stars, earth, vegetation, animals, man and woman into being.

The pattern of grace continues in the provision of a sabbath: on the seventh day God rested, "sabbath". The word means that God took a break; it is not a religious word, but one about the use of time.

Israel was twice commanded to keep the sabbath. In Exodus 20 the command came to keep the sabbath because God kept it. "Sabbath" or rest is what existence is all about. It describes the activity of God at the climax of creation. In the Genesis account of rest, there is no marking the end of the day: is the writer implying that this seventh day is to go on forever?

This paradise, this idyllic world, this perfection where everything is in its place and there is no strain or stress or opposition, this garden where everything is from the hand of God and is because

of God and reflects back in glory to God, this rest is what everything is about. Therefore the Jew, when told to keep the sabbath, is being told "Don't you forget your origin and your destiny. You live in a fallen world, where it is hard to be faithful, where on every hand there are opponents who would crush the distinctiveness out of you, where it is hard to make a living, but you do not belong there. For you, life and existence are about something else."

In Deuteronomy 5, Israel is told to keep the sabbath because those in Egypt worked for 400 years without a vacation, so that they were no longer people in the image of God, but work units, equipment for making bricks. And God tells Israel to keep the sabbath lest that should happen again. Sabbath-keeping is commanded to preserve the image of God in one's neighbours, so that one sees them as they are, and not as one needs or wants them to be.

I hear the Ten Commandments read weekly and often wonder "What is wrong with the fourth?" We often make a reasonable fist of the other nine, but the commandment about sabbath-keeping barely gets a look-in. What is the problem?

Is our problem that we reverse the rhythms? Instead of the pattern being grace/work — God active and calling man to join him — we make it work/grace. Instead of working in a world where God calls everything into being by His Word, we re-arrange it: we work and God is left to fill up the gaps.

Is our problem that sabbath-keeping feels like an interruption, an interference with our daily routine? It challenges our assumptions, gradually and unknowingly built up, that daily work is indispensable to making the world go round, that life is about the fruit of our labour, that the work-a-day-world marks the bounds of our existence.

Is our problem that we practise a theology that puts moral effort as the primary element in pleasing God?

Boak Jobbins



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Dutch clergy marriages cause concern

Divorce in the parsonage becoming problem in the Netherlands

In Centraal Weekblad, H. Bade requests synodical attention to the increasingly urgent problem of pastors whose marriages have ended in divorce. So far little has been said about it in public, but recently two pastors drew public attention by announcing that they will separate. One of the pastors mentioned that he will contract a new marriage.

At the Free University in Amsterdam meetings are now held for theological students and their partners to discuss "How to Enter the Parsonage Together" as part of their training.

Bade wants synod to become involved. The church as a whole must consider its responsibility and relationship to the local congregation, to the divorced pastor and to the "ex-wife" of the minister. He posits a series of questions that need discussion: Should pastors have the same freedom (to divorce) as other members of the church? Does the credibility of their office allow for divorce? What is the task of the consistory or classis? When can a pastor no longer be maintained in his/her office? What happens to him and her after leaving office? Who ministers to them?

(RES NEWS EXCHANGE)

C of E women

Report dispels 'Martha myth'

The "Martha myth" — the picture of the typical women churchgoer as "inarticulate pew-fodder," always cleaning brasses and making tea — has flown out of the window in the light of a revealing new report just published by the General Synod of the Church of England.

Women shine in the parishes as PCC secretaries especially, as churchwardens, even as treasurers, more often than anyone would suspect. But their role at diocesan and central level is not yet quite so apparent, says the report, *Servants of the Lord: Roles of Women and Men in the Church*.

(CHURCH TIMES)

Scottish Episcopal Church elects new leader

Bishops' unanimous choice

A former soldier who was a chartered accountant for nine years is the new Primus of the Scottish Episcopal Church.

The Right Rev. Lawrence Edward Luscombe, a Devon man who has been Bishop of Brechin since 1975, was elected on Wednesday of last week, in Edinburgh, on a unanimous vote by the seven members of the Church's College of Bishops.

The new Primus is one of the three out of seven Scottish bishops who favours the ordination of women to the priesthood. And his hopes for union with the Church of Scotland have involved him in controversy, for he was a signatory of the hotly debated report "Now is the Time", which recommended union between the Episcopal Church and the Kirk.

(CEN)

Religious revival in Yunnan

Chinese give permission for New Bible School

Religious revival in province of China — During July and August of last year the first Bible school for thirty years was held at the Church of the Trinity in Kunming, the capital of Yunnan province in southern China. Eglisi reports that thirty church leaders attended the two month course and more than two hundred others attended shorter courses. They were organised by Pastor GU, who helped to found a Bible school back in 1947 with foreign missionaries, who were forced to leave the country in 1949. Gu continued alone, but was arrested in 1958 and sent to a labour camp where he spent fifteen years, during which his wife had no news of him. Pastor Gu now has permission to build a new Bible school, and when it is ready he will be able to start a nine month course. There are estimated to be 350,000 Protestants in Yunnan province out of a total population of 33 million.

Keston College

Religions galore

Inter-faith dialogue

In the very same hall where Hendrick Kraemer in 1938 delivered a blistering attack on the Christian churches for their desire to enter into relationship with those of other Faiths, four members from Britain spoke passionately in favour of "dialogue" at the recent International Inter-Faith Conference held at the Madras Christian College, India.

Provost David Edwards, Canon Ivor Smith-Cameron, the Rev. Marcus Braybrooke and the Rev. Jonathon Hagenot (Principal of the Jewish Leo Baeck College in London) were among those who spoke of renewed efforts in inter-faith understanding.

Christians, Hindus, Muslims, Sikhs, Confucians, Taoists, Buddhists, Bahais, Jews and Jains held an inter-faith service; and, at the gathering, the Pope sent his representatives, as did the Dalai Lama.

The Zoroastrian High Priest, the Secretary of the Gandhi Foundation and the veteran Benedictine monk, Bede Griffiths, were among those who spoke. The consultation was organised by the Philosophy Department of the Madras Christian College and was sponsored by the Government of India Universities Grants Commission.

(CHURCH TIMES)

New Irish Primate

Elected in secret

Ireland has a new Anglican Primate. The Rt. Rev. Robert Eames, the Bishop of Down and Dromore, was elected by his fellow bishops on February 7 at a secret meeting, and takes up his duties immediately.

He takes over from Bishop Armstrong at a difficult time for the Church of Ireland, which is split over its reaction to the signing of the Hillsborough Anglo-Irish agreement.

Trained in law, Robert Eames was ordained in Belfast in 1963 and became a bishop of Derry in 1975. He has been Bishop of Down and Dromore since 1980.

His enthronement as Primate of All Ireland will take place at St. Patrick's Cathedral, Armagh, on a date to be announced later.

(OPEN DOOR)

Georgian priest reportedly executed

After a trial in the USSR

Keston College has received reports from a usually reliable source in the Soviet Union that Georgian Orthodox priest Teimuraz Chikhladze, 38, was executed for his alleged role in a plan to hijack Aeroflot flight No. 6833 on 18 November, 1983.

The hijack attempt by a group of ten people failed and the plane returned to Tbilisi, the capital of Georgia, where it was stormed by a special unit.

Parts of the thirteen-day trial of the priest were shown during a three-hour television programme on 23 August, 1984. Although Chikhladze was not actually part of the group which hijacked the plane, and was not even aware that an attempt was to be made, he was in the dock and portrayed as the "spiritual leader" of the group. Allegedly he was the instigator of the whole idea when he met the accused back in 1981, although since then there has been no contact between the priest and the others. It was stated at the trial that Chikhladze had intended to take arms aboard hidden under his cassock.

Chikhladze and three others were sentenced to death by the Georgian SSR Supreme Court of Criminal Justice for "Banditry" and "Hijacking" under articles 78 and 242 of the Georgian Criminal Code.

After the death sentences were passed, a petition calling for their commutation was widely circulated in Georgia, which by the end of September, 1984, had been signed by over 3,000 people. Some of the signatories were prominent public figures in Georgia, including two members of the Supreme Soviet.

After the petition was submitted to the authorities, many of the signatories were summoned by the KGB for interrogation. The information received by Keston College on 28 November places a question mark over the fate of the other three who were sentenced to death along with Chikhladze.

Evangelism of North Korea

Koreans living on Chinese border hold the key.

A Korean pastor, just returned from his third trip to China in a year, believes Korean Christians living along the border region of the Democratic People's Republic of Korea (Communist North Korea), hold the key to the evangelization of North Korea.

Timothy Haan, a Los Angeles-based pastor who was born in North Korea, said he has challenged the large Korean community living close to the North Korea border to "reach out" to those living under one of the most repressive regimes on earth.

"The Chinese government say that there are 1.7 million Koreans living in China, but the Koreans I met there estimate that there are at least 2.3 million in the Manchurian region alone.

"No one knows exactly how many of them are Christians, but I know of at least 250 underground churches there."

Haan, who left North Korea as a child, says that back in 1950 there were more than 1500 protestant churches in his former country.

"God loves His people in North Korea, too," he said. "We must not forget our brothers and sisters there."

He estimates there are over 120,000 believers in North Korea but they meet secretly because there is no registered church like there is in China.

(RES NEWS EXCHANGE)

Christianity Today's China coverage criticised

Questioned by Chinese Churches Research Centre

HONG KONG — Jonathan Chao, director of the Hong Kong-based Chinese Church Research Centre (CCRC) has sent an open letter to *Christianity Today* (CT), challenging that magazine's coverage of the evangelical church in China. At issue is CT's characterization of China's Three-Self Patriotic Movement (TSPM).

"We are concerned because that article seems to be conveying the impression that *Christianity Today* is seeking to present the Three-Self Patriotic Movement as an authentic representative body of the Protestant Church in China that is quite evangelical in character," says the open letter, which is signed by CCRC director Jonathan Chao. "In view of the trust that the Christian public has placed in your magazine as a leading evangelical voice in America, this selective, impressionistic article by Tom Goosmann and Edward E. Plowman can, and most likely will, do great damage to the cause of the Gospel in China, unless necessary corrections are made."

The CCRC letter says that CT's article portrayed the TSPM as an expression of evangelical Christianity in China. While there are evangelical pastors in local TSPM churches, says the CCRC, the national leadership is "far from evangelical."

The CT article quoted K. H. Ting (Ding Guangxun) who said, "a growing church [has had] ... the freedom to worship, propagate its faith, educate its youth, live in Christian homes, [and] publish journals, books, and Bibles." CCRC contends that this is true only of TSPM-affiliated believers, and cites examples of persecution of non-TSPM believers.

"From 1982 to 1984 local Christian meetings which refused to register with the TSPM or the Religious Affairs Bureau were systematically closed, and itinerant preachers who refused to join the TSPM were either arrested or made fugitives," says the open letter. "Even today unregistered meetings are considered illegal. Privately published books and Bibles, mimeographed by house church leaders, have been confiscated by local authorities and used in court as evidences of producing and distributing 'anti-revolutionary' materials."

The CT article quoted one leader as saying "the government no longer views the Christian faith as a threat." "Why," asks the CCRC open letter, "does it continue to forbid more Bibles to be taken into China except for one or two copies per visitor? Why does it forbid free itinerant evangelism?"

Still causing ripples

Reformed response to Lima document

Responses to "Baptism, Eucharist and Ministry" sometimes bring out strong feelings from Reformed churches. One, the National Synod of Strasbourg, of the Reformed Church of France,

unequivocally rejects the document and has no trouble saying why. Here are some of its responses: (1) The tradition of the church does not submit itself to the authority of Scripture; (2) There is no priority given to the Word of God in relation to the sacraments; and (3) Church and clergy should not be seen as the dispensers of God's grace. If the three fundamental principles of the Reformation are not maintained: sola Scriptura, sola fide, sola gratia, then BEM cannot be accepted as normative for Reformed churches.

Causes of marital dissatisfaction (2)

In my last column (24/2/1986) I began a brief discussion of eleven significant sources of marital dissatisfaction as identified in a research paper by Bloom et al (*Journal of Family Issues*, 1985, vol. 6, (3), 359-373). The first five sources were verbal abuse, infidelity of spouse, infidelity of self, communication difficulties and value conflicts. I commented then that Christians are not immune to these factors. Indeed, they can even possess particular vulnerabilities to these factors. In this column I intend to complete the list of factors and to offer further comments on these vulnerabilities and on our need to be on our guard rather than complacent.

(6) **Sexual difficulties:** This factor includes a wide variety of different sources of sexual dissatisfaction. Common problems include issues of timing and frequency, lack of variety, apparent insensitivity to partner's needs, poor sexual technique and sexual knowledge, issues concerning birth control, and lack of interest.

Christians are certainly not immune to these difficulties and for some Christians there are definite vulnerabilities. I have worked with Christian couples who are sexually naive, not only behaviourally (which need not be a problem and which can be seen to be consistent with Christian values concerning marriage and chastity) but also (and more importantly) in terms of knowledge. Such persons know little of their own sexuality and are not comfortable learning and communicating in this area. It is difficult for them to enjoy their own sexual responses or even to become comfortably aware of them. Naturally, it is also very hard for them to become aware of their partner's needs and to respond appropriately.

Pre-marital education and counselling can play a significant role in helping young couples to gain helpful sexual knowledge and to explore their values and attitudes. They can learn the skills of communication, so as to be mutually better able to express and respond to their needs. Biblical teaching, uncluttered by purely human 'hang-ups' and prohibitions, can help couples to discover the real joys of their sexuality as it has been created by God.

(7) **Financial problems:** Surely this factor needs little explanation. However, it is not poverty which destroys a marriage; it is lack of management and poor communication about financial management which present the main difficulties.

Christians have their financial problems, and at times grapple badly with these problems because their faith lacks depth and wisdom. This shallow 'faith' is little more than an ill-based optimism which suggests that 'she'll be right mate' without any thought being given to the appropriateness of their financial management or the goals which are seen to be desirable. Many Christians seem to believe that God will bail them out no matter how irresponsibly they behave. This approach can place our relationship with God in jeopardy as well as putting our marriage under stress.

(8) **Spouse involved in substance abuse:** This factor most commonly involves alcohol abuse, but also extends to include drug abuse. It often occurs in conjunction with physical violence.

(9) **Self involved in substance abuse:** This factor is the same as (8) but the direction of effect is different. Perhaps it is fair to say that the prevalence of factors (8) and (9) is lower for Christian couples relative to the general population, this certainly has been my experience when working with Christian couples.

However, we should not be smug. People are often driven to substance



Alan Craddock

abuse when stresses become hard to bear and when they feel alienated from their partner who appears uncaring and unwilling to be of help. Christian couples can come to be at risk if they fail to support each other. There are many chemical aids close at hand which might be seen as ways to deal with the anxiety and sense of loneliness which threaten to overwhelm us.

Such aids can become even more overwhelming in their own right and a profound sense of guilt and failure only increases the alienation between a married couple. Feelings of blame and frustration increase for both parties and physical abuse can readily occur. Then the whole process escalates further.

(10) **Boredom:** This factor almost sounds too trite and simple to be a significant cause of marital dissatisfaction. However, boredom can destroy what was once seen with enthusiasm and pleasure because now it has come to be seen as dull and displeasing. The 'magic' has gone and what is left is routine and unexciting.

Christians are vulnerable to boredom, just like any other people. We need to recognise our need to take responsibility for not letting our relationship become too routine and unexciting. If I feel that home and family are boring to come home to, I need to ask questions about what I can do about that. It is too easy to blame others and to expect them to 'put on a performance' for our benefit. What can I do and what do we all need to do to be satisfied with married and family life?

Suggestions for change can be made and initiatives taken. Careful and sensitive monitoring is needed to protect against disruptive change, but at least something is happening!

(11) **Problems with children:** This factor involves many issues but the central issue concerns parents fighting over their children. There can be differences in expectations, standards and goals. There can also be differences in preferred methods of discipline. There can be differences in perception. One parent can see problems in behaviour which is seen to be quite okay and normal by the other parent.

It is obvious that Christian parents can suffer from these difficulties. It is also clear that the very high value placed upon living in ways that are honouring to God and to sharing one's faith, will complicate the process of parenting and increase the risk of parental disagreement for Christian parents. These high values require a high level of communication between parents so that they are working together in the same kinds of ways to achieve mutually acceptable goals.

Generally and basically, all eleven factors can be handled in this way: Open lines of communication; mutual concern and respect; working together to meet each other's needs; doing all this in a way that acknowledges the authority of God.

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Archbishop Loane to head Reformation Tour

John Calvin made Geneva a missionary centre

Christians who have the opportunity to travel overseas often like to do so in the company of other Christians. It gives a heightened sense of fellowship and, indeed, security.

In April last year, the Church Record published a news item concerning the celebration, in 1986, of the 450th anniversary of the beginning of the Reformation of the Church by John Calvin.

The publication of this item prompted International Travel Alliance to plan a Reformation Tour throughout Europe and Great Britain.

The International Travel Alliance is one of several Christian travel agencies handling all types of travel, and operating with the lowest possible margins.

The Alliance invited the Most Rev. Sir Marcus Loane, the former Archbishop of Sydney and Primate of Australia, to head the tour as 'spiritual leader'. The Archbishop is well known for his writings on the Reformation.

The Archbishop's Views on Reformation

Questioned on the significance of the Reformation to the Christian church today, Archbishop Loane said that it was the watershed in the history of the Church in Western Europe.

"It placed the Bible in the hands of the ordinary people and taught them the secret of freedom. We inherit, from the reformers, purity of worship and doctrine, based on the teaching of the Bible. We can never forget that men, like Latimer and Ridley, died at the stake to light such a candle as, by God's grace, shall never put out", Archbishop Loane said.

The Archbishop believes that John Calvin's greatest contribution to the Reformation was the publication of the Institutes of Christian Religion.

"Calvin's final revision appeared in 1559. This was epoch-making work. It gave strength and body to Reformation theology in an orderly and systematic way", he said.

The Archbishop said that Calvin made Geneva a citadel for truth where refugees from persecution found safety within its walls.

"Evangelists from Geneva went out at the risk of their lives to proclaim the

Gospel of the grace of God. Calvin's teaching was to be a mediating influence between the extremes of Lutheranism in Germany and Zwinglianism in Switzerland, and his theology was to be the dominant influence in the reformed churches of France", he said.



As far as the Anglican Church is concerned, Calvin corresponded in friendly terms with Archbishop Cranmer, and Geneva provided an asylum for English exiles during the reign of Queen Mary.

"Calvin's theology left its broad mark on the Elizabethan Church, as for example in the Thirty Nine Articles and in Archbishop Whitgift's Six Articles. It would be safe to say that, until the rise of the Laudian Party, under James I and Charles I, England was thoroughly Calvinistic in essential doctrines", Archbishop Loane said.

The Archbishop believes that John Calvin was certainly one of the most important figures in the Reformation.

"If you are looking for the first three, one would also have to include Martin Luther. He revised the doctrine of Justification by Faith Only, and his voice was the thunderclap that reverberated throughout Europe. For English people, the third name must be that of Thomas Cranmer who secured for us the Great Bible and the Book of Common Prayer and who laid the foundation for the Thirty Nine Articles", he said.

Archbishop Loane concluded: "Calvin's theology was rooted in Holy Scripture as the supreme authority for all that we ought to believe. It was Calvin who defined the great doctrines that underlie God's plan of salvation. Calvin's finger still points the Church to the only secret of Truth in the great matter of our personal salvation, through faith in Jesus Christ, the incarnate, crucified, risen, ascended, Son of God."

Church of Scotland tackles unity proposals

Threefold ministry a real problem

"The Kirk's Presbyteries have done a thorough and excellent job in response to the Church unity proposals of the Multilateral Conversation," declares an editorial in the Church of Scotland publication, *Life and Work*. "Perhaps it is a pity that the job was not also formally tackled by kirk sessions and even congregational meetings. But almost certainly Presbyteries have reacted with the range and emphasis of opinion that would have come from the congregations. They speak for the Kirk's people.

"The Presbyteries' response must surely and decisively guide the lines for ecumenical progress in Scotland. It makes clear the grass-roots Christian enthusiasm, in the Kirk and elsewhere, for practical local co-operation, for inter-Communion, and for mutual recognition not just of 'orders' but of the ministry of all the people of God. It also shows a lack of dogmatism about ways in which the Church might seek, after affirming the priesthood of all believers and the elders' ruling role, to have more effective regional leadership and pastoral care of its pastors. But it also shows an equally refreshing realism about dangerous semi-mystical invocations of the 'threefold ministry', and an appreciation that moves towards Church unity are likely to emerge from a shared sense of mission, and not the other way round.

"Of course the Presbytery reactions have a necessarily negative side. They show that a scheme of unity based on the 'threefold ministry' or the

Conversation's present plan will not get through the kirk even when (as is clearly necessary) final 'minimal' amendments to the Declaratory Articles are precisely stated.

"The most important thing now is not to worry about how the organic unity movement got into its present impasse (at least as evident in England as in Scotland) but to find truly evangelical and ecumenical ways forward. Perhaps they will be local ways, for it is only by looking at local situations that it is possible to find a true perspective on what ecumenists call the 'scandal of disunity'. That perspective should show us where we must agree to differ for conscience' sake — more in Protestant-Roman relations than in the dealings of the Protestant Conversation Churches — and where it would be scandalous if we did not find common ground.

"We need to counter the notion that we are negative or obstructive because we don't want bishops imposed on us and rightly recoil from the clericalism which the 'threefold ministry' threatens in practice.

"Protestant Christianity is a positive faith, incorporating all that is truly catholic in doctrine and tradition; unchanging in its adherence to the Lord and Word but flexible in its response to changing environment and God-given insights. We are a constantly changing Church. The capacity to accept and incorporate new ideas and ways is itself part of our identity and tradition, as a Reformed national province of the universal church."

LETTERS

Desire for right leadership

Dear Sir,

The final sentence in your editorial of ACR February 10 says it all. "There is no neutral education."

But as consistent Christians we must say there is not only no neutral education, there is also no neutral politics, no neutral economics, no neutral medicine, no neutral anything. All things, as Scripture declares so frequently, belong to Him who made them.

This being the case, then the proposed Bill of Rights and the United Nations International Covenant of Civil and Political Rights upon which the Bill of Rights is based, are attempting to do the impossible. Both omit any reference to the God of Scripture and are therefore attempting to pose as neutral political, economic, legal and sociological statements.

What is essentially wrong with any proposed Bill of Rights is that it is based on the concept of humanistic rights. With this Christians must disagree. The essence of sin, as told in Genesis 3:5, is man becoming his own god by refusing obedience to the God who made him.

History records that when men attempt to play god and define which rights shall be available for their fellow-men, the result is tyranny of the most vicious kind and a loss of freedom and justice.

But then, people do not learn from history. People learn by faith. And the proposals in either the United Nations Covenant or the proposed Bill of Rights tell us much about the faith of the people who drafted the proposals and little about the true meaning of justice and righteousness. The most elementary comparison with Scripture indicates the proposed Bill of Rights does more to deny our God-given rights than it does to establish them.

In addition, we might ask from whom will the Bill of Rights protect us? Who is it that wants to take away our rights to privacy, free speech and so forth? There are only two groups I can think of who are doing this successfully at the moment: governments and trade unions.

Now, if the government is on the one hand trying to take away our rights while on the other hand trying to protect those rights, we have a most unusual situation. A double-headed monster which is both benevolent and malevolent at the same time; a schizophrenic Leviathan which wants to be both-and rather than either-or.

No, a Bill of Rights is not needed. There is no legislation which can protect people from those in authority who want to exercise tyranny and repress the God-given rights of the individual.

All that is required to protect our rights is the desire to do so in our elected representatives, and therein lies the problem. What is needed, then, is men and women who will bring godly faith and character to the running of this nation.

Meanwhile, we do get the government we deserve.

Yours sincerely

Ian Hodge

Executive Director, Foundation for the Advancement of Christian Studies, Engadine.

The old-time religion

Dear Sir,

I refer to the letter of David A. Clarke (ACR 27/1/86) in which he states the following:—"It is high time Sydney Anglicans realised that the pseudo-academic fundamentalism that poses as theology in this diocese is intellectually, and eventually spiritually, bankrupting".

This is a serious condemnation of Sydney Diocese — that its theology has a bankrupting effect. But is it true, when, as Mr. Clarke states earlier in his letter, 'evangelical conservative/fundamentalist theology pervades the Diocese'? The following is a quote from "Fundamentalism and the Word of God" by J. I. Packer:—"Fundamentalism" (in so far as consistent Evangelicalism is meant by this term) is in principle nothing but Christianity itself. The critics call it a new heresy. We shall give reasons for regarding it as the oldest orthodoxy, grounded four-square upon the teaching of Christ and His apostles". (p. 22).

To say that evangelical conservative/fundamentalist theology is intellectually, and eventually spiritually bankrupting, is a contradiction in terms.

Is the problem to be found in the fact that this theology does not really PERVADE the Diocese, as Mr. Clarke states, but is to be found only here and there, and that this situation contributes to the necessity for the Archbishop to withhold his assent to some synod decisions?

Yours sincerely,
Harold Hinton
Cabramatta.

Redistribution in a troubled land

Dear Sir,

I am concerned at the public exhibition of hate by our Prime Minister towards ex-President Marcos as he lashed at him during a recent interview (26/2) concerning a stud farm belonging to an associate, Mr. Cojuangco. Mr. Hawke would not have dared to have made such public accusations when Mr. Marcos was in power, and I am ashamed of our leader for his un-Christian, very un-Australian display of kicking a man when he is down.

Our unenlightened news media, particularly Channel 10, claim that the extreme poverty suffered by thousands in the Philippines was caused by Pres. Marcos and will be eliminated by the new "clean" government of Mrs. Aquino and Cardinal Sin! The fact is that this poverty is the result of the feudal system still in existence in that country where rich land barons (to which class Mrs. Aquino and Cardinal Sin belong, as also did Pres. Marcos) exploit the poor. There is no middle class such as is found only in the predominantly Protestant nations of the world, and which came into being as the result of the glorious Reformation.

It will be interesting to watch whether Pres. Aquino will introduce a new charter and redistribute the vast holdings of the land barons and the Roman Catholic Church among the poor people of that country. Or do we have to wait the emergence of a local Napoleon Bonaparte to enforce it as was done in R C Europe?

Yours faithfully
Tom Aldons
East Malvern.

Anti-nuclear campaigner's appointment

Paul Oestreicher elected to NZ see

Canon Paul Oestreicher, anti-nuclear campaigner and Quaker and Assistant General Secretary of the British Council of Churches, has been elected Anglican Bishop of Wellington, New Zealand.

The election is expected to be ratified by all the New Zealand bishops and standing committees of dioceses in the province during the next week; Canon Oestreicher would then take up his office in September.

The Canon, who is the BCC's Secretary of International Affairs, will be returning to the country where he grew up. He was born in Germany; and his parents, who had Jewish connections, hid him from the Nazis in a Berlin cellar until they escaped to New Zealand in 1939.

Canon Oestreicher, who is 54, was Vicar of the The Ascension, Blackheath, in the diocese of Southwark, from 1968 until 1981. He is a vice-president of CND and a past chairman of the British Section

of Amnesty International. He has withheld his taxes as a protest against the Government's nuclear policy; and in 1983 it became known that he had taken the unusual step (for an Anglican priest) of joining the Quakers.

The new Bishop-elect, who also supports the ordination of women to the priesthood, is a member of the General Synod. He and his wife, Lore, whom he married in 1958, have two sons and two daughters.

(CHURCH TIMES)

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Editorial

The Appellate Tribunal and the Bible

The Appellate Tribunal of the Anglican Church in Australia is the body set up by Anglicans to act as a final court of appeal in disputed matters of Church law. One of its functions is that of giving opinions as to whether denominational laws, and practices, are in contravention of the Anglican Church's constitution.

A basic plank of that constitution is that no Church law may contravene a law or teaching of the Bible, which means, in effect, the teaching of the New Testament. It is how the Appellate Tribunal will deal with the Bible that is the concern of this editorial. For it has once again been asked to adjudicate on the matter of women being ordained to the ministry on the same basis as men.

The opinion-giving function of the Appellate Tribunal is important, because it can act, and has been designed to do so, to keep Christians from the ignominy of having to go to secular courts to resolve matters of equity. The law courts of Australia are loathe to act as referees in religious matters, (see Acts 18:15 for an early example of this!), but they are entitled to do so where any religious practice would be a breach of an agreed basis of voluntary association, like the Anglican constitution.

The added importance of the Appellate Tribunal is that in the midst of the diversity which characterises the Anglican Church, its careful and measured judgements can preserve a unity of association based on an agreed constitution. If these differing groups, who co-exist under the umbrella of Anglicanism, can see their constitution being preserved and honoured, then, useful cooperation can continue.

The Bible and the Ordination of Women

The Appellate Tribunal is now being asked to judge whether the recent Canon passed by General Synod on the ordination of women to the Diaconate on the same basis as men is in contravention of the denomination's constitution, and therefore, its relationship to the teaching of the New Testament. What must we hope for? How must the Bible be treated by this body of men who are collectively and individually impressive in the range of their Christian experience?

Conceivably, the Tribunal could avoid the question of whether female deaconing is in contravention of the Bible's teaching, and just treat it as an historical question as to what was the Anglican Church's opinion when the constitution was agreed to in 1961. But the section of the constitution which outlines the basic position on ordination refers back to the Fundamental Declarations, and therefore the Scriptures. Also, they may avoid directly addressing the theological question by referring back to their own opinion given in 1985, which by a majority saw no inconsistency between women's ordination and the constitution.

But that would be a disastrous procedure, because the four lay members, who are a majority, demurred to the three episcopal members on the question of the Bible's teaching. They confined themselves to questions of Church law, generally indicating that they felt the Bible was the proper province of the clergy.

However, the Appellate Tribunal is not bound to re-endorse any of its previous decisions, and can change its mind as it thinks it right to do so.

The Church Record strongly urges the Appellate Tribunal, and especially its lay members, to re-think the theological question, and to do so on the basis of the Bible's teaching. In brief, we advance the following reasons:

1. It is not only the acknowledged duty of the Appellate Tribunal to consider the New Testament, but it is **well within the capability of its lay members to do so.** The New Testament is not a large body of literature, nor in comparison with secular jurisprudence which is the normal work-a-day material of the lay members, complex. The depth and breadth of these members' intellectual ability and training (they all hold most senior positions in the secular law), well qualifies them for the task. Their well acknowledged spiritual maturity also means that they have no real ground to demur to any cleric when it comes to examining the teachings of our Lord.

2. In the 1985 decision on women's ordination, two of the three episcopal members indicated that the New Testament's teaching on the matter was not at all clear as New Testament scholars were fairly well divided on the teaching of St. Paul in 1 Timothy chapter 2. Paul forbids women to have teaching authority over men in the congregation, and in this passage and elsewhere drives it back into the creation and the subordinate relationship between the Church and its Lord, and therefore binding for all time on Christian behaviour. To appeal to differences between scholars is to beg the question as to whether these differences do in fact reflect the teaching of the Bible itself. When Church practice is at stake, it is precisely the function of the Appellate Tribunal to test such differences against the deposit of faith we call Holy Scripture.

3. Further, the appeal by the two bishops to a divided scholarly consensus on St. Paul, is, to put it bluntly, a snow job; it obscures the real situation. The fact is that **the majority of New Testament scholars agree that Paul teaches the permanent subordination of women to men, and especially in the context of the teaching function in the congregation.** What many of these scholars say is that St. Paul was wrong to teach this; that he had wrongly understood the mind of God on the matter; and therefore should be ignored. It is only a minority of scholars, mainly evangelicals who rightly balk at declaring St. Paul in error, who argue that Paul did not mean what he said, or even that he meant the opposite of what he actually said in 1 Timothy 2, and elsewhere! Please, then, members of the Appellate Tribunal, we petition you to exercise your right to examine the biblical data for yourselves.

4. The final reason is political, and is likely to grow more urgent in the months ahead. If the members of the Anglican Church who hold to the sole supremacy of the Bible in matters of faith and practice see this Bible lightly treated, and perhaps, a divine prohibition contradicted by Church law, they are very likely to grow sceptical about the competency and place of the Appellate Tribunal in ordering denominational affairs. In order to follow the teachings of Christ, they will become lawless. Serious disunity cannot be dismissed, for such Anglicans believe, on the basis of the constitution, and the 39 Articles and the doctrine of the Book of Common Prayer, that the denomination rightly belongs to those who share their position.

It is true that the Appellate Tribunal does not hold the final responsibility for what we do as a Church, but it shares it. Our prayers are with you.

ABBOTSLEIGH SCHOLARSHIPS



A competitive examination for the Jubilee Scholarship will be held on Saturday, June 14th, 1986. The scholarship is tenable for six years and is open to girls under 13 years of age on November 30 proximo, who are daughters of Abbotsleigh Old Girls. Entries close on Friday, April 18th, 1986. Conditions and form of entry will be supplied on application.

OPEN SCHOLARSHIP AND ENTRANCE EXAMINATION

A competitive examination for two OPEN SCHOLARSHIPS will be held on Saturday, June 14th, 1986. The scholarships are tenable for six years and open to girls under 13 years of age on November 30 proximo. Entries close on Friday, April 18th, 1986. Conditions and form of entry will be supplied on application.

FOUNDATION SCHOLARSHIP AND ENTRANCE TO YEAR 11

Two scholarships will be available to girls entering Year 11, 1987. Consideration will be given to academic attainment, general interests and participation. A means test will be applied. The examination will be held at Abbotsleigh on Saturday, June 14th, 1986. Conditions and form of entry will be supplied on application.

MUSIC SCHOLARSHIP

Girls with musical talent are invited to apply for a Year 7 Music Scholarship which will provide part remission of fees. Preference will be given to players of orchestral instruments. Girls wishing to apply for this scholarship must also sit for the A.C.E.R. scholarship examination at the school on Saturday, June 14th, 1986. Selection will be contingent on a satisfactory result in this and on a successful audition later in the year. Closing date for applications is April 18th, 1986. For further particulars, write to:

The Headmistress Abbotsleigh
Pacific Highway, WAHROONGA. 2076.

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Lesley Hicks

The recent ban by the NSW Director-General of Education, Mr. R. Winder, on the teaching of "Creationism" as scientific theory in the classrooms of State schools has caused some understandable controversy and concern. Judging by some letters in the Herald it has also shown up some divisions amongst Christians, divisions which our critics are quick to highlight and exploit.

It would be most helpful, I think, if the churches could agree to defend our common ground, define terms clearly and fight for the right for Christians to teach according to conviction, conscience and scientific integrity even if we do not please the scientific or educational establishment. It is also desirable for us to know just what Mr. Winder (backed by Minister for Education Rod Cavalier), actually said in his memorandum to school principals. I have a copy of it in front of me; it says, in part:

"The concept of evolution is fundamental to most contemporary scientific explanations of change and diversity of every branch of the natural sciences . . .

In studying science, students should develop an understanding of evolutionary theories, the evidence on which they are based and the mechanisms by which the processes of evolution may occur. They should also recognise that scientific knowledge, including evolutionary theory, is changing and expanding . . . Scientists do debate the details of the processes and mechanisms of evolution . . . differences of opinion are a part of the investigative nature of science. Even so the evidence for evolution and the broad mechanism of natural selection by which evolution occurs are generally accepted by the scientific community.

Though most religious denominations do not see evolutionary theory as being of necessity in conflict with religious belief, some groups claim that literal "creationism" is a scientific theory which can be substituted for evolutionary theory. The great majority of the scientific community does not accept "creationism" as a credible theory in the scientific sense . . . (It) should therefore not be taught as a scientific theory in NSW Government Schools either as a replacement for evolutionary theory or as an alternative scientific theory."

It goes on to say that science teachers may refer to literal "creationism" as one of the views held by some people about the origins and development of life, so long as they distinguish sharply between scientific theory and religious belief.

Council of Churches Motion

Now, before I had read this, I felt sufficiently concerned about the ban to propose the following motion to the Council of Churches in NSW, of which I am a member:

"That this Council deplores the ban by the NSW Education Department on the teaching within science courses of

Creation in the classroom?

Creationism, if by this is meant that science teachers are forbidden to acknowledge God as Creator, or to point out the many gaps and flaws in evolutionary theory, and the powerful evidence for a Designer in the incredibly beautiful and complex design shown throughout the universe.

Christians differ on the degree of literalness with which they read the creation accounts in Genesis, and in their interpretation of the time-factors involved, whether literal days relatively recently or millions of years. But they are united in their belief in God as Creator and Designer — DNA Programmer, if you like. There is no incompatibility whatever between scientific integrity and such conviction, and teachers of science in our State schools, many of whom are Christians and/or believers in God, must be allowed freedom of conscience to acknowledge this and to teach accordingly.

Truth is truth; there cannot be a rigid division between 'scientific truth' and 'religious truth'."

I think I can still stand by that statement after reading the memorandum. The Council has not yet voted on it, but is to discuss it and recommend action next month. The real problem is this idea that one can divide "religious" belief and "scientific" belief about the origins of the world and mankind into separate, watertight compartments. Actually **both** are matters of faith — the evidences (the fossil record etc.) are one thing, while the evolutionary model as an explanation of those facts can be shown to be as much a matter of faith as belief in the Bible.

Herald Editorial

A recent "Herald" editorial, while attacking Creationism (which I understand to be the literal, "young" earth, six 24-hour day creation, flood geology view), also cited Dr. Michael Denton's "internationally praised" book on flaws in Darwin's theory of evolution. Denton "pointed out that the fossil record is full of crucial gaps or missing links between species. He was doubtful about the common ancestor idea that is basic Darwinism. Creationists have seized on his work as somehow justifying their position. It does nothing of the sort." (Doesn't it?) "What it does do is remind teaching authorities and administrators that, as far as possible, they should keep an open mind on what is taught in the schools." The editorial closes with a warning from Dr. Denton for inflexible evolutionists: "I am 100% certain that 50 years from now there will be very few academics who believe evolution occurred the way we now say it did."

Creation and Evolution — When Christians Disagree

Trying to think straight and write intelligently about this issue, I have just read **Creation and Evolution** in the IVP When Christians Disagree series. For a non-scientist, it is hard reading, with the debate being courteously thrashed out between seven scientist-Christians, three of whom (E. H. Andrews, V. Wright, D. T. Gish) take the Creationist, anti-evolution position, and four (R. J. Burke, A. G. Fraser, R. J. Berry and D. Gareth Jones) views accepting some elements of evolution, with an ancient earth as geology and palaeontology indicate.

Both the common ground and the differences emerge clearly. I'm better informed as to the debate and the issues as some see them, but still remain agnostic on the time-scale. I'll just have to head straight for the information booth when I reach heaven!

Sydney Missionary and Bible College



David and Maxine Cook

New principal welcomed

The newly appointed Principal of Sydney Missionary & Bible College was officially welcomed by the Board of Directors at a public meeting on Saturday, 22nd February. David Cook, wife Maxine, and children Elisa, Joanna, Ashleigh and Benjamin were introduced to the 300 guests gathered under the marquee on the College campus.

Representing the Evangelical Missionary Alliance, David Brook, Australian Director of TEAM, conveyed to David the support and best wishes of the thirty member organisations.

Stepping into the position, Mr. Cook alliterated four significant books and four significant churches which directly influenced his growth as a Christian man, as a student and as a preacher. As the eighth Principal of S.M.B.C., David

reaffirmed his commitment to what has been the College's historical distinctives — information, transformation and communication.

Canon John Chapman filtered through Paul's words "we make it our aim to please him", the daunting prospect of a new principal "satisfying" his Board of Directors, faculty, students and the Christian community.

The Board of Directors announced the proposed development of property to meet the pressing needs of the College for increased lecture and accommodation facilities, which has now received Municipal Council approval. In the light of the addition of John Webb's Christian Counselling course later in the year, and the property growth plan, the Board called for the ongoing and growing support of the Christian community.

What a great idea!

Something for everyone at the Katoomba family convention

The N.S.W. Katoomba Christian Convention has thoughtfully prepared programmes for every member of the family, for Easter, March 28-31.

The "Main Programme" will be addressed by such leading speakers as Don Carson, Peter Jensen and David Cook, with Phillip Jensen and David Peterson as chairmen.

Each of the Katoomba Convention speakers is highly qualified in his own right. Don Carson is the Professor of New Testament at Trinity Evangelical Divinity School, Deerfield, Illinois, U.S.A. A native of Canada, Dr. Carson has been the author or editor of 14 books and has ministered in Canada and Great Britain. Dr. Carson has chosen "Back to Basics" as his topic, based on I John.

Dr. Peter Jensen is no stranger to the Katoomba Convention scene. He is the Principal of Moore Theological College,

where he has been the lecturer in Systematic Theology since 1972. Dr. Jensen will be speaking on "Studies on the Cross of Christ", from Mark, John, Romans and Hebrews.

Rev. David Cook is the Principal of the Sydney Missionary and Bible College, Croydon, with ten years pastoral ministry behind him, including previous experience at the Katoomba Convention. This year he will speak on the "Fundamentals of Faith and the Psalms".

Special youth and children's programmes are also being organised.

Information on accommodation, ranging from on-site vans, a C.M.S. Houseparty, a Youth Camp, dormitory style, and local motels and hotels can be obtained through the Katoomba Convention office, P.O. Box 1314, Chatswood NSW 2607, telephone (02) 419 8848.

Coping with conflict theme

"1986 National Women for the Family Conference"

The National Women for the Family Annual Conference will be held in Sydney from 11th-13th April, 1986 at the N.S.W. Baptist Theological College, Eastwood, Sydney, N.S.W.

The Conference will be sponsored by "Women for the Family", a Division of the Australian Festival of Light — Community Standard Organisations.

The Conference Theme is: "The 1986 International Year of Peace — Coping with Conflict — in the home, community, nation and internationally."

"Every day we read alarming reports of increasing violence in the home and child abuse, as well as brutal terrorist murders at airports and growing tension between nations," said Mrs. Elaine Nile, Conference Chairman.

"We all need to learn more about the Prince of Peace — Jesus Christ and how to 'Cope with Conflict' at every level of society, from the family level to the international level."

"This Annual Conference is to help us all to become Peacemakers — as Jesus said 'Blessed are the Peacemakers — as they shall be called the children of God,' (Matthew 5:9)" said Mrs. Nile. Please plan to be there for the whole weekend. Select at least two delegates from your women's fellowship or Church. Individuals are also welcome from community groups, as well as those who are not members of any organisation, but are concerned women or mothers."

The conference has a wide range of subjects:

"The Role of Women," "Affirmative Action," "Bill of Rights," "Human Rights," "Meeting the Needs of Youth," "Women Exploited by Abortion," "Women, War and Peace," "The Peace Movement," "Women and Local Government," "A Woman's role in the Family," "Women and Music," "Women and Education," "Women and the Family Law Act," "Women and Adoption," etc.

ADDRESSING THE NON-CHRISTIAN MIND WITH THE GOSPEL Part 5.

A Choice between Reason and Emotion?

Thinking, choosing, and feeling are all parts of human experience. Reason, will, and emotions are all aspects of human psychology. Down through the ages people have argued about the importance of all three aspects. Frequently one aspect has been valued above the others. Historical trends have influenced Christian thinking and practice, provoking disagreement among Christians and leading to different apologetic strategies. Some Christians have appealed to feelings to attract the non-believer. Others have appealed to reason. Still others have focused on the will.

Michael Hill.

Early Greek thinkers, like Plato, gave precedence to the mind or thinking, reflecting perhaps the inclination of their culture. While the emotions were subordinate to reason in the actual world they had no place in the ideal world. This led to the emotions being disparaged. Other Greeks, like Aristotle, promulgated a more positive view of the emotions. While the emotions were not to be suppressed, he insisted that they were to be kept within bounds. Later Greek thinkers, the Stoics, had as their ideal the complete freedom from emotions.

Accepting the threefold division of the human psyche into reason, will, and emotion, later thinkers and cultures continued to demote or elevate one aspect or the other. For a greater part of early western history, reason dominated in many societies and groups. Reactions against the elevation of reason are found in both Romanticism and Existentialism. Both are broad movements and defy easy description. Despite this fact it is true to say that romantics tended to elevate emotion and existentialists elevate the will. Limiting the function of reason in locating the meaning of life is a mark of both.

where reason has reigned supreme they have interpreted the scriptures in the light of their conviction about reason. Phrases such as "led by the Spirit" are taken to refer to an appeal to reason. Likewise, in the periods when the emotions have taken the upper hand, some Christians have taken the same phrase to refer to the emotions.

Australia since the fifties has seen an increasing number of Anglicans (and Christians in general) who have abandoned the priority of reason in order to espouse a position which adds more meaning and fulfilment to life. Abandonment of the priority of reason is completely understandable. For some two hundred years or so the mainstream of British thinking and culture has been what I shall call "British stoicism". Maintaining a "stiff upper lip" in the face of adversity and calamity has been a hallmark of this attitude to life.

The glamour of emotion

In the Australian church many who previously had imbibed the waters of British stoicism have rebelled. Constrained by reason to deny, suppress, or limit their feelings they have pressed on along the path of faith by the power of will alone. Denied the motivational force of various emotions the struggle of faith has been guided by reason and propelled by the will. Confronted by the glamour of a more charismatic Christianity they feel that the past has robbed them. Frequently the riches of their new-found emotional life will blind them. Reason will be castigated and refused any conscious place in their Christian experience. Not all will want to occupy such an extreme position but even the moderates will speak in terms of others being too rational, little realising that the choice is not between thinking and not thinking but between good thinking and poor thinking, deep thinking and shallow thinking.

Inevitably the re-discovery, as it were, of positive emotions in such circumstances leads to the denigration of reason in the minds of many. Fortunately they cannot and do not stop thinking but the negative attitude generated by their experience leads to the toleration of poor thinking. The choice appears to be between a strong emotional life or none at all. Because of the dichotomy between thinking and feeling in Western thought it does not appear to occur to many that thinking and feeling are not mutually exclusive. The reaction to the false doctrine of reason-alone precipitates the false doctrine of emotions-alone. The truth is that thinking and feeling are mutually inclusive in many ways.

The thread of Western thought that I am attacking has produced a facile distinction between head (mind) and heart (feelings). Many have woven it into the Christian fabric of life. There are good reasons why the distinction should not be incorporated into Christian thought. I shall simply mention two.

The Bible on "mind"

The first is the evidence of Scripture. The Bible uses words like "heart" and "mind" but they are not exclusive terms. The word "mind" frequently includes not only the notion of thinking but values as well. This is evident in Romans 12:2 where the renewal of the mind means that people will be able to know what is good. That is, they will be able to make value judgements. Values involve feelings.

There is no doubt that the word "mind" can be and is used in Scripture to refer to thinking. My point is simply that

it does not exclude what we value or have strong feelings about. The evidence of our own observation (my second reason) confirms this fact. Much of our thinking as persons is tied to feeling. If we think that a person is committed to our good then this normally results in a certain feeling towards that person — affection and gratitude. If we believe that a person has betrayed us then we generally feel angry. (It does not matter that these normal and appropriate feelings can become detached from the appropriate thinking. The analysis in such cases will just be more complicated.)

limit the outworking of certain emotions

Recent and exhaustive study of the use of the word "heart" in Scripture reinforces the conclusions above. It is used to depict man as a whole viewed from the point of his intentions. It involves will, emotions, thoughts and affections. All of these aspects of our psyche are integrated to provide us with purpose and direction.

Working on the principle that one does not fully understand a position until one understands its implications, it will be necessary to begin to spell out what can and cannot be inferred from what I have said.

The most important inference in an age which tends to be moving in the opposite direction is that there is a very important function for reason in the Christian life. There is no excuse for poor thinking. It is never justified. It may be camouflaged by a sea of emotion but poor thinking will receive its due reward. Lazy Christians who do not want to be troubled to think about things can use the trend of the age to appear justified. They can even claim to be led by the Spirit turning intellectual laziness into a spiritual virtue.

On occasions reason or thinking will function in such a way as to limit the outworking of certain emotions. For example, Psalm 4:4 reads:—

Be angry, but sin not; commune with your own hearts on your beds, and be silent.

This is a clear call for reflection or thinking to avoid ungodly behaviour.

We cannot absolutise particular cases like this and so conclude that reason is always to limit the emotions. There are occasions where feeling carries with it knowledge. Knowing or thinking is implicit within some moral reactions. Daniel Maguire describes the type of situation we are all familiar with.

"To shrink from something in a reaction of abhorrence, even if the 'shrinking' cannot be articulated by the person except in expletive, is an act of knowing awareness. If one heard an eloquent defense of that reaction later, one would say: Yes, that was exactly what I felt, although I could not explain it in words." (The Moral Choice, p.284)

The examination of feelings will often help to locate what we really think deep

down and have not formally made explicit. This is true in other areas besides ethics. Bringing these thoughts to the surface will enable us to examine them to discover any truth-value.

Emotions can guide us

Reason can limit emotions, and yet, emotions can guide us. One does not dominate the other in any clear and simple way. This is because we think about values and value the things we think about. Defining the relationship between thinking and feeling will be a complex task which we do not need to do to come to the conclusion that we should reject the way the analysis of the relationship has been presented in the past — as a simple dichotomy.

Reason and emotion will both have a place in the commitments of the will. All three aspects are integrate. Faulty thinking or wrong values can contribute to wrong decisions. The point that needs to be stressed in this age is that reason is not to be jettisoned or denigrated. In a previous age one would have to give the same warning in relation to emotions, but emotions seem to have very good press at the moment.

The consequence of all this for apologetics is obvious. We are to appeal to the whole person. Good, clear, penetrative thinking will be necessary but this will be of no avail if the values we offer do not arouse emotion and motivate people to appropriate action. Apologetic systems that elevate either reason, will, or emotions to the detriment of the other two ought to be rejected. And this applies to the theologies that spawn such systems.

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Library

THE GOOD READ

Which Bible Translation For Me?

Euan Fry, Bible Society, 20 pp., rrp. \$04

Bible Translations and How to Choose Between Them

Alan S. Duthie, Paternoster, 127 pp.



Go to any Bible Study group and you stand a good chance of finding members using different versions of the Bible, sometimes causing great confusion. Try to organise some kind of uniformity and someone will suggest that the version you are recommending is not as good as the one they want to use. And amidst all the squabbling someone will probably ask how we can believe the Bible if there are so many variations. All of this makes an understanding of how we come to have so many different versions a matter of great importance.

Euan Fry's booklet is modest in scope and is aimed at a very simple level. It is easy to read, being well set out and including cartoon drawings. However, its simplicity does not mean that Fry has not covered the subject well. Indeed there is a remarkable amount of information included in such a few pages.

His treatment of the Principles of Translation — formal correspondence and dynamic equivalence — is short but clear and this plus his concern for "the communication factor" leads him to highly recommend the Good News Bible for most situations, suggesting that it be used in conjunction with another version for study purposes.

In 3 pages at the end he summarises each of the major modern versions in a helpful way. I actually enjoyed reading this booklet, even though I disagreed with some of his conclusions. It is a good introduction to the subject.

Duthie's book is much more substantial. Each chapter, apparently, appeared originally as a magazine article and so chapters are an ideal length for reading and thinking about when there are a few spare moments available.

There is a wealth of information in the book, much of it very helpful and all of it interesting. The early chapters are best. Chapters 1-4 deal with "Who is to translate What?" and Duffy shows why he

believes that no translation made prior to this century can be adequate. He is careful to add that, despite this, the theology on key points is not changed in most different versions. His treatment of manuscript problems is a superbly simple treatment of a complex subject. One major complaint — the book uses abbreviations for different versions. NBV, I discovered, after careful reading of the material on pp11-15, refers to the New Berkeley Version — but there were some initials I still haven't tracked down. Such abbreviating demands a much simpler key than the book contains.

Chapters 5-7 deal with "how to translate accurately". Chapter 5 is a careful analysis of why we should talk about "dynamic equivalence" rather than "paraphrase". It would appear that "paraphrase" is a current dirty word. Despite his careful reasoning I remained unconvinced by his argument and the Good News Bible remains, for me, a paraphrase, with all the good and bad features that go with that word. When Duthie deals with words and their meaning his work is clear and well illustrated. Further, he shows faults with every translation in an even handed way not often found in books such as this.

I found that we parted company in Chapters 8-12 which cover "how to present the translation". Duthie, who is Senior Lecturer in Linguistics in the University of Legon in Ghana, argues very strongly for the "common language" of the Good News Bible. One can see the importance of this principle in his situation and can readily transfer it across for poor readers in our own society. There is no denying that the Good News Bible has provided a much needed readability for many people. However, Duffy ignores the limitations of common language in conveying technical terms from the Bible. Even the Reader's Digest tries to "increase your wordpower"! There are some key terms which we



simply have to define and to find a common language equivalent will divest the term of its significance. Is it really adequate for that great passage on "reconciliation" in 2 Corinthians 5:17ff to convey no more than "making friends"?

The last section on "Assessing Bible Translations" is a nightmare. Duffy sets out a grading scheme so that his assessments will not be so subjective. Unfortunately, you need to be a mathematical whiz to understand it and even when you do, the weighting and the scores in each section are subjective anyway. Since he nowhere sets out how many "points" he gave in each section his "order of merit" is quite meaningless.

Using the same assessing scheme I came up with very different results. For example I did not finish with the Good News Bible on the top nor did Barclay's New Testament, the New English Bible or Moffat rate nearly so highly.

I started out really enjoying this book and learned a great deal from it. What a pity it deteriorates so badly at the end.

Both of these books place the Good News Bible in the forefront of modern versions and sales of Bibles confirm that many people have accepted this judgment. Neither book makes clear the problems and limitations associated with this version for those who wish to make a detailed study of the Scriptures. Perhaps this is just a sign of the "pop" faith that we have become satisfied with. Certainly amongst much that is good in these two books there is a need to point out that they fall short of giving the best advice to serious Bible students.

D. Kirkaldy

Lord, Teach us to Pray

Shirley Andrews, 125 pp.

Mrs. Andrews' book is not one to be read, but to be used as a study book in a group. Its design is to cover 10 weekly meetings, with private preparation to be done by members between meetings so that sharing, discussion and prayer may take place. Each week deals with some aspect of prayer, and each section of the book consists mainly of verses of Scripture with questions to bring out their meaning, quotations from other sources (ranging from the Southern Cross to C. S. Lewis) to direct discussion, and space to record answers and conclusions.

Whilst the book presents the same material that nobody can do without, and reminds us of truths which must not be forgotten, I am alarmed by some very curious use of the Bible.

In the section on "Prayer and Strategy" only one text is used (Acts 13:1-4) so it is concluded that the Early Church did not plan but pray and so must we. But such simplicity is simply not all (or most) of what the Bible teaches. Why were not other passages (e.g. Acts 16:6-10, 2 Timothy 2:7) cited? Similarly in the section headed "Prayer Brings Healing" the only text used is James 5:14-16. No other scripture is cited! Surely some discussion of Paul's thorn in the flesh in 2 Corinthians 12:7-10 would seem to be essential since that passage is also about prayer for healing. Worse still, because of

this curious use of the Bible, there are two sections headed "PRAYER GIVES GOD THE LEGAL RIGHT TO ACT ON EARTH". These are attributed by Mrs. Andrews to Dean Sherman — How much better if she had followed the Apostles, Louis Berkeoff, or John Calvin!

In other places verses of scripture are made to say what they cannot mean. Jeremiah 5:1 is used by Mrs. Andrews to show that intercession is also a life-style; yet what the text says is that God told Jeremiah to run through the city to see how bad the situation was. Again Luke 18:9-14 does not show humility is a condition of prayer as Mrs. Andrews asserts, but is about righteousness before God. Ezekiel 22:30 does not deal with intercession, and 1 Timothy 2:1 cannot bear the meaning given on page 77.

All this has been painful for an Evangelical to write — for we long to be 'for' people who write to encourage us to pray. What this book offers is a 'Biblical Smorgasbord' about prayer. What we need, if the Lord is to 'teach us to pray' is a Biblical Theology that surveys all that the Bible teaches, not just those areas which appeal to our own type of piety or Christian experience. This is where Mrs. Andrews' book fails — sadly, because it contains so much that is helpful and stimulating. Yet what pastor wants his small groups to be using a study book that is in need of frequent correction?

Tom Milton

Signs and Wonders Today

by Donald Bridges pp. 203. Inter-Varsity Press, Leicester U.K., 1985. Australian Price \$5.95.

This little paperback, by one who used to be in charge of a "University-Church" in England, and is now Warden of the Garden Tomb in Jerusalem, is a model of Biblical method and Christian common sense. Donald Bridges accepts heartily the essential "supernaturalism" of Christianity, and the freedom of the Creation of God to act in any way that He wills, yet he will not have us live on a spiritual diet of thrills. He makes no attempt to deny the sober account of "signs and wonders" in Acts (and indeed in the rest of the New Testament) and will not have it that we live in a different age. He therefore is ready to admit that "signs and wonders" may and do still occur today (for the Spirit is the same Spirit) but not that they are the staple of the Christian life. Above all, he will have nothing of a "God of the gaps", but insists on a God who is operative everywhere, equally in the area that we call "natural" and that which we call "supernatural": for he rightly rejects any sharp or hard-and-fast division between the two. He therefore avoids the two equal errors of denying in advance the possibility of "signs and wonders" (which is non-Biblical and ridiculous) and the giving of a false or exaggerated importance to them, as compared with the other gifts and signs of the Spirit of a more "ordinary" nature. Above all, he rightly warns us that "signs and wonders" (like other spiritual gifts) are not "self-authenticating": they need to be tested by Scripture and common sense, to see whether or not they truly bear witness to Christ, glorify Him, and build up the Body. This is a most timely and satisfying book, neither "for" or "against", but balanced and Biblical. Buy it, read it, and give a copy to someone who is troubled by this issue.

Alan Cole

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Uniting Church challenged

Remarkable convention on the Holy Spirit



Part of 400 delegates at National Convention on the Holy Spirit.

Almost 400 delegates from all over Australia came to the National Convention on the Holy Spirit. Organised by World Evangelism, it was held at the Naamaroo Conference Centre in Sydney recently.

The purpose of the Convention was to explore the meaning of the Holy Spirit for today and to draw together the Charismatic and non-Charismatic elements of the Uniting Church. The speakers were: Dr. Gordon Dicker, Dr. Dean Drayton, Rev. Dan Armstrong, Mrs. Sue Armstrong, Rev. John Blacker and Dr. Alan Walker.

The Convention proved to be a remarkable event. Amid the diversity a deep spirit of unity developed. A Message was issued from the Convention which calls the Uniting Church to be open to the renewing power of the Holy Spirit for personal lives, the Church and the Nation.

The Conference Message

WE BELIEVE that God is calling us and all people in the Uniting Church prayerfully to seek and be open to the renewing power of the Holy Spirit for ourselves, our church and our nation (Acts 1:18)

WE BELIEVE THAT:

1. **THE URGENT NEED** of our day is for the Christian Church to rediscover the dynamic power of the Holy Spirit so that we may all enter into an on-going experience of Him.
2. **THIS POWER** is released in the Christian, and is expressed in the joy of worship, through a God-given experience. This may be called "being filled with the Spirit" or "baptism in the Spirit".
3. **THE RESOURCES** of God are never ending. Therefore, we must always be open to God, realising He always has more to give. Being filled with the Spirit is meant to be an on-going experience, not a single encounter, either at conversion or later on.
4. **THE PURPOSE OF GOD** in empowering His people is that they might continue the ministry of Jesus Christ in the world.
5. **THIS MINISTRY** is one of love and service to the world. The Spirit's power enables us to experience joy in all circumstances. Even as we share in the pain and anguish of the suffering world, He sustains us. God is at work for us, in us, and through us. His Spirit is given to bring:
 - ... wholeness to the individual
 - ... unity of the church
 - ... and healing to a broken and lost world.
6. **THE GIFTS OF THE SPIRIT** are to build up the church and equip us for God's work. The fruit of the Spirit reflects the character of Jesus in our lives.
7. **OUR WORLD WILL SEE AND EXPERIENCE CHRIST** as the church displays the unity which the Spirit gives in the midst of our many and varied gifts and perspectives. All members are challenged to work with their fellow Christians to this common goal.
8. **THE CHURCH MUST REACH OUT** with the Gospel of salvation to our community, nation and world, in service and social action, ministering to the brokenness of our society. We must also address the root cause of that brokenness which includes evil social structures and demonic spiritual forces.
9. **DIVERSITY OF OPINION AND EXPERIENCE**, sometimes resulting in tension and uncertainty, can be constructive, as we open ourselves to the Holy Spirit and to one another in new and deeper ways.
10. **OUR GOD REIGNS!** We look with hope to the future, believing God has plans beyond our wildest imaginings for this nation and its people.

"AIDS"

The common communion cup

Churches in America as well as in Europe have declared that fear of AIDS (Acquired Immune Deficiency Syndrome) is no reason to stop the practice of using a common cup in celebrating Holy Communion.

In West Germany the Evangelical Church in the state of Baden-Württemberg declared that the fear of contracting AIDS from drinking from a common communion cup is unfounded. The fear arose when it became known that tiny amounts of the AIDS virus were present in the saliva of AIDS patients. The church of Stuttgart noted that AIDS can be passed on only through sexual contacts with carriers of the AIDS virus or by the administering of contaminated blood. The Council did, however, recommend using more than one cup

and keeping the rim of the cup cleaned with a cloth dipped in pure alcohol.

In America the National Conference of the Catholic Bishops' Committee on Liturgy has advised that despite growing fears of AIDS, parishes should continue using a common cup during eucharist celebrations. Their statement said that "those who are fearful have the option of receiving Christ under bread alone" or of practising intinction (dipping the eucharistic bread into the wine when receiving communion). The bishops' statement appealed to the parishes to open their arms to AIDS victims and "demonstrate great pastoral care and solicitude for those who suffer from this affliction through prayer and works of charity."

(RES NEWS EXCHANGE)

Romanian Christian's ordeal

Joy and sorrow in suffering



Father G. Calciu with his wife Adriana and son Andre.

In 1973, at the age of 46, Gheorghe Calciu was ordained as a Romanian Orthodox Priest and was employed as a lecturer at the Bucharest Orthodox Seminary.

He, however, took an uncompromised stand on the gospel and was an outspoken supporter of religious freedom and human rights. He was soon in conflict with his religious superiors because of this and was dismissed.

In May 1978, ten months later, he was arrested, given a closed trial and sentenced to ten years imprisonment.

Recently Father Calciu was released from prison in Romania under a general amnesty. He is now living in the United States with his wife and child and is working with the Romanian Orthodox Church.

The following excerpts are taken from a document presented at a press conference in Washington D.C., recently, in which Father Calciu described his prison experiences:

"I am here, before you, by God's will. Three months ago I was a prisoner of the communist regime in Romania, persecuted and watched with my family by the agents of the secret police, though I did nothing other than preach Jesus Christ.

"During one period of my imprisonment a campaign was carried out to try and kill me by hunger, by cold and by terror. This began when Nicolae Ceausescu, the chief of the Communist Party in Romania, was travelling all over Europe.

"For ten days I was isolated in a cell without windows and thus without an air

supply. With a jacket and a pair of pants torn to pieces, without buttons, without a belt, and food once every three days. In the evening a wooden board was lowered from the wall and I was allowed to rest for six hours. The remaining hours I had to spend on the concrete of the cell.

"One particular Sunday, however, I was in isolation on a day I was not permitted food and I was greatly saddened because I could not serve in the Holy Liturgy. My guard was on duty and I knew that if I asked for some bread he would get mad and insult me and all the peace that I had for that holy day would be ruined.

Yet, the persistent thought kept growing in me and it became to strong, like an irresistible force, that I knocked on the iron door of the cell. A few minutes later the door was violently opened and the furious guard asked me what was the matter. I asked him for a piece of bread no larger than an ounce for serving the Holy Liturgy. My request seemed so absurd and so unexpected that his mouth dropped open in amazement. He left, slamming the door with the same violence as he had opened it with.

"Twenty minutes later the door of the cell was halfway opened and quietly the guard gave me the ration for a whole day — four ounces of bread. He shut the door so quietly that if I had not been holding the bread I would have thought it was an illusion. This was the deepest and most sublime holy sacrament I ever experienced. The service was two hours long and the guard did not disturb or insult me like the other times, and the entire isolation section was peaceful.

"Later the guard came back and whispered: 'Father, don't tell anyone I gave you the bread, because you'll ruin me!'

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